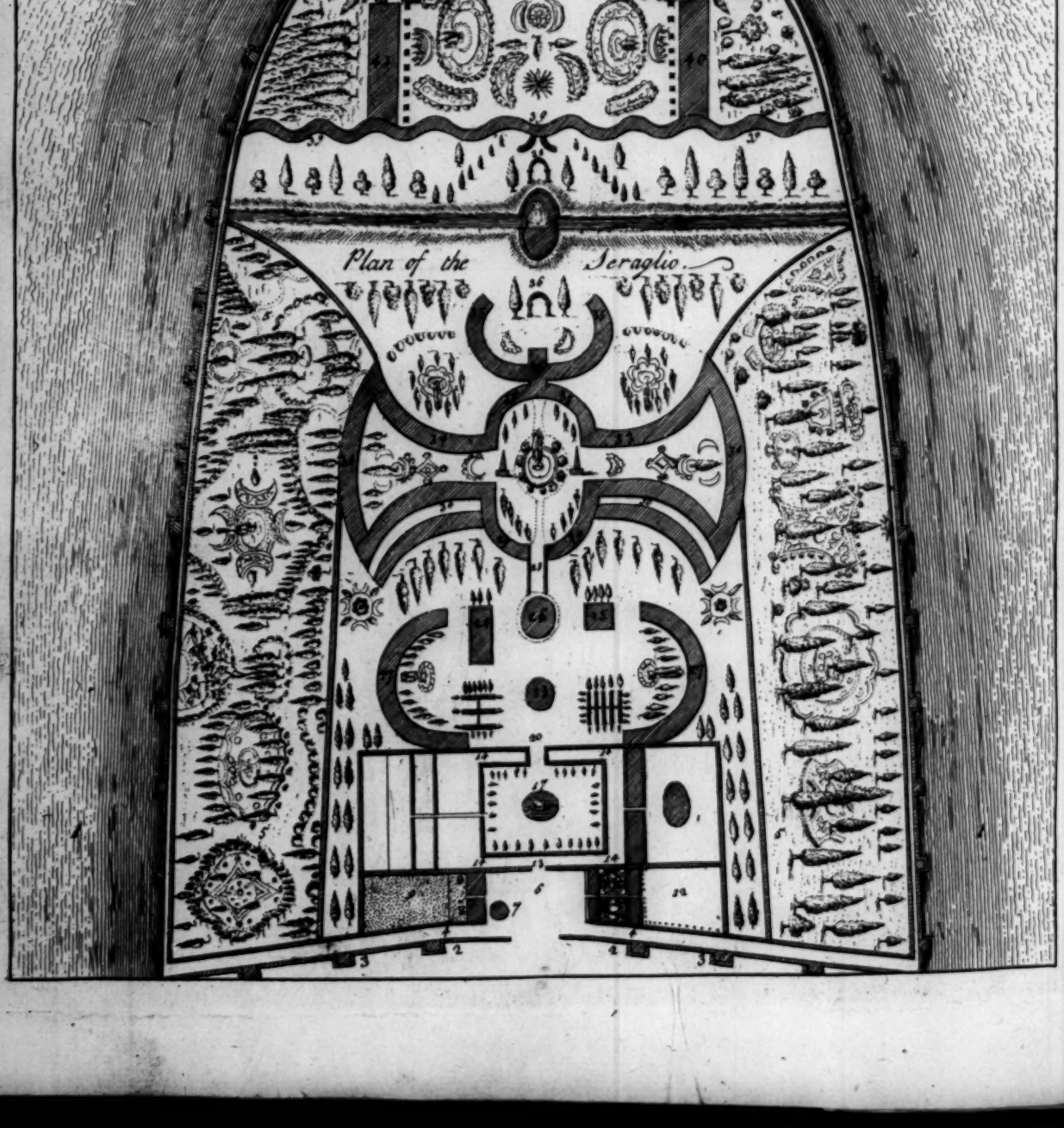
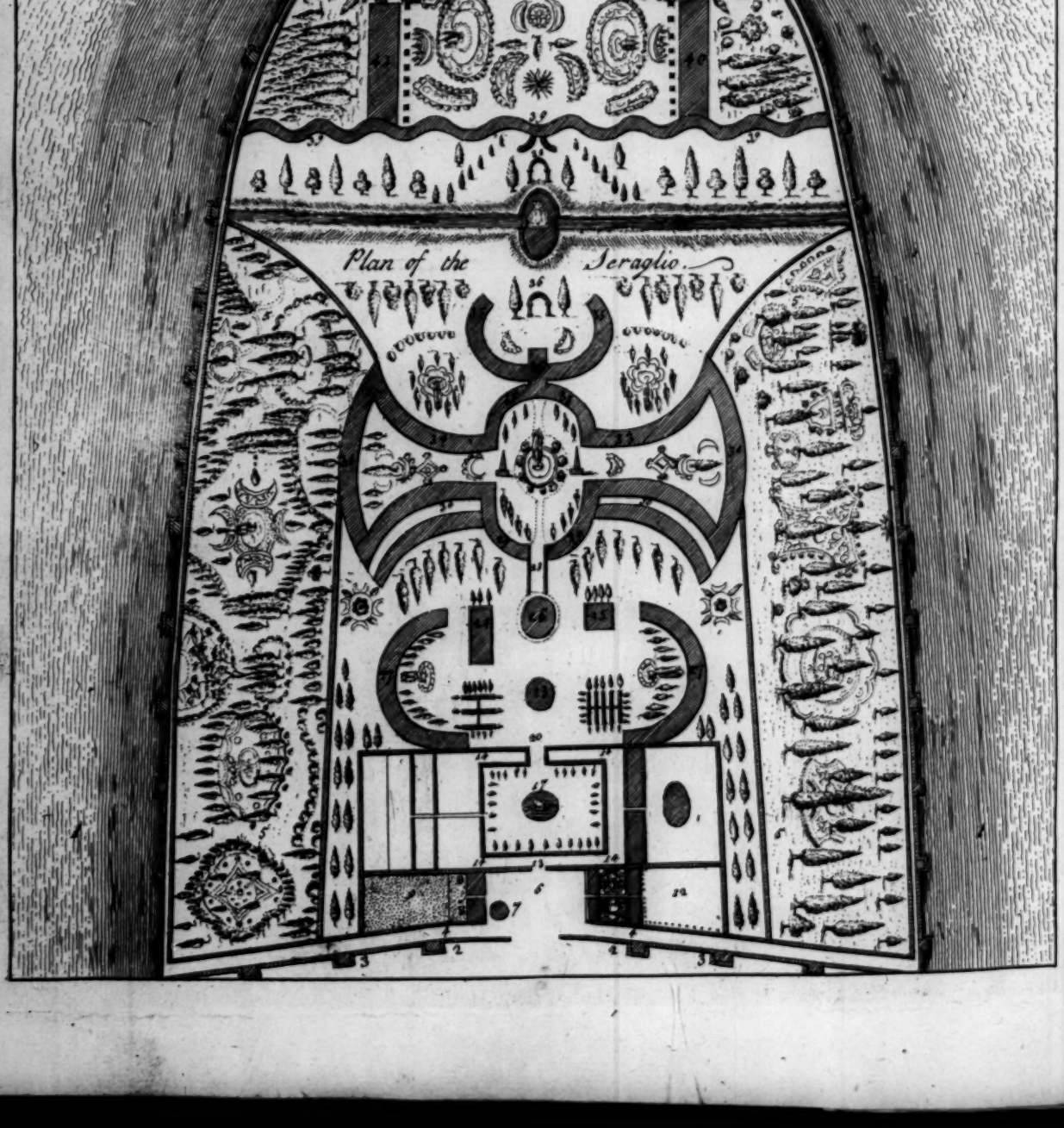

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Plan of the Seraglio.


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Plan of the Seraglio.

A GENERAL Blefington

HISTORY

OF THE

OTTOMAN EMPIRE.

ILLUSTRATED WITH

Useful NOTES and OBSERVATIONS, after the Manner of Mr. SANDYS, Mr. ADDISON, &c. adorn'd with Copper Plates.

CONTAINING,

Chap. 1. An Account of the vast Extent of the *Turkish* Empire.
2. Of the *Turkish* Policy.
3. Of the Civil Government of the *Turks*.
4. Of their Military Government.
5. Of their Naval Force.
6. Of the Tenets of their Faith, and how different from the *Persians*.
7. Of the Ceremonies of the *Turkish* Religion.
8. Of the several Sects into which they are divided.
9. Of the *Turkish* Studies, and how far Learning is encouraged among them.
10. Of the *Turkish* Morals.
11. Of their Trade foreign and domestick.
12. Of the *Turkish* Habits.
13. Of their Wives, Concubines, Ways of Courtship, and Forms of Marriage.
14. Of the *Turkish* Women in general.
15. Of the *Turkish* Customs and Ceremonies in Conversation.
16. Of the *Turkish* Funerals.
17. Of the publick and private Buildings in *Turkey*.
18. Of the City of *Constantinople*.
19. Of the Grand Seignior's Seraglio, and particularly the Apartment of the Women.
20. Of the Revenues of the *Turkish* Sultan.
21 Of the *Greeks* in their modern State.
22. Of the *Grecian* Religion.
23. Of the *Armenians* and their Religion.
24. Of the *Coptics*.
25. Of the *Zinganees*; or, the Race of *Gypsies*.
26. Of *Sestos* and *Abydos*, the Castles commanding the *Hellespont*, now called *Dardanelli*, and of the Ruins of old *Troy*.
27. Of the Islands in the *Ægean* Seas.
28. Of *Alexandria* in *Egypt*.
29. Of *Ethiopia* and the Source of the *Nile*, with the Cause, Manner, and Continuance of its annual Inundation.
30. Of the Government of *Egypt*.
31. Of the Learning and Morals of the *Egyptians*.
32. Of the Beasts, Birds and Serpents of *Egypt*.
33. Of the Cities of *Grand Cairo*, *Memphis* and *Babylon*.
34. Of the Pyramids of *Egypt*, and of several new Discoveries therein, which were never yet publish'd
35. Of the Trade of *Egypt*.
36. Of the Revenues of *Egypt*, and to what Uses they are applied.
37. Of the *Egyptian* Catacombs, and the Mummies which are found in the ancient Sepulchres of their Dead.
38. Of that Part of *Egypt*, formerly the Land of *Goshen*, and of the Passage of Caravans thro' the *Libyan* Deserts.
39. Of the present State of the *Holy Land*.
40. Of *Jerusalem*, the sacred Antiquities therein contained, and the Entertainment of Strangers in the Christian Monastry on *Mount Calvary*.
41. Of the Cities of *Palestine* as they now are.
42. Of the River *Jordan*, and the *Dead Sea*, and the Lake of *Sodom* and *Gomorah*.
43. Of the present State of the Christian Religion in *Palestine*.
44. Of *Arabia* the Stony.
45. Of *Arabia* the Desart.
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47. Of the *Red Sea*.
48. Of the *Turks* Pilgrimage to their Prophet's Birth-place, and their Ceremonies at *Mecca* and *Medina*.
49. Of the *Arabians*, their Government and Way of Living.
50. Probable Conjectures concerning the Ten Tribes of *Israel*, which were carried away Captive, by *Shalmanezer*, King of *Assyria*.
51. Instructions to a Traveller, who would make a safe and profitable Journey into the *Eastern* Countries.
52. The Conclusion.

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EXPLANATION of the FRONTISPIECE.

A. THE Highlands of *Aſia*.
B. The Point of the Seraglio.
C. The Women's Apartment in the Seraglio.
D. The Grand Seignior's own Quarter.
E. A Summer Houſe, where the Grand Seignior ſits to look out upon the Haven, and divert himſelf with his Ladies.
F. The Royal Moſque of the Seraglio.
G. The ancient *Grecian* Temple, *Sancta Sophia*.
HHH. The Haven of *Conſtantinople*.

Fig. 1. The Sea and Haven of *Conſtantinople*.
2. The Gate of the Seraglio.
3. Watch Towers, where the Soldiers ſtand to guard it.
4. The Way between the outward and inward Wall of the Seraglio.
5. The great Garden of the Seraglio.
6. The firſt Court Yard.
7. The Ruins of an old Chaple.
8. The Quarters of the *Ajam Olans*.
9. The great Wood Yard.
10. The Hoſpital.
11. The Quarters of the *Helvagees*.
12. The Green, where they exerciſe themſelves at hurling the Javelin.
13. The Entrance of the ſecond Court.
14. The Square Piazza.
15. Quarters of the *Baltagees*.
16. Private Stables.
17. The Divan, or Juſtice-Hall.
18. The Kitchens of the Seraglio.
19. The Aqueducts and Court about it.
20. The Entrance of the third Court.
21. The Pages Chamber.
22 The Baths of the Seraglio.
23. The Hall of Audience.
24. The Mutes Apartment.
25. The Dwarf's Apartment.
26. The Royal Moſque.
27. The Quarters of the White Eunuchs.
28. A ſtately Piazza.
29. The Semicircular Piazzas of the Treaſury.
30. The four Treaſury Chambers.
31. The Grotto's of the Seraglio.
32. Two ancient *Grecian* Obelisks.
33. The Quarters of the Pages of the Preſence.
34. The Quarters of the Great Officers of the Seraglio.
35. The Royal Lodgings.
36. A Triumphal Arch.
37. A River, which divides the Women's Quarter from the other Part of the Seraglio.
38. Another Triumphal Arch.
39. The Winding Gallery.
40. The Ladies Apartment.
41. The Apartment of the Black Eunuchs
42. The Ladies Garden.
43. A fine Quickſet Hedge, which terminates the Ladies Garden.
44. Two Stair-caſes, leading from the two Apartments, thro' ſeveral Avenues and ſhady Paſſages, into the Wilderneſs, which being adorn'd with Greens and Arbours, Rivulets and Fountains reaches to the very Point of the Seraglio.

EXPLANATION of the PLATE which repreſents a TURKISH FUNERAL.

AA. THE Grave, and People gathered round it.
BBB. The Church Yard.
C. The Torch Bearers.
DDD. The Prieſts and hir'd Mourners.
EEEE. Four fine led Horſes.
FF. The Trailers of the Enſigns,
G. The Turbant, which lies at the Head of the Bier, and marks the Quality of the Deceas'd.
H. The Dead Body upon the Bier.
I. Two Prieſts, who follow the Corps.
KKKKK. The Company invited to the Funeral
L.L. Two Chriſtians, looking on.
M. The Guide who attends them.

Ex-

EXPLANATION of the PLATE which represents a GRECIAN WEDDING.

A A. TWO Janizaries; one in the Front, and one in the Rear.
B. The Prieſt.
C. The Bride.
D. The Bridegroom.
E. The Mother, or neareſt Female Relation of the Bride.
F F. Two Bride-Men.
G G G. The Company invited to the Wedding.
H. A Boy carrying a Torch before the Company.
I I I. The Muſicians attending the Company.
K K K. Perſons hir'd to ſing and dance Antickly before the Company.
L. A Perſon employ'd to fill Wine to the Company.
M. A Man with a Basket of Fruit.
N N. *Turks* obſerving the Proceſſion.
O. A *Turkiſh* Moſque, or Church.
P. A *Turkiſh* Houſe.

EXPLANATION of the PLATE of the CATACOMBS of EGYPT.

A. THE Entrance, with the Mules tied together.
B. The Stone that cover'd the Mouth of the Deſcent.
C. The Guide.
D. The Pocket Book.
E. The two *Italian* Gentlemen, found Dead in the Vault.
F. One of the *Engliſh* Gentlemen, who fell by ſtumbling ower them.
G G G G. Mummies, in ſeveral Alleys of the Catacomb.
H. Six *Arabs* againſt the Wall.
I. The Stone that cover'd the other Entrance of the Catacomb.
K. Two of the *Arabs*, making their Eſcape from the Vault.
L. L Others of them riding away haſtily.
M M. Their Companions carrying off our Muſles.
N. The *Turkiſh* Party of Horſe, appearing at a Diſtance.
O O O. The Pyramids of *Egypt*.
P. The *Ethiopian* Head, call'd Sphinx, by *Pliny*, and other Writers.

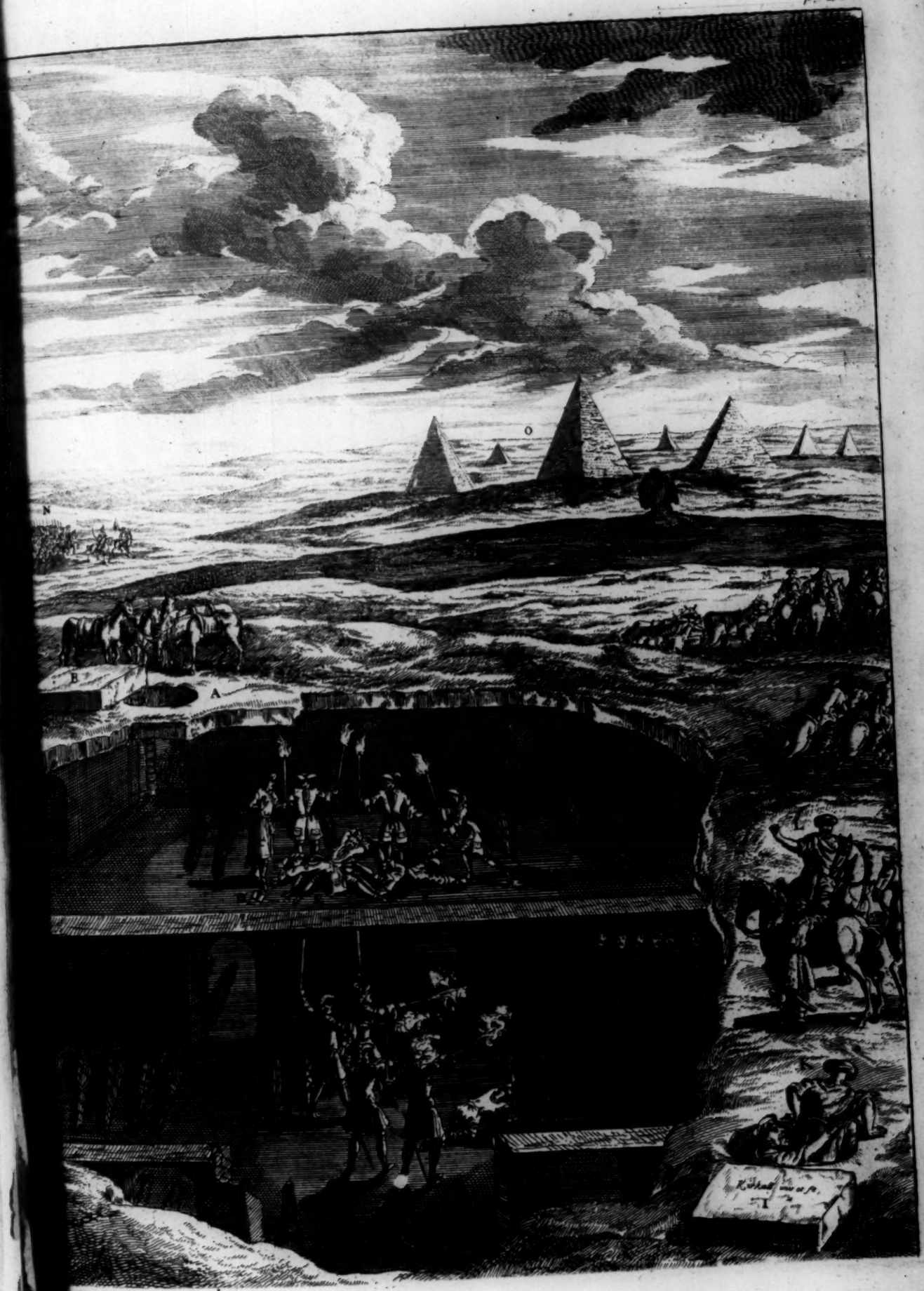
EXPLANATION of the PLATE repreſenting an EGYPTIAN HIEROGLYPHIC.

A. A King upon his Throne; or, An Emblem of a Prince who governs juſtly.
B. An Emblem of deſigning underhanded Treachery.
C. An Emblematical Deſcription of the great Stability of Juſtice and Moderation.
D D D D. An Emblematical Repreſentation of ungovernable, headſtrong Treaſon, and its Difficulties.

THE


A Grecian Wedding.




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An Egyptian Hieroglyphic.



The Present STATE OF ÆTHIOPIA, &c.

CHAP. I.

Of the Vaſt Extent of the Turkiſh *Empire.*

THE *Turks* arriv'd at their amazing grandeur from ſo obſcure an origin, that the invaded world ſtood wondering at their growing fortunes, while they ſhould have endeavor'd to repulſe by a vigorous oppoſition, the bold incurſions of their encroaching numbers. And as at this day they owe the quiet poſſeſſion of their former acquiſitions to the ſupine negligence, and civil diſcords of the chriſtian world; ſo the ſame neglects, and diſſonant intereſts and affections, firſt built their glory on the entire ſubverſion of our jarring anceſtors. But it will be needleſs to inſert here any more of their hiſtory than will be found neceſſary for the more eaſy comprehenſion of their preſent condition.

Whether puſh'd on by famine, or expell'd by the prevailing Powe of contending neighbours, is altogethet uncertain. A body of adventurous *Scythians* forſook their country, in the year of *Chriſt*, 844, and, inur'd to hardſhips by the daily proſpects of familiar dangers, paſſed over the *Caſpian* mountains, and wreſted forcibly the poſſeſſion of *Armenia Major* from its ſurprized inhabitants. From the appellation of its new-come maſters, it receiv'd its preſent name of *Turkomania*, who ſtrengthned by the daily acceſſion of their wand'ring countrymen, grew ſtrongly planted in their conquer'd habitation, and were, ſoon after, able to ſend 3000 men, under the command of *Tangrolipix* the chief of the *Selzuccians*, a family eminent among them, to the aſſiſtance of *Mahomet* the *Perſian* ſultan, who by their prevailing valour, gave a happy turn to his declining fortune: But the *Babylonian* caliph being overthrown, *Tangrolipix* offering to withdraw his forces, was detain'd unwillingly by the arbitrary power of his ungrateful *Ally:* This bred a warm reſentment in the *Turkiſh* ſoldiers, who retiring to a wood, increas'd their numbers by a daily reception of deſerting *Perſians*; till at laſt, they overthrew the *Sultan* in a bloody battle, and by the mutual conſent of both armies, *Trigrolipix*, in place of the deceas'd *Mahomet*, was declar'd *Sultan* of *Perſia* and *Babylon*. Stupendious fortune favour'd the attempts of his active ſucceſſors, till the glorious expedition of the united chriſtians redeem'd the conquer'd *Syria* from their uſurp'd dominion. Various was their future fortune, ſomtimes gaining, ſomtimes loſing, till the empire of *Taugrolipix* was wholly ſubverted by an unexpected inundation of the conquering *Tarters*: To whom the flying *Turks* abandon'd

don'd the possession of their enlarg'd dominions, and joining with their countrymen of the *Selzuccian* race in *Asia Minor*, they follow'd the fortunes of the successful *Aladine*, who invading the neglected corners of the *Grecian* empire, then warring with the *Latines*, possess'd himself of *Cilicia* and the neighbouring countries, erecting at *Sebastia*, the arbitrary throne of a new-won Kingdom.

But they enjoy'd not long a quiet possession of their easy Conquests, for the jarring sons of *Aladine* dismembred their dominion by a mutual opposition to each others interest, till the fourth king from the founder of that monarchy, became a tributary vassal to the victorious *Tartar*, who had now entirely broken their large empire in the greater *Asia*, as the successful *Mamalukes* had drove their countrymen out of *Egypt*: But the *Tartars*, neglecting their numerous acquisitions, the remaining *Turks* seeing no power to prevent their wills, divided with their interests, the dismembred country: And he that had strength enough to take possession, enjoy'd the government of whatever part his inclination led him to make choice of.

Ertogriel, the son of *Solyman*, a principal member of the *Oguzian* family, had, with an unexpected supply, successfully assisted *Sultan Aladine* in a doubtful battle; and was rewarded with the possession of *Siguta*, a *Bithynian* lordship, in which he settled his separated family, whose unstable residence had, till then, oblig'd them to wander thro' the various mazes of an uncertain fortune: And after a long and peaceful possession, having gain'd the affections of *Christians* and *Turks* by his mild disposition, he dy'd in the year of Christ 1289, and left behind him three sons, *Osman*, *Saragutin*, and *Iundas*.

Osman was elected by the *Oguzians* to his father's Government, who taking the opportunity of resenting some outrages committed by the neighbouring *Greeks*, invaded their dominions, overthrew their armies in several pitch'd battles, and having made himself master of the City of *Nice*, was, after the death of *Aladine*, elected to the dignity of *Sultan*, and reigning 27 years, he wrested from the *Greeks* *Capadocia*, *Bythynia*, and most of the ortify'd towns which border'd on the *Euxine* sea, till in the year 1300, he chose *Neapolis* for his regal seat, and from thence we date the original of the *Turkish* Empire.

Osman was succeeded by his son *Urcban*, whose successful Attempts on the *Grecian* provinces so much enlarged his dominions, that he fixed his seat of empire at the great city of *Prusa*; which retain'd that honour until *Mahomet* the first, after several acquisitions in the *European Greece*, remomov'd it to *Adrianople*. The successors of this prince continued their invasions on the remaining branches of the *Grecian* empire, till by the unparallell'd negligence of the state, then disagreeing with the emperor, they lost their ancient city *Constantinople*, to the prevailing forces of a second *Mahomet*; who by this additional glory, was justly honour'd with the title of *Great*; the loss of this Metropolis was fatally succeeded by an entire subversion of their shatter'd empire.

The successors of *Mahomet* by yearly acquisitions enlarg'd their territories in *Europe* and *Asia*; which at last not contenting them, the victorious *Selym* extended his dominion over *Syria* and *Egypt*; bringing the *Arabians* under his authority, and raising the foundation of a larger power, on the bloody ruin of the subverted *Mamalukes*; since when, the latter *Sultans* have added to their dominions most of the islands in the *Ægean* sea; *Rhodes*, with those noble knights, who so vigorously defended the seat of their order, submitted at last, to the irresistable power of the successful *Solyman*; *Cyprus* was oblig'd to fall before the conquering armies of the second *Selym*, and since then, so prodigiously have they spread their conquests, that they now enjoy a free, and unmolested possession of the noblest parts of *Asia*, *Europe*, and the remoter *Africa*, on which extensive foundation, they have certainly built the most absolute empire, and arbitrary monarchy, that has ever flourish'd since the worlds original.

For

For firſt, the weſtern, the part of its *European* dominion is extended to the very borders of the once loſt *Hungary*, ſtretching to the *Adriatick* by the *Reguſian* Confines, bounded on the ſouth by the *Mediterranian* ſea, on the eaſt with *Pontus*, *Propontis* and *Ægean*, even to the *Scythian Cherſoneſis*; *Poland* and *Ruſſia* ſcarce bound its northern limits. Within this vaſt extent of empire are contain'd, the fertile Territories of the fam'd *Romania*, *Servia*, *Raſcia*, and *Bulgaria*: *Valachia* and *Maldavia* pay tribute to its power; *Albania*, *Epirus*, *Macedonia*, *Boſnia*, and *Greece*, are now entirely *Turkiſh*; and the fruitful Iſlands of the *Ægean* ſea, with thoſe of *Candy*, *Rhodes*, and *Cyprus*, acknoledge now no lord but him.

His *Aſſiatick* territorries contain that vaſt tract of land between the *Euxine*, *Cilician*, and *Ægean* ſeas; *viz. Bythinia*, *Pontus*, *Phrygia*, *Galacia*, *Lycia*, *Capadocia* *Pamphilia*, *Cicilia*, and the vaſt extent of *Armenia Minor*; ſtretching northward from *Colchis* to *Catai*, and eaſtward to the inacceſſible mountains of the hardy *Georgians*. *Armenia Major* is now moſtly theirs; *Babylonia*, *Meſapotamia*, *Phœnicia*, *Cæloſyria*, and *Paleſtine*, are altogether in the *Turks* poſſeſſion, as are the vaſt dominions of the three *Arabia*'s

In Africa * it ſtretches along the unmeaſur'd Coaſts of the *Mediterranean*, from the *Red-Sea* to the inmoſt parts of the *Mauritanian* country, including *Tripoli*, *Tunis*, *Fez*, *Algiers*, and *Morocco*, ſo vaſtly large are the uſurped dominions of theſe incroaching infidels: But that the reader may more plainly comprehend the whole by a meaſure of ſome parts, I have calculated the following account for his more particular ſatisfaction.

Palus Mœotis entirely his, ſpreads full a thouſand miles into the land; the circuit of the *Euxine* or black ſea contains at leaſt two thouſand ſix hundred miles ſcarce compaſs *Egypt*; and as much of the *Mediterranean* coaſt as is ſubject to the *Turk*, contains above ſeven thouſand miles in compaſs; from the *Caſpian Derbent* to *Aden* on the red ſea is three thouſand and odd miles; and near four thouſand miles from *Tremeſſen* in *Barbary* to *Balſora* on the *Perſian* gulf. So that the amazing conqueſts of the *Macedonian Alexander* are ſwallowed at a morſel, by the ſwifter accquiſitions of a modern empire; the ſtupendious victories of the ſucceſsful *Jews* outdone by theſe; the mighty power of the *Egyptian* monarchs intirely baffled by the *Turkiſh* ſoldiers; the *Græcian* empire, once ſo famous for its military atchievments divided into provinces by one far greater; *Athens*, *Sparta*, *Corinth*, *Lacedæmonia*, and theſe numerous governments ſo fam'd for their abounding virtues, are all involved in one common ruin and the glorious actions of their prodigious heros forgotten and unimitated, by the broken ſpirits of their ſupine poſterity.

† Nor wants this vaſt dominion any thing that is requiſite for the ſtrenuous ſupport of its exalted ſplendour; its very ſituation ſeems to ſpeak it built upon the loftieſt columns of univerſal monarchy; for its equal diviſion between *Europe* and *Aſia*, has plac'd it in the center of the ſurrounding world, whereby they are ever ready to enlarge their conqueſts either way, and have freſh ſupplies ſtill near at hand, to reinforce their broken troops in every corner; while his imperial city, the ancient *Conſtantinople*, ſtanding ſo commodiouſly on the extreameſt limits of thoſe joining regions, is officiouſly attended by two neighbouring ſeas, whoſe meeting waters gliding by the walls of the magnificent Seraglio, bring wealth and honour to this potent lord, and by the various treaſures of the earth, at the worſhip'd feet of their illuſtrious monarch.

‖ Nothing can in a more lively manner expreſs the ſenſe they have of their extended power, than that affected vanity with which their haughty ſultans ſwell their titles, as 'king of kings, and lord of lords,

§ Extent of the *Turkiſh* Empire. §§ Their Empire in *Aſſia*. * Their Dominſons in *Africa*. † The Conveniency of their Metropolis. ‖ The Titles of the *Turkiſh* Emperors.

'ruler of the east and west, and of all 'parts of the world, prince of the holy 'and chast city of *Jerusalem*, shining 'with the brightness of God, thrice 'happy lord resulgent *Mecca*, tamer of in-'fidels, and scourger of the unbelieving 'race of christian Vassels; lord of the 'white and black seas, the most invin-'cible sultan, who has power from God 'to rule all people with a bridle, and to 'break open the gates and bars of all 'cities and strong places into whose 'almighty hands, are deliver'd all the 'ends of the world, none excepted' These and many such like titles, are proudly challenged by the imperious *Ottomans* who in former times, have blasphemously presumed to take upon them the very attributes of the almighty: But of late they are become more modest, which may proceed from the numerous disappointments, that in the modern wars have so frequently baffled their presumptuous armies, and by curbing the designs of their ambitious sultans, taught them better how to know themselves and prize their neighbours; yet notwithstanding the inglorious reigns of several modern emperors, have added nothing to their territories they still continue in a full possession of their former acquisitions, and are not only able to defend their own, but conquer other countries, should the warlike spirit of some more active sultan, once again lead them out to action.

CHAP II.

Of the Turkish *Policy.*

THE political maxims of an arbitrary government, may not improperly be compared to the spreading roots and twisting fibres of some tall oak, whose elevated heigth exposing it to double danger, by the raging force of stormy winds among its branches, has no security but the rooted depth by which it is supported against the strongest efforts of contending tempests; and certainly a government so vastly large, so inexpressibly rich, and so strangely different from all other, must be strongly by some uncommon policy; without which guard, the daring ambition of aspiring princes, and the formidable violences of intestine discords, would like some surprizing earthquake, break fiercely through the bands of duty and by their factious consequences involve the empire in most inevitable ruin

That I may with greater ease describe the solid foundations, upon which the *Turks* have built their safety, 'twill be necessary to divide their maxims into two parts. The first, are those by which the sultan supports securely his unrival'd grandeur, and the sure dominion of his extensive empire. The second are such notions as are taught his subjects with the earliest rudiments of their common knowledge, and diffuse with ease a certain awful duty, or almost idolatrous veneration thro' the whole country for the person of their emperor; and are the only causes of that mild obedience and miserable servitude, with which they own themselves his slaves, and endeavour vigorously to exert an uncommon industry, in hopes to gain some mark of favour from the inestimable bounty of their common master.

* I shall begin with the *Sultan*, whose first maxims of policy is to depopulate as may be the remoter parts of his wide empire, the more effectual to strengthen its center. † The reasons he gives to prove the usefulness of this maxim are these, first, that countries far distant from his eye

* The first Maxim of the *Turkish* Policy. † The Reasons upon which this Maxim is founded.

eye, might with more eaſe and leſs danger be induc'd to ſome fatal rebellion, were the number of their inhabitants but any way proportionable to the conveniency of their ſituation. Secondly, by the miſerable and barren condition of a diſpeopled country, 'twould be found a matter of inconceivable difficulty, for an invading enemy to penetrate their empire with a numerous army; ſince their troops without the chargeable inconvenience of vaſt quantities of proviſions, would never be able to ſubſiſt in a country whoſe flying handful of inhabitants, would immediately convey what little ſtore their poverty afforded them, to woods and mountains, and places inacceſſible to people unacquainted with the paſſes of the country: Another reaſon is, the utter impoſſibility which diſcarded favourites (by this means) find to eſcape the anger of their offended ſultan; for knowing no place capable of aſſiſting or concealing them, unleſs they retire to ſome chriſtian country, they rather chooſe a voluntary reſignation of their lives and fortunes, to the undiſpoured will of their great maſter; and quietly ſubmit their necks to the ſword of the Executioner.

But conſidering on the other ſide, that the ſtrength and glory of a prince does chiefly conſiſt in the numbers of his people, he is ever careful not only to draw to the center the conquer'd inhabitants of his diſpeopled frontiers; but by the ſubtle bait of ſome inveigling privileges, is conſtantly attracting innumerable quanties of tributary chriſtians, to embrace the doctrine of their fallacious religion, and by becoming members of the *Mahometan* faith, enjoy the poſſeſſion of ſome little marks of diſtinction, purpoſely deny'd to their more honeſt fellows, who bravely prompted by the dictates of their vertue, can without diſcern diſpiſe thoſe gaudy trifles of a fancied happineſs, and dare prefer the heavy chains of honeſt ſlavery to all the guilty pleaſures of an apoſtates liberty.

† His ſecond maxim is, that the only way to preſerve a domeſtick quiet, is to employ the heads and hands of his ſubjects in ſome foreign war: § The numerous advantages which accrue from this maxim are ſo conſpicuous as ſcarce to need an explanation; for by this means he is continually enlarging the bounds of his dominions, or at leaſt improving the vaſt numbers of his ſoldiers, in an inſtructive practice of all the various and neceſſary points of military diſcipline: By theſe means he preſerves himſelf ſecure from the ſudden violence of domeſtick rebellion; for the ſearch of glory firing the breaſts of officers and ſoldiers, they unanimouſly bend their utmoſt endeavours to encreaſe the power of their extended empire, which a lazy peace might rather prompt them to deſtroy: For the working brains of men inur'd to war and danger will abhor the ruſt of idle ſloth, and ſtir up gradually an ambitious fire in the breaſt of the Soldier, to lay a ſudden hold on ſome inviting opportunity, and raiſe himſelf to power and honour, upon the bloody ruin of his ſurpriz'd commander.

* In the adminiſtration of his Juſtice he holds it a neceſſiary maxim, that a tedious legality is far more dangerous than a ſwift injuſtice: ¶ His reaſons for this are, firſt, the fear and awe which ſo rigid a manner of proceeding infuſes ſtrongly into the hearts of his ſubjects, making them ever ready to obey his moſt irrational commands with an unexampled willingneſs; and terrifying their reflections with ſo deep a ſenſe of his power, as to deter them from the ſmalleſt inclination to a dangerous diſobedience; and ſecondly, tho' ſome by ſo haſty a ſeverity may unjuſtly ſuffer, yet numbers are by their examples frightned from villainous actions, whoſe natures and neceſſities, would otherwiſe incline them, to a conſtant practice of the blackeſt vices.

Another

† Second Maxim. § Its Reaſons. * Third Maxim. ¶ Its Reaſons.

† Another maxim teaches them, that learning is of all things the moſt dangerous to an arbitrary monarchy. For firſt, was knowledge encourag'd by the happy advantages of a liberal education, the genius of their people would ſoon become much more refined, and conſequently the groſs abſurdities and fictitious leſſons of their *Alcoran*, be looked upon with indignation, when compared with the brighter doctrine of the chriſtian religion. They would ſoon diſcover the fallacious dreams and vain deluſions of their fancied paradice, and throw off (with their ignorance) the dull ſtupidity of their ſlaviſh anceſters, they would ſoon perceive the Felicity of other nations in a glorious liberty, and caſting off the yoak they had ſo long ſubmitted to, attempt unanimouſly ſome wondrous revolution, and weary of a ſhameful fate in their ſo long ſubjection to a tyrannical government, redeem their honour with their long loſt liberties, and triumph in the ruin of their ſubverted ſultan. * Another reaſon for this maxim is a notion commonly received in *Turkey*, that the uſe of letters is altogether inconſiſtent with the rougher genius of a warlike nation; and that learning if encourag'd would lull their faculties in a ſilent love of ſtudy, till ſinking in the ſoft indulgence of a philoſophical ſolitude, they would neglect entirely the more noble practice of thoſe martial exerciſes, whoſe ſucceſsful application has bravely raiſed them to the glorious empire, which now diſtinguiſhes them from the leſs powerful world.

§ But above all theſe, there is one maxim the conſtant care and ſecurity of the *Turkiſh* ſultans, and that is to be ſerv'd by ſuch men as they can raiſe without envy, and deſtroy without danger. This they put in practice by admitting none to the honour or truſt of great preferments, but ſuch as have been brought up under the ſtricteſt diſcipline of a Seraglio education: They are generally the ſons of chriſtian parents, taken captives by the wand'ring incurſions of the roving *Tartar*, and ſent by way of the *Black Sea* to *Conſtantinople* as to a common market: Out of great numbers of theſe there are yearly choſen a certain quantity for the grand ſeignor's Seraglio, where at their firſt admiſſion they are carefully inſtructed in the rudiments of the *Turkiſh* language and religion. Thence proceeding gradually as qualified in body and mind, from the laborious practices of the meaneſt drudgeries, to the loftieſt ſtudies of their more polite accompliſhments, till their knowledge and experience encreaſing with their years, they are preferr'd at laſt to ſome place of honour about the perſon of their emperor, and thence advanc'd as occaſion offers to the government of ſome principality, a ſeat of juſtice, or command in the army, whichſoever their genious has chiefly ſeem'd to bend them to: ‖ And by theſe means being educated from their infancy with a ſervile awe upon their ſpirits, their endeavours are entirely bent to pleaſe their ſultan; and ſtarting from ſo ſevere a diſcipline to the ſeat of power, without friend or parent to aſſiſt them in their enterprizes, they have no poſſibility of attempting with the ſmalleſt likelihood of ſucceſs the leaſt deſign againſt the intereſt of their ſovereign: But beſides this, the grand ſeignor has another method no leſs politick, to prevent them from making an ill uſe of the authority he truſts them with; and that is the frequent change of officers, often calling them from one government to take poſſeſſion of another in ſome far diſtant part of the country; by which means having no time to fix an intereſt with the people that are under them, they are abſolutely debarr'd from the ſmalleſt hopes of ſucceſs in an attempt againſt the perſon or power of their ſultan who ſeldom continue them ſo long as three years in one place; and as if in that time there was danger of a revolt, takes care by other methods to render it ſtill more impracticable, for giving

† Fourth Maxim. * Its Reaſons. § Fifth Maxim. ‖ Its Maxims.

giving them no money, when he prefers them to a government, and themſelves poſſeſſing nothing but what they receive from his bounty, they are obliged to borrow great ſums on credit, to furniſh out their equipage for which the chriſtian merchants exacting *Cent per Cent* intereſt; they have no other way to pay theſe debts, than by a barbarous oppreſſion of the provinces they are ſent to, and knowing their times to be ſhort, they ſeldom fail by arbitrary methods to enrich themſelves for ever after, by a three years plunder of the poor inhabitants; by aſſiſting them againſt the Sultan, as readily to embrace the ſmalleſt opportunity for revenging their misfortunes in the death or ruin of their tyrannick governor; by which the grand ſeignior's power ſtands more unſhaken than that of chriſtian princes, who have too often ſuffer'd by the ambitious inclinations of rebellious ſubjects:

Theſe are the moſt noted maxims of eaſtern policy, whereby the *Turkiſh* emperors maintain an uncontroul'd authority over their vaſt dominions: Others there are, which being taught the people, as eſſential points of duty and religion, oblige them quietly to bend their necks and calmly ſtoop to the galling yoak of an ignoble ſlavery.

† And firſt, obedience to the Sultan's will is taught them as a duty, the neglect whereof, will draw down the curſes of God and *Mahomet* upon themſelves and their poſterity: His word muſt ever be a ſettled law, and infalibility a peculiar perfection of his nature: None dare believe he errs, and tho' his actions appear altogether incenſiſtent with reaſon or humanity, they muſt never queſtion the perſpicuity of their ſenſes, than preſume to think he ever can be guilty: Nay ſo widely has this crafty leſſon ſpread its doctrine, that to die by the hand or mandate of their emperor, is look'd upon by theſe deluded wretches as a never failing paſport to the gates of paradice; and ſo ſacred a veneration do they pay to the perſon of this idoliz'd Sultan, as if his people were deſtin'd as an inferior ſpecies of mortality, to ſerve the mighty end of their creation: The better to ſupport this awful ſenſe of fear and duty, the expounders of their law have fixed a notion in the ſuperſtitious breaſts of the common people, that they can never pay too deep a veneration to the perſon of their emperor, ſince the good or evil fate of the *Turkiſh* empire depends entirely on the preſervation or extinction of the *Ottoman* family.

§ Another maxim among the *Turks* declares, that merit is the only valuable nobility, whereby the meaneſt of their people exert their utmoſt induſtry in the purſuit of honour, ‖ as knowing they muſt owe their fortune to their own perſonal worth, and not the hereditary poſſeſſion of lands and tenements from the ſucceſsful labours of induſtrious anceſtors, for the grand ſignior is the common heir to all mens eſtates, and diſtributing ſome ſmall part among the children, leaves them to cut out their own way to riches and preferment, and throws in the remainder amongſt the numerous heaps of his own prodigious treaſure.

* Another opinion not a little conducive to the *Turkiſh* intereſt is, that thoſe who die in battle againſt a *Chriſtian* enemy, are immediately tranſported into paradice, as a reward for their courage. ¶ 'Tis no great difficulty to gueſs the effects of ſuch a notion on the thoughtleſs crowd, who are thereby at all times willing to invade a *Chriſtian* country, and hurried forward to a zealous madneſs by ſo encouraging a doctrine, fall raſhly on, and prove too often fatal inſtruments of death and vengeance.

§§ There is another maxim of their policy, which ſeems to have been owing to the vaſt ſucceſſes of their arms in the infancy of their empire, and that is, to look upon proſperity as an infallible ſign of God's owning the juſtice and legality of their endeavours: ** By theſe means

† Sixth Maxim. § Seventh Maxim. ‖ Its Reaſons. * Eighth Maxim. ¶ Its Reaſons.
§§ Ninth Maxim. ** Its Reaſons.

they have encourag'd their armies to a conſtant aſſurances of repeated ſucceſſes, from the favourable conſequences of one ſingle victory, and drawn in prodigious numbers of voluntary ſoldiers to the aſſiſtance of a cauſe, which ſuch propitious omens had induc'd them to believe muſt neceſſarily entitle them to the ſmiles of providence.

¶ There is a law amongſt the *Turks*, which I believe was introduc'd from an ancient maxim of their political government, ſtrictly prohibiting all ſubjects to the grand ſignior from travelling for improvement of their knowledge and expe rience, into any country not under his authority; eſpecially ſuch parts of the world as are enlightned by the Heavenly rays of *Chriſtian* doctrine; and ſo very nicely is this law obſerv'd amongſt them, that he who is accus'd of having broken it without a poſitive order or permiſſion from the court, is often puniſh d in an exemplary manner, and his goods and chattels forfeited thereby, to whatſoever uſe the ſultan ſhould aſſign them.

The numerous advantages ariſing to the government from ſo ſtrict a prohibition of a cuſtom, ſo diverting to the curious inquiſitions of our *European* gentlemen, are ſo obvius to the judgment of a common reader, that they hardly need a farther explanation; § ſince every body muſt perceive, the chief deſign of this ſo uſeful maxim was to cloak the fallacies of their deceitful doctrine, from the hoodwink'd eyes of its profeſſors, whoſe clouded apprehenſions, fatally illuminated by a *Chriſtian* converſation, might probable be brought to an entire diſcovery of that inglorious ſervitude in which they live, and tempt their courage to aſſume new fire, and redeem their minds from an erroneous ſuperſtition, while they bravely chang'd the baſe ſubjection of their inſulted bodies for the generous enjoyment of a nobler liberty: And how far the continuance of this ſubtle maxim may be ſerviceable to their intereſt, does beyond diſpute appear in the good effects it has hitherto produc'd; and the frequent inſurrections and inteſtine jars that almoſt yearly happen on ſuch of their frontiers, as by their nearneſs of ſituation to the *Chriſtian* countries, have render'd their inhabitants no ways ſtrangers to the diſference of their government.

Many beſides theſe are the political maxims of the *Turkiſh* nation, but I ſhall content my ſelf with having nam'd the chief, and thoſe on which they build the pillars of their conſttiution, and will proceed in the next chapter to give as full an account as I can of the peculiar form and artful management of their civil government.

¶ Tenth Maxim. § Its Reaſons.

CHAP III.

Of the Civil Government of the Turks.

THIS perhaps the moſt difficult undertaking a man can put himſelf upon, to write of the numerous intricacies of foreign governments, and particularly one like that of *Turkey*; the native haughtineſs of of whoſe inſulting people, and their coy deportment to the travelling ſubjects of a chriſtian country, are ſo many inacceſſible barriers to the curioſity of their obſervations: But 'tis a task yet more difficult to endeavour a ſatisfactory deſcription of that part of their conſtitution which compoſes this chapter, ſince the offices of their religion are ſo cloſely interwoven with thoſe of their law, that 'tis almoſt impoſſible to treat of either without involving both in a promiſcuous confuſion.

However

However that I may the more eaſily avoid the diſagreeable obſcurity of ſo unneceſſary a conjunction, I ſhall gradually proceed to an account of the places of truſt and great offices of their empire, as they now differ from, or are independant on, each other.

By the foregoing chapters, the prodigious power and unlimited authority of the *Turkiſh* Sultan has been fully taught the reader: But tho' his rule is arbitrary, and his ſway deſpotick and tyrannical, he ſubmits the management of his large dominions to the depending government of a deputed vice-roy; and indeed it has ever been the cuſtom of the eaſtern emperors to conſtitute ſome favour'd ſubject in a degree of honour next themſelves, a cuſtom by many authors condemned, as owing its inſtitution to the ſloathful diſpoſition of ſome inglorious monarch, wholly given up to eaſe and luxury; but in my opinion founded on the ſubtle maxims of deeper policy; † for by theſe means, the emperors may not only, when they pleaſe, unbend their minds from the fatiguing cares of an intangled government, but when the growing anger of their injur'd ſubjects provoke them to a reſentment of their oppreſſive cruelties, they throw the odium of their own injuſtice upon their guiltleſs vice-roy; who ſcreening the miſcarriages of his imprudent ſultan from the revenge of a rebellious multitude, becomes himſelf the object of their hatred, and lays the foundation of his maſter's ſafety, on the peaceful conſequences of his own deſtruction.

§ This great officer among the *Turks* is diſtinguiſh'd by the title of Viſier Azem or councellor in chief to the Grand Seignor, from whom all power is derived to him; and by whom he is created without any other ceremony than the delivery of a large golden ſeal, whereon is engraved the name and age of the then reigning Sultan; and this ſeal he always carries in his boſom, and becomes thereby inveſted with an authority almoſt as arbitrary and unlimited as that of the Emperor himſelf.

Amurath the third was the inſtitutor of this office, at a time when breaking into *Europe*, he conferred the dignity of general and chief counſellor on one *Lala Schabin* his tutor, ſince which time his ſucceſſors have continued to appoint ſome favour'd ſubject to the dignity of *Vizier Azem* and honour thoſe officers with the name of tutor as often as they hold converſation with them.

The *Vizier Azem*, as in title, ſo in power, is the head of the *Turkiſh* law, to him appeals are brought from all their courts of judicature, and by him the former ſentences of inferior judges are frequently diſannull'd, and the cauſe decided in favour of the party who before had loſt it. There lies no appeal beyond him unleſs to the perſon of the *Grand Seignor*; and that ſo difficult, that 'tis rarely put in practice. The manner of doing it is ſo odd and different from the *European* cuſtoms, that the reader will be inclin'd to pardon the digreſſion if I deſcribe the ceremony as briefly as poſſible: ‖ At certain hours of the day, when the gates of the Seraglio are ſet open for the admittance of great numbers of citizens and others, whoſe buſineſs with the officers of that place require their daily attendance there, the perſons who would complain of any grievous injury they have ſuffer'd, and which the injuſtice or connivance of the *Grand Vizier* has refus'd to redreſs, enter haſtily the outward court, and putting pots of fire upon their heads run ſwiftly forward nor dare the greateſt officer preſume to ſtop them, till they arrive in the preſence of the *Grand Signor*, and humbling themſelves at his feet, declare the weighty wrongs they labour under. and implore the gracious mark of his unqueſtionable juſtice in a kind redreſs of their oppreſſive injuries.

There is a private *Divan* or court of juſtice

† The Policy of Conſtituting a *Vice-roy* a great Supporter of the Soltans Power. § The manner of Creating a *Grand Vizier*. * The Antiquity of this Office. ¶ His Buſineſs and Authority. ‖ The manner of Appealing to the Grand Seignior.

justice held in the palace of the *Vizier Azem* every wednesday and thursday; on the other days (excepting friday, which is the *Turkish* sabbath) the *Divan* is kept in an open chamber of the Seraglio, whither the *Vizier* is magnificently attended by a great number of pursuvants and serjeants; at his arrival he is saluted with the noisy acclamations of the people, and guarded by a sort of soldiers, maintain'd purposely for that use, to his place upon the bench; where being seated with the *Cadeel-scheer* or lord chief justice, and six *Viziers* of the bench, who are grave men that have formerly born offices in the government, and are skill'd in the knowledge of their law, but not permitted to give their opinions on any point unless demanded by him. He listens to the judgment of the lord chief justice, who hears and determines all causes, unless the Vizier shall disapprove his sentence, and reverse it as he thinks it most agreeable to the justice of the cause, or his own private inclinations.

Thus much may serve as to the judicative power of the Grand Vizier, but is far from expressing the utmost limits of his authority, which extends itself so far beyond that of the other great officers of the empire, that tho' he cannot by virtue of his own immediate order take off their heads, or recal them from their governments, he has so great an interest in the *Grand Signior*, that he can, without the smallest difficulty obtain his warrant for the displacing or beheading any officer at court or elsewhere, who has unfortunately disobliged him, or stands obnoxious to the danger of his envy.

In time of war, he has the command in chief of the Sultan's armies, and leads them where he pleases, without the least necessity of waiting for his master's order. He gives audience to the ambassadors of foreign princes, receives and answers the contents of their memorials, and is in short the only master of the executive power over the *Grand Seignor*'s whole dominions.

* Answerable to the vast authority of this great officer is the pompous state in which he lives; his court consisting frequently of five and twenty hundred servants, including the Officers abuot him; when he appears abroad he is distinguish'd not only by the splendour of his equipage, but the bearing on the fore part of his turbant two large feathers, set on with a great knot of diamonds and other jewels of inestimable value, the peculiar mark of his degree, the *Bashaws* being permitted to wear but one, and the sultan himself never appearing with more than three: Three horse-tails are carried before him on a lofty staff, another distinguishing mark of his authority. Great numbers of stately horses adorn'd with trappings of gold and silver set thick with precious Stones are led before him; his stirrups held by the obsequious hands of his surrounding slaves, and his garment kiss'd with the most profound respect by endless crowds of prostrate officers, whose servile souls encline their actions to the basest practice of a vile subjection to men by fortune plac'd above them, while they basely triumph over the miserable wretches that are under their command, with all the haughty marks of an insulting arrogance.

§ Prodigious and beyond belief are the amazing profits arising from this post to the coffers of its possessor: For tho' the revenues of the *Grand Vizier*, or his immediate salary from the crown does scarce exceed five thousand pounds *per annum*, 'tis yet impossible to guess the vast advantages it brings him; for besides the great sums of money he receives from the numbers of his petitioners, who, be their business of what nature it will, dare never move it empty handed, there are daily rivolets of plenty from all parts of the empire flowing to his treasury: No subject to the *Grand Signior* dares enter on a place of power, till by the moving rhetorick of some considerable present he has brib'd the favour of the *Grand Vizier*; without which he is always sensible his head will surely pay the forfeit of his avarice.

There

* The Splendor of his Court. § His Revenues and Advantages.

There are certain times of the year, when all the governors of provinces are oblig'd to ſend preſents to the Sultan, after the manner of *New Year's Gifts*, and though there is no obligation which compells them at that time to remember the Vizier a fatal Experience of the conſequences of ſuch a neglect has often convinc'd them that 'tis highly dangerous to forget him; the rulers of the remoteſt branches of the *Turkiſh* empire are obliged to court his favourable repreſentation of their ſervices with the perſwaſive oratory of their golden meſſengers, and in ſhort no man who omits his duty this way can reaſonably hope a long poſſeſſion of his honours or preferments

By theſe means a Vizier of a covetous diſpoſition, who looſes no advantage he may reap from his authority, has ſuch incredible opportunities of increaſing his wealth, that many at the death which gene ally attends their ſhort liv'd ſplendor, have been found poſſeſſors of ſuch immenſe heaps of treaſure as have equall'd if not exceeded that of the *Grand Seignor* their maſter: But thoſe very riches which ſtill render this high office deſireable in the emulative breaſts of the *Turkiſh* candidates, are the very poyſon of its pleaſures and to a genius bleſt with a ſerious con templation on the frailties of humanity would open all the dangers of its gaudy glories and rather frighten him from their ſearch than allure him to their poſſeſſion.

† for few there are who long enjoy the ſlippery honours of this wiſh'd preferment; the Sultan's policy forbids a long permiſſion of ſuch unbounded power, and urges him to frequent changes of ſuch dangerous officers, nor are there many who ſurvive this high poſt, for having ſome time ſerv'd like a neceſſary ſpunge to gather riches for the Sultan's uſe, he ſqueezes them at laſt into his own vaſt treaſure, and to free himſelf from all the fears of their reſentment, invents ſome plauſible pretence to take them off and put others in their place, to grow up gradually to the ſame fate their predeceſſors met with.

Immediately under the Vizier are theſe officers, *viz.*, the Muſti, the Ries Effendi, § and the Teſdardar Baſhaw. Of the firſt of theſe I ſhall take occaſion to ſpeak largely, in the chapter relating to the *Turkiſh* religion, as being High Prieſt, and conſequently not properly to be treated of under this head, further than as he is concerned in the interpretation of their civil law, and of that in its proper place. § The Ries-Effendie, is ſecretary of ſtate and in conſtant attendance on the perſon of the Vizier, by whoſe orders he diſpatches innumerable quantities of patents, decrees, commiſſions and other inſtruments, over all parts of the *Turkiſh* empire: ¶ This officer has great places of truſt and profit under him, and by the multiplicity of his buſineſs collects ſuch ſums of money to his own poſſeſſion as often equal the riches of the Vizier himſelf

** The Teſterdar Baſhaw, is lord treaſurer of the publick revenues; he pays the ſalaries of all great officers dpeending on the Sultan; by him the ſoldiery is weekly paid and all publick diſburſements made. ¶¶ This is an office of great honour and advantage, but has the ſame Fate entail'd on its poſſeſſors with with thoſe abovenamed, and expoſes them not only to the danger of the Emperor's hatred, but often ſacrifices their lives and fortunes to the fatal malice and inordinate caprices of a diſcontented People.

§§ I undertook to ſay as much of the Muftee, in this place as concerned his buſineſs in themanagement oftheir laws; he is a officer of great authority, nominated to that dignity by the Sultan's voice, who ought to chooſe a man of examplary piety, undaunted virtues and humility, and more eſpecially of undaunted knowledge in the explanation of their Law: His opinion in matters civil and criminal, as well

† The Office of Vifier a dangerous Station. § The Office of Ries-Effendie. ¶ Its Profits.
** The Teſterdar. ¶¶ His Profits and Danger. §§ The Muftee. *** His Dignity.

as in affairs relating to the state is given by subscribing yes or no, with the humble addition of God knows better, to a paper in which the question is for the purpose stated and tho' he gives his judgment in a perswasive not compulsive manner, his sentence is notwitstanding wholly decisive, and the judges verdict regulated accordingly, without the tedious trouble of a further appeal, or any dilatory practice whatsoever, for the religion of the *Turks*, having placed in this man a perspicuity of judgment almost equal to the peremptory doctrine of a Roman infallibility, no subject dares dispute the Mustee's wisdom, nor will the Emperor himself contemn his council, for he seldom undertakes a distant war, or any other business of weighty moment, till the approbation of this religious man has sanctified the action. When matters of difficulty are debated before the Sultan, the Mustee is always present at the council, and his advice required with the utmost veneration; but as his honours are superior to most other officers of the empire, so is his punishment (when his demerits have required it) in an exemplary manner more surprizing, § for in a castle at, *Constantinople*, which the *Turks* distinguish by the name of the Seven Towers, there is publickly exposed a brazen mortar of uncommon shape and magnitude, into which the Mustee when convicted of high treason or unwarrantable practices, is publickly thrown head-long and pounded to death, with a massey iron pestle

* The next office below the *Mustee*, is that of *Cadeleschcer*, or their lord chief justice, whose authority tho' originally confin'd to the soldiery, extends its self at present to the determination of all sorts of law suits whatsoever, with submission to the pleasure of such superior powers, to whom there lies an appeal from the tenour of his sentence, || for the military body of the *Turkish* nation enjoy this priviledge beyond the civil, that tho' themselves are subject to none besides their own commanders, the authority of their Officers extends promiscuously over all sorts of people, insomuch that all commission'd officers of the *Turkish* army are by virtue of the commission they posses, entituled to the office of justices of the peace over all parts of the empire, a policy not a little advantagious to the *Grand Siegnor*, by the vast encouragement it gives the soldiers, who ever were and must be the pillars of his government, this office of *Cadeleschcer* is a step from which they often mount to that of *Mustee*, nor can any man be legally entituled to the one, who has not first discharged with universal praise the duty of the other.

They generally rise to the preferment of *Cadeleschcer* from the office of a §§ *Mollah*, the advantages of which post are different according to the places over which they exercise their power; some are judges in chief over whole Provinces and have under their command the *Kaddes* or judges of stately towns and villages; others there are, whose government is confin'd to poor and inconsiderable places, having under them the tatter'd judges of a few distrest and miserable cottages.

The next inferior officer is the † *Kaddee* abovemention'd or the lowest sort of judges among the *Turks*; the profits arising from this post are more or less according to the places under their jurisdiction, but is considerable as being the first step towards obtaining the dignity of *Mustee*, a preferment eagerly desir'd by the politest of their people.

Thus much may have serv'd to give the judicious reader a sufficient idea of the fountain of civil government now exercis'd in the court of *Turkey*, whence flow innumerable streams of policy, to the channels of remoter governments, possess'd in their several degrees by *Beylerbeys*, *Sangiack Beys*, *Bashaws*, *Beys* and *Agas*, every one of which offices I shall largely treat of in their respective places.

¶ The formidable empire of these successful

§ The odd Manner of punishing them. * The Office of *Cadeleschcer*. || His Power.
§§ The *Mollah*. † The Kaddee. ¶ The Division of their Empire.

cceſsful infidels is divided into twenty-two parts, each diviſion of ſo vaſt extent, as exceeds the magnitude of many of our *European* kingdoms, and govern'd by its *Beylerbey*, or Arch-Duke, for of all *Chriſtian* titles there is none which can more nearly expreſs the nature of that office, every one of theſe Arch Dukedoms is di-divided into certain unequal numbers of *Sangiacks* or Provinces, ſome containing twenty, ſome not more than ſeven, ten, or fifteen, according to which numbers the Arch-Dukedoms are more or leſs profitable to their governors; over every Province their is plac'd a ruler, diſtinguiſh'd by the title of ** *Sangiack-Bey*, or Lord Provincial: Theſe depend upon, and are ſubſervient to the ſeveral Arch-Dukes under whom they live.

†† Inferior to the Lords Provincial are the *Beys*, or lords of the ſeveral partitions into which the above-nam'd Provinces are divided: Theſe have under them another ſort of lords, diſtinguiſh'd by the name of ¶¶ *Aga's*, or captains of a certain number of towns or villages and their dependencies, all which officers have their ſeveral courts of Juſtice, peculiar to the different nature of the governments they hold, and yet are link'd together in the joint proportion of one common intereſt, and a firm obedience to the ſacred will of their great lord the ſultan.

Beſides theſe Arch-Dukedoms ſeverally ſubject to their reſpective *Beylerbeys*, there are certain parts of the empire independant on thoſe diviſions, and altogether ſubject to the government of *** *Baſhaws*, a title almoſt equal to that of prince, and generally born by ſuch men as having gradually aſcended from the meaneſt offices, have inur'd their minds and bodies to the rougheſt changes that can befall mortality, and having prov'd their knowledge by a ſucceſsful diſintangling the occuring intricacies of ſtate and war, diſtinguiſhably ſhine by the conſpicuity of their merits, and ſucceed alternately to the higheſt offices of their unſhaken empire.

But that I may explain more fully the unimagin'd grandeur of the *Turkiſh* emperors, I will particularize the ſeveral governments of all the *Beylerbeys*, and the number of thoſe extenſive Provinces over which they preſide; that by conſidering the numerous opportunities the *Grand Seignior* is maſter of, whereby to reward the fidelity of his ſubjects the reader may no longer wonder at the ſupport of his authority.

¶ The twenty two Arch Dukedoms before mention'd are diſtinguiſh'd among the *Turks* by the following names, *Anatolia*, *Caramania*, *Diarbekir*, *Scham*, *Siwas*, *Eſrum*, *Paſcha*, *Childir*, *Cheruzul*, *Haleſ*, *Mareſh*, *Kilros*, *Tripoly*, *Terbozan*, *Kars*, *Muſul*, *Rika*, *Rumeeli*, *Kupudan*, *Boſna*, *Grand-Cairo* and *Babylon*; of which the governors of the two laſt receive their ſalaries from the treaſury of the ſultan: The firſt, which is the higheſt government in the *Grand Seignior's* dominions, has a yearly * revenue of three hundred thouſand pounds *per annum*; but the numerous advantages which accrue from his perquiſites afford him daily opportunities of amaſſing vaſt heaps of riches.

The remaining twenty have a certain yearly income, appointed them out of the annual revenues due from the Provinces to the coffers of the ſultan, which tho' inconſiderable in its ſelf, is conſtantly multiplied into fifteen or twenty times its quantity, by the griping arts and avaricious practices whereby thoſe arbitrary governors oppreſs their people. The fixed allowances which they may juſtly claim are theſe which follow.

§ The *Beylerbey* of *Anatolia* *l*
has a ſalary of ——— 3000
Carmania ——— 2500
Diarbekir ——— 4000
Scham ——— 3000
Siwas ——— 2931
Eſrum ——— 4050
Paſcha ——— 4010
Childir

** The Sangiack Bey. †† The Bey. ¶¶ The Aga. *** The Baſhaw. ¶ The 22 Arch-Dukedoms of the *Turkiſh* Empire. * The Salaries of the Baſhaws of *Cairo* and *Babylon*. § The reſpective Sallaries of the Arch-Dukes of *Turkey*.

Childir	2890
Cherzaul	3000
Halep	2730
Marash	2000
Kibros	1500
Tripoly	2400
Terbozan	2320
Kars	2500
Musul	1900
Rika	1800
Rumeeli	3654
Kutudan	2192
Bosna	1608.

These are the certain salaries settled by the *Grand Seignior* on the several *Beylerbeys* above-mention'd, but as I hinted before, are seldom the twentieth part of the profits into which they improve their employments.

The Provinces contain'd in these twenty two Arch-Dukedoms are at least two hundred and sixty four, every one of which, as I said before, has a Lord Provincial over it, whose profits may be computed about half as much as those of the *Beylerbeys* their superior governors: The *Beys* and *Aga*'s possessing smaller salaries in a just proportion to the inferiority of their offices; The *Bashaws* are all intitled to revenues agreeable to their power, and both the one and the other are alike unbounded.

By the prodigious sums of money amass'd this way, which any curious reader may nearly computed by the account above-mention'd, and which, in comparison the sultan's revenues, are as so many small canals to the unfathom'd ocean; you may guess at the surprizing grandeur and inexhausted riches of the *Ottoman* emperors, which shall be particularly treated of in a more proper place: I shall now proceed to inform the reader in what manner the *Turks* administer their justice, and how the forms of law are practis'd by that people.

'Twas the oppinion of *Tacitus*, § that those governments have most laws have least policy, and the strenuous support which the *Turkish* empire receives from few but necessary Maxims, does in a great measure justifie the truth of his assertion; for they have no consounding volumes of one Lawyers obsrvations upon the remarks of another, no *COKE* upon *LITTLETON*, to explain the different Interpretations of a thing that is, or ought to be the same: † The reports of such a judge, or such a lord chancellor, have here no power to guide the sentence of a court of justice, by the prevailing virtue of some forgotten precedent: Their laws are few, but always put in execution with the utmost severity; and tho' the sentence *pro* or *con* depends intirely upon the undisputed will of the arbitrary judge, whereby the subject is deprived of that indulgent liberty we taste in *Britain*, and sometimes sacrific'd to the mercenary interest of a bribed decider, he has yet this happiness superior to us, that he loses a cause before the melancholly consequences of a tedious controversy has disabled him to support that loss, and depriving him of all possible means of a future subsistance, unfortunately sink both him and the client in promiscuous ruin, by one single act of an unexpected justice.

The truth of this will evidently appear by the dispatch of their decisive sentence, having no form of law but this which follows. Whatever land, money, goods, or any of the common benefits of life are bought by, or given to a subject of the *Grand Seignior*'s Dominions, or any other inhabitant of that empire, must be confirm'd to his possession by virtue of a seal'd instrument called an *Hodget* * which being signed by the *Kaddee* or judge of the place they live in, does certainly entitle them to as firm a property as all the deeds of gift releases and other endless heaps of parchment now in use among us; such an instrument being once produc'd admits of no evasive quirk to weaken its authority; no word misplac'd, or name

§ A Maxim of *Tacitus*. † The speedy Dispatch of *Turkish* Justice. * Their Deeds and Instruments.

name miſtaken by the adding or ommitting ſome ſingle letter can baffle the legallity of a ſubject's endeavours by the ſhock of a non-ſuit, but where the juſtice of a cauſe is conſpicuous they very rarely ſuffer by a partial ſentence; tho' where the caſe is doubtful or obſcure, the native avarice of a *Turkiſh* judge will generally incline him to a favourable opinion of that ſide from whence moſt money challenges his gratitude; * nor is the curſe of bribery eſteem'd ſo black a crime in this country as in the weſtern world, moſt men practiſing it in a publick and audacious manner, whereſoever their occuring intereſts make it uſeful.

¶ Womens oaths are never taken but againſt a *Chriſtian*, nor a *Chriſtians* againſt a *Turk*. Among themſelves the concurring evidences of a plurality of witneſſes decide a controverſy. Their puniſhments are either bodily or pecuniary; the firſt are rarely ſuffer'd when not deſerv'd, but the latter ſometimes inflicted unjuſtly by the malicious proſecution of revengeful people, or the partial ſentence of ſome poor and avaricious magiſtrate.

§ There is no city which has not its *Saubaſhaw* or Head Conſtable over it, whoſe proper buſineſs it is, having his inferior officers in every corner to detect the miſdemeanors of offending people, and ſeizing their perſons deliver them over to ſuch puniſhments as upon conviction of their guilt ſhall be judg'd agreeable to the nature of their offences.

The corporal puniſhments in uſe among the *Turks* are different, according to the ſeveral crimes for which they are impos'd; the moſt common, and that which is inflicted on ſlaves, ſervants, and the practicers of petty larcenys, is the baſtinado, or beating them on the ſoles of the feet. The method of putting this in execution is as follows.

† Five or more officers ſeizing the offender by the arms, conduct him roughly to ſome ſmooth piece of ground or graſsplat, where throwing him upon his back, the heavieſt among them ſitting down upon his breaſt, prevents him from ſpringing upwards to avoid the blows, when two others by the help of a large ſtick like the handle of a broom, bor'd thro' at both ends, to receive a rope there faſtned by two knots, and hanging down in a bent form like that of a bow, lift his legs from the ground, and rowling the ſtick downwards as far as the rope permits them, prevent them from moving either one way or the other; this done another with a ſtiff hazel wand gives him as many ſtrokes upon the naked ſoles of his feet as he was order'd to undergo, which are ſometimes ſeveral hundred, and have often prov'd mortal.

‖ I cannot forbear the crime of a ſmall digreſſion, to divert my reader with the comical relation of a certain paſſage, which once in this country afforded me the pleaſure of a very agreeable amuſement: There was an *Engliſh* merchant who had for many years been troubled with the *Gout*, in a very violent and uncommon degree, nor could the daily application of the richeſt medicines procure him eaſe, much leſs the cure he ſought in vain for, inſomuch that being in a manner tranſported by the ſharpneſs of his pain, he became ſo very peeviſh that he could neither talk, walk, or ſit ſtill in comfort: The preſſure of this gentleman's extraordinary affairs requiring his preſence at *Adrianople*, he undertook the journey with a great deal of uneaſineſs, and met at the entrance of a town call'd *Bada*, a conſiderable party of *Turkiſh* ſoldiers, who were marching towards *Conſtantinople*, the officer, as is common in thoſe parts, took the liberty as he paſs'd, to expreſs himſelf a little diſreſpectfully in contempt of the *Chriſtians* in the merchant's company; and he, unqualified at that time by the peeviſh effects of his diſtemper. to bear it patiently, made an ill uſe of his skill in the *Turkiſh* language, and return'd the ſalutation as roughly as it was ſent him: The inha-

* Bribery common among them. ¶ Womens Oaths not taken. § The Office of a Saubaſhaw.
† Their manner of executing the Puniſhment call'd Baſtinado. ‖ A comical Story of an Engliſh Merchant.

bitants of that country are of all others leaſt able to bear reflections on their government or religion; and the officer of theſe men, forgetting that himſelf had been the aggreſſor, reſented the affront ſo very highly, that he order'd the merchant to be taken from his horſe, and undergo the puniſhment of one hundred and fifty baſtinadoes in the manner above written: Vain was reſiſtance againſt a number ſo much ſuperior, and complaints were altogether uſeleſs, in a country where the ſpeedy execution of an arbitrary order is the higheſt qualification they believe themſelves capable of: In ſhort, the poor merchant ſubmitted aukwardly to the unwelcome novelty, and was ſo ſorely beaten on the ſoles of his feet, that for many days he was oblig'd to continue in a houſe at *Baba*, nor was he able to ſtand upright for a long time after; but the jeſt of this ſtory comes in the concluſion, for the baſtinadoes it ſeems having frightned away his gout, his diſtemper went off with his bruiſes, nor was he ever troubled with the return of one ſingle fit from that time forward: The unexpected conſequence of this lucky beating, oblig'd the merchant at his return to *Conſtantinople* to ſeek induſtriouſly after the author of his cure, that he might thank him for the favour, but not being able to find him out, he contented himſelf with a grateful remembrance of the weighty obligation, and to this day (if he be ſtill alive) as conſtantly drinks to the health of his *Turkiſh* doctor as he ſits down to his table.

But to return to the ſubject in hand, they have ſeveral puniſhments peculiar to the military and other orders, which ſhall be deſcribed hereafter in their proper place: § One now in common uſe amongſt them is impaling alive; that is, thurſting in a ſharp pole at their fundaments, and forcing it up to the upper parts of their body, and ſo faſtning the pole in the ground they leave them in ſome high way as miſerable examples to deter others from the like practices.

† Strangling in a very expeditious manner is the death whereby they diſtinguiſh ſuffering noblemen. Hanging they ſeldom uſe; breaking on the wheel rarely; but the moſt common way of execution is beheading the condemn'd perſon with a broad ſymetar, while he kneels upon a large heap of ſand to that end provided. Other kinds of puniſhment there are in *Turkey*, but ſuch as being very rarely put in practices, are altogether needleſs to be here mention'd and for that reaſon purpoſely omitted.

§ Their manner of Impaling alive. † Other Puniſhments in uſe there.

CHAP IV.

Of the Government Military.

IF the general experience of the knowing world allows it as a neceſſary maxim, that every effect of nature and morality muſt be ſupported by thoſe very cauſes to which they owe their firſt production, it will follow undeniably that a government not gradually rais'd from the continued improvements of ſome unreſiſted colony, but founded violently upon the bloody ruin of conquer'd people, muſt ſlacken by degrees that nervous ſtrength by which it flouriſh'd, when the long neglects of idle peace corrupt its nerves with the love of pleaſure, and draw them by degrees to hate the practice of thoſe ſucceſsful arms, by whoſe unequall'd force their braver

anceſtors

anceſtors had cut a paſſage to meridian Glory.

§ 'Tis this alone to which the *Perſian*, *Græcian*, *Roman*, and every other glorious monarchy, have owed their downfal; and 'tis the ſame indulgence of a ſloathful eaſe has ruined all the powerful ſprings of *Turkiſh* diſcipline, and chear'd exceedingly the drooping ſpirits of the eaſtern chriſtians, with reviving hopes to ſee the happy reſtoration of their religion, and their liberty in the entire ſubverſion of their uſurping tyrant, for that peſwaſive poverty which once inclin'd the *Turkiſh* ſoldiers to a ſcorn of dangers, has now no more the power to urge a brave defiance of the ſhocks of war, ſince they are all poſſeſſors of a rowling plenty, the want of which provok'd them chiefly to their ancient actions.

But tho' the preſent managment of their ** military diſcipline falls greatly ſhort of what in former ages ſpoke them matchleſs, they are not yet ſo ſenſibly decayed as to become an eaſy conqueſt, were the united arms of warlike chriſtendom now bent againſt them; for tho' their ſoldiers are not now inur'd to war and hardſhip, nor by the frequent victories they were uſed to gain, familiar with the face of ruin and conteſt, they are not leſs in number than they were, nor all ſo ignorant as their majority. The *Turkiſh* policy permits no loſs of power by the loſs of ſoldiers, and is perhaps the only government that ever grew ſtronger by the death of ſubjects; for having numbers ready upon all occaſions to ſupply the room of ſuch as die, their places are improv'd to double worth by a ſurprizing managment peculiar to the *Turks*, which ſhall be told the reader in its proper place. They have no occaſion on declaring war, or loſing battles, to diſpatch their officers for freſh recruits about the country, and ſupply with raw unpoliſh'd ruſticks, the places of well diſciplin'd and skilful ſoldiers; they have formidable ſtanding armies, in every corner of their empire, which from time to time ſupply the vacancies of their contending bodies, which like the boundleſs ocean tho' diſcharging endleſs depths of water appears no leſs an ebb than a flow, but ſtands the ſame in every ſeaſon, never ſubject to perceptible dimunition.

In deſcribing the preſent eſtabliſhment of the *Ottoman* forces, I will begin with that order of foot ſoldiers commonly known by the name of *Janiſaries*; for the peculiar and remarkable privileges whereby they are diſtinguiſh'd from the ordinary militia, may juſtly intitle them to the honour of a peference. ‖ *Janiſary* is nothing but a corruption of the word *Yani-Cherr*, which in the *Turkiſh* language ſignifies a new order, they took their original from from the death of one *Hoagy Bectact* an old religious man of an examplary life and converſation, in the reign of Sultan *Amurath*, the third king of the *Turks*: This man had long endeavour'd to diſwade that prince from dangerouſly expoſing his Perſon, by too near a familiarity with the ſubjects of *Servia*, often propheſying the ſudden death which afterwards befel the Sultan upon the overthrow of *Lazarus* the deſpot of that country, when walking out to view the heaps of ſlain, one *Miles Corbelitza*, a chriſtian ſoldier, riſing heavily from a mount of carkaſſes, made ſhift to ſtagger in the pangs of death, and by expreſſive motions of his head and hands deſired admittance to the perſon of the emperor who thinking he deſign'd to beg his life permitted him to ſuch a near approach, that the undaunted *Servian*, falling on his knees as if he would have ſued for mercy, ſnatched out a dagger from his bleeding boſome, and ſtriking it with violence to the Sultan's heart, reveng'd ſucceſsfully his countries wrongs, and liv'd and died like *Iſrael's Samſon* a double ſcourge to an ambitious enemy.

The death of *Bectaſh* immediately ſucceeded that of *Amurath*, for having often propheſy'd the blow and not preventing

§ The Effects of peace a dangerous Conſequence to Warlike Governments. ** A great decay in their Military Diſcipline. ‖ The Derivation and Original of the Word Janiſary.

ing it, tho' near the ſultan's perſon, he was cut in pieces by the furious guards, as a party in the treaſon; but foreſeeing eaſily, what fate would ſoon befall him, he rent off a long ſleeve, which he wore continually on his right arm, and putting it upon the head of one of the ſoldiers, cried out prophetically in the *Turkiſh* language,

Life from my Death ſhall like a Phœnix ſpring.
To Guard from dangers your ſucceeding King.

This ſaid, he fell, a bloody victim to the ſoldiers anger, but had his *Prophecy* compleatly verify'd in the firſt year of the next ſultan's reign, who reflecting ſeriouſly on the fate of *Bectaſh*, reſolved to take ſome method of perpetuating his memory, and inſtituted a new order of the militia, by the name of *Janizaries*, who to this day in imitation of the ſleeve which *Bectaſh* put upon the ſoldiers head, are all obliged to wear a head piece fac'd with polliſh'd ſteel, to which is faſtned a large piece of buff, that falling in a moderate breadth from the crown of their head ſpreads gradually wider to the middle of their backs.

¶ The inſtitution of this famous and formidable militia, was founded originally on the ſureſt pillars of a deep but barbarous policy, for officers were continually diſpatch'd to make triennial ſeizures of the *Chriſtian* children, inhabiting the countries unhappily fallen under the galling yoke of *Turkiſh* ſlavery: Theſe miſerable wretches thus violently raviſh'd from their ſorrowful parents were diſtributed in parties all over the empire, till they reach'd the age of ſixteen years, at which time, compleatly verſed in the knowledge of the *Turkiſh* language and religion, they were ſeverally diſpoſed of, In the many Seraglio's belonging to the *Grand Seignior*, where for the ſpace of five or ſeven years, they were inur'd to hardſhips by the laborious practice of continual drudgeries, ſuch as cleaving wood, bearing burthens working in gardens, and every other toilſome exerciſe; till having learn'd the art of patience, and ſubmiſſive reſignation to the will of their ſuperiors, they were inſtructed diligently in the art of war; and as the death of other *Janizaries* afforded vacancy, ſucceeded gradually to their poſts and privileges, where practiſing with an emulative courage, the dictates of their education, they give a fatal proof how much the preſent ties of life exceed the bands of weaker nature; for not retaining the minuteſt notion of their parents or their country, they bend entirely the endeavours of their arms for the wiſh'd promotion of their ſultan's intereſt; and have in former ages, by the excellence of their diſcipline and greatneſs of their courage, been chief ſupporters of the *Turkiſh* glory; and by the juſt rewards of their valour won, diſtinguiſh'd honourably as the flower of that empire.

§ But far below the ancient ſpirit of this martial order is the groveling genius of the modern *Janizaries*, who taſting largely of the ſweets of power in the black ſucceſſes of their bold reſentments, grew madly inſolent, and ſo familiar with rebellion, that having dy'd their weapons in the guiltleſs blood of many ſultan's, they became ſo terrible to ſucceeding emperors, that they have long endeavoured by the ſubtle force of undiſcover'd policies, to raiſe ſome milder order on the ruin of the former; leaſt like unhappy *Rome*'s *Pretorian Cohorts*, the rough effects of their audacious violence ſhould one day ruin that declining empire, whoſe defence alone was the true deſign of their original inſtitution.

† Their number was at firſt confin'd to ſeven thouſand, but is now improv'd to more than ſo ty thouſand lawfully enroll'd; beſides vaſt numbers who, by the winning virtue of an annual preſent, to the officers of this order. become poſſeſſors of thoſe innumerable privileges, which exempt the *Janizaries* from taxes, proſecutions, or any other ties of juſtice, ſo that being own'd on all occaſions by the muſter

¶ The ancient care to ſupply the Empire with Janiſaries. § The preſent Neglect of that Order occaſion'd by their former Inſolence. † Their Number and privileges.

muſter maſters of that militia, they ſtand ſecure above the law, and practice villanies by the favourable connivance of an uncontroul'd authority.

¶ There are now one hundred ſixty two chambers or large buildings call'd *Odaes* at *Conſtantinople*, for the lodging of the *Janizaries*, but none in any other part of the empire, becauſe the ſultans having ever look'd upon this order, as the ſafety and ſupport of their authority, took care to have them always near their perſons, a deſign well laid, but fatal in its conſequences. Over every chamber is an officer appointed, under the title of *Oda Beſhaw*, or inſpector of the chamber. The creation of a *Janizary* is a peculiar prerogative of this advantageous office. and the manner wherein it is perform'd deſerves remark.

§ When the perſons to be choſen have gradually proceeded through a tedious courſe of their probationary labours, they are ſummon'd in their places, to a perſonal appearance before the muſter maſter of that order, who having regiſter'd their names in rolls of parchment, preſents 'em ceremoniouſly to the inſpector of that chamber into which they are to be admitted, who making them paſs by according to their ſeniority, the younger holding up the elder's garment, ſtrikes every man a blow upon the ear, to remind him of the duty and ſubjection he then takes upon him, and without the trouble of any additional formality declares them *Janizaries*.

They receive their pay according to their merit, beginning with little more than a penny a day, and increaſing their allowances upon every worthy action, till they reach the ſalary of * ſeven ſhillings per week, which is the utmoſt pay a *Janizary* can pretend to, till the ſeniority of their years, or peculiarity of their actions advances them to the offices peculiar to their order, and makes their riches equal to their authority: But by the way, the reader muſt obſerve this pay as only an additional encouragement to excite their valour, for they have not only daily meals provided in their chambers, with all the other neceſſaries of life, but receive an annual preſent of a ſuit of cloaths from the bounty of their emperor, which is generally made of very good and ſerviceable green or violet colour'd cloth, the form whereof may fully be perceived, as deſcibed at large in the one and twentieth chapter of this book.

There is an officer appointed over this militia, diſtinguiſh'd by the title of *Jani-Cherr Aga*, or general of the *Janizaries*, whoſe ſuſpected power || alarms the court with ſuch preventive jealouſies, that the Sultan takes a conſtant care to give that charge to one intirely in his intereſt: A policy whoſe effects have often ſaved the modern emperors from the threatned violences of their fierce rebellions: The boundleſs power of this arbitrary officer extends itſelf to the deciſion of every intervening accident, in favour of or judgment againſt them: §§ The common puniſhments of their leſs henious crimes are generally ordered by their inferior officers, and executed by the cooks of their reſpective chambers; but if any of that order is detected in a guilt deſerving death he is condemned immediately by the ſentence of his general, and thrown at midnight with the greateſt ſecrecy imaginable with weights about his neck into the middle of the ſea

† Their arms in war are ſcimetars and muſquets wherewith they fight on foot, ſurrounding always the perſon of their emperor, or in his abſence the Vizier or General; they ſeldom fight in other order, than the figure which of old compoſed *Macedonian Phalanx*. When at home they are appointed as the guards of honour to chriſtian ambaſſadors, to keep perpetual watch on the gates and avenues of his imperial city; to accompany and protect ſuch ſtrangers as are curious to behold the rarities of the country, from the barbarous

¶ Their way of living. § The manner of their Creation. * Their Pay || The Power and Intereſt of their General. † The way of executing a Janizary §§ Their Arms abroad and at home.

insolences of the rude inhabitants; which they will do with all imaginable courtesy and fidelity, for the small reward of half a crown a day, and sometimes less. They bear no other arms at home than a small dagger called *Hanjarr*, which with a large smooth cane, not much unlike the largest staffs belonging to our constables, are known so commonly and so extreamly feared by all who meet them, that no man dares presume to offer the least affront to any christian guarded by a *Janizary*, least his blood should pay the forfeit of his insolence.

† I remember with concern that at my first arrival in that country, while I was a perfect stranger to their nature and their language, I was prompted by the curiosity of my temper, to walk about the streets of *Constantinople*, and make my observation on the place and its inhabitants, under the undoubted convoy of a faithful *Janizary*; we were passing on a causway in a publick street, when the misfortune of a rude and ignorant potter, led him on to stop our way, by the means of an ass that he had loaden with brittle wares to sell his customers about the city: The *Janizary* had already pass'd the door of a large shop, from whence the poor fellow drove his ass upon the causway, and prevented me from following my convoy, there was a fair descent not much beyond him, whereby he might have gone done to the middle of the street, had he turn'd his asses head the other way, but whether mov'd by a religious zeal which teaches them to hate a *Christian*, or by the native haughtiness of his unpolish'd temper, he press'd his ass with fury forward, and the passage wanting breadth to give him room, oblig'd me roughly to the inconvenient trouble of an unwilling squeeze to give him all the way I could, but finding the unwelcome pressure of the asses panniers a little incommodious, I was forced to lay my hands upon the creature's side, and pushing forward somewhat violently and unexpectedly together, both the potter and his panniers fell headlong from the causeway, which was almost five foot high, into the middle of the street, almost half a foot deep in mud and water: The fellow somewhat hurt by the roughness of his fall, and very much enraged at the destruction of his glasses, drew out a long knife, which he wore within his girdle, and running to the causeway endeavour'd furiously to reach my legs with a revengeful wound: The *Janizary*, who had heard the fall, and was come back to my assistance, leap'd swiftly down, and drawing his *Hanjarr* in hasty passion, struck it to the hilt in the poor fellows shoulder, who falling on his knees amidst the dirt, cry'd out with lifted arms, *O* God, *and* Mahomet *his only Prophet, in what have I Offended to be made the Victim of a curs'ed Infidel.* Nay to so unreasonable a degree was he transported by his passion, that finding no redress he threw the mud upon his face, he rowled himself about in blood and water, while the *Janizary* march'd forward unconcern'd and stately, leading me untouch'd, thro' crowds of people, who tho' their eyes declar'd their anger, were obliged to hide their thoughts in the deceitful postures of a mild neutrality.

Among the numerous privileges peculiar to the *Janizaries*, there is one a little inconsistent with the cautious policy of the *Turkish* government, that is a permission of increasing their common treasury, by the successive additions of what sums of money their *Aga*'s or generals die possessed of, and the grant of very considerable profits, arising from the tenure of several large tracts of land in *Anatolia*. * How dangerous it is to assign such power and riches, to a standing army ever quarter'd in the metropolis of their empire, the *Turkish* sultans have experienc'd dearly, by the frequent effects of that audacious insolence, which having long been nourished by the dictates of their plenty, has often flesh'd the lawless *Janizaries* in the murder of their sovereigns: Nor do they only study their revenge in the succes

† A Story of a Janizary at Constantinople.

* A dangerous privilege of the Militia.

ceſs of their rebellion, ſince 'tis the never failing intereſt of this order, to out-live the reigns of many ſultans; for beſides the ſure addition of a daily penny to their former pay, they gain an uncontroul'd authority, to rob and plunder during the ſpace of a ſmall interregnum, † violently poſſeſſing as a lawful prize whatever goods they lay their hands on; and committing bloodly black outrages with the plauſible pretence of grieving out of meaſure for the mournful death of their indulgent maſter.

The melancholy conſequences of this abuſe of power, have as is before declar'd, induc'd the government to ſtudy means of ruining this order, which not being able to accompliſh by the dint of force, they have invented many ſubtle wiles to weaken gradually the foundation of their power; for whereas the matchleſs diſcipline of ancient *Janizaries* gave bright examples to inferior orders, they are now admitted frequently without the gradual labours of probationary ſervitude. Marriage once deny'd 'em with the ſtricteſt prohibition, is not only ſuffer'd but encourag'd by their officers: Trades are followed, and the weekly muſters ſlighted by permiſſion, inſomuch that their unfurniſhed chambers, once the nurſeries of ſucceſsful valour, can furniſh few at wars great ſummons, who do not artfully decline the ſervice, by the prevailing pleas of wife and family, or ſome mean ſhift, whoſe common practice has already weakened and will in time entirely ruin the declining columns of that dwindling order.

¶ Next to the *Janizaries*, I proceed to ſpeak of that order of the *Turkiſh* horſe, commonly diſtinguiſh'd by the name of *Spahee's* and divided into two bodys, *viz.* the *European*, and the *Aſiatick*, Theſe light horſe men, were in ancient times the nobleſt cavalry the world could boaſt of, rich and formidable by the plenty they were maſters of, never coming into the field without the ſtately ſplendor of a numerous and magnificent attendance, and ſhining brightly over all the reſt of their militia by the vaſt advantages they made of their vaſt acquaintance with, or intereſt in, the greateſt officers of the empire, but poiſoning their loyalty with the encreaſe of their authority, they § ſacrific'd their honour to the dictates of ambition, and inſolently practic'd a continued leſſon of mutiny and rebellion, 'till the common fate of failing treachery involv'd their order in a general ruin, and from the towring pyramids of their unrival'd grandeur, reduc'd them gradually to a common level with the inferior orders of the *Turks* militia.

At preſent the number of *Spahees* exceeds not five and thirty thouſand, who receive a quarterly payment in the preſence of the *Tizier Azem*, a cuſtom introduc'd by the famous *Kupriuli*, to prevent the black effects of thoſe inteſtine diſcords, common formerly, from their pay-day quarrels; the loweſt ſalary of a *Turkiſh Spahee* * is at the rate of one ſhilling a day, to which they become intituled to upon their firſt promotion to that office, and increaſe their pay by gradual ſteps, ſuch as the favour of their officers, the addition of 2 d. or 3 d. a day for the head of every enemy they bring their general, as much for a *Spahee*'s death out of the pay of the deceas'd, a cuſtom politically inſtituted to prevent the faſhionable cheats impoſed on chriſtian princes by their military officers. Beſids which careful opportunities of encreaſing their allowances, they receive the additional reward of 4 d. a day upon the acceſſion of a new Sultan to the throne of his predeceſſors, ſo that by the favourable turns of merit or good fortune they go on increaſing by ſucceſſive additions, till they attain at laſt their *ne plus ultra*, and ſit down contentedly in the full poſſeſſion of 8s. 4d. *per* day.

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inſolences of the rude inhabitants; which they will do with all imaginable courteſy and fidelity, for the ſmall reward of half a crown a day, and ſometimes leſs. They bear no other arms at home than a ſmall dagger called *Hanjarr*, which with a large ſmooth cane, not much unlike the largeſt ſtaffs belonging to our conſtables, are known ſo commonly and ſo extreamly feared by all who meet them, that no man dares preſume to offer the leaſt affront to any chriſtian guarded by a *Janizary*, leaſt his blood ſhould pay the forfeit of his inſolence.

† I remember with concern that at my firſt arrival in that country, while I was a perfect ſtranger to their nature and their language, I was prompted by the curioſity of my temper, to walk about the ſtreets of *Conſtantinople*, and make my obſervation on the place and its inhabitants, under the undoubted convoy of a faithful *Janizary*; we were paſſing on a cauſway in a publick ſtreet, when the misfortune of a rude and ignorant potter, led him on to ſtop our way, by the means of an aſs that he had loaden with brittle wares to ſell his cuſtomers about the city: The *Janizary* had already paſs'd the door of a large ſhop, from whence the poor fellow drove his aſs upon the cauſway, and prevented me from following my convoy, there was a fair deſcent not much beyond him, whereby he might have gone done to the middle of the ſtreet, had he turn'd his aſſes head the other way, but whether mov'd by a religious zeal which teaches them to hate a *Chriſtian*, or by the native haughtineſs of his unpoliſh'd temper, he preſs'd his aſs with fury forward, and the paſſage wanting breadth to give him room, oblig'd me roughly to the inconvenient trouble of an unwilling ſqueeze to give him all the way I could, but finding the unwelcome preſſure of the aſſes panniers a little incommodious, I was forced to lay my hands upon the creature's ſide, and puſhing forward ſomewhat violently and unexpectedly together, both the potter and his panniers fell headlong from the cauſeway, which was almoſt five foot high, into the middle of the ſtreet, almoſt half a foot deep in mud and water: The fellow ſomewhat hurt by the roughneſs of his fall, and very much enraged at the deſtruction of his glaſſes, drew out a long kniſe, which he wore within his girdle, and running to the cauſeway endeavour'd furiouſly to reach my legs with a revengeful wound: The *Janizary*, who had heard the fall, and was come back to my aſſiſtance, leap'd ſwiftly down, and drawing his *Hanjarr* in haſty paſſion, ſtruck it to the hilt in the poor fellows ſhoulder, who falling on his knees amidſt the dirt, cry'd out with lifted arms, *O* God, *and* Mahomet *his only Prophet, in what have I Offended to be made the Victim of a curſed Infidel.* Nay to ſo unreaſonable a degree was he tranſported by his paſſion, that finding no redreſs he threw the mud upon his face, he rowled himſelf about in blood and water, while the *Janizary* march'd forward unconcern'd and ſtately, leading me untouch'd, thro' crowds of people, who tho' their eyes declar'd their anger, were obliged to hide their thoughts in the deceitful poſtures of a mild neutrality.

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The common arms in uſe amongſt theſe horſemen are numerous and convenient,

and

† Their Abuſes of an Interregnum. ¶ The Turkiſh Spahee's. § The Reaſons of their late Decay. * Their pay and Opportunities of en-creaſing

and so strangely differing from one another, it is a sight compleatly curious to observe a disciplin'd *Spahee* as fully arm'd as war requires him. * For first a glittering helmet rather graces than defends their heads, a back and breast-plate their bodies, and on their shoulders hangs a bow with a capacious quiver of their eastern arrows, their girdles often hold four horsemen's pistols, a long light musket slung like ours, hangs neatly at their sides, and on their proper thigh, is fastned a large weighty symetar, wherewith when broken in upon disorder'd enemies they do prodigious execution, and riding short in strong and spacious stirrops, lift themselves with ease beyond their saddle, and extend a blow with double fury: Besides these arms, they bear upon the left side of their horses beneath the girt, another strong and broader back-sword; which with an ironheaded mace, for that purpose fastned on the other side they use promiscuously as they see occasion.

† Their discipline is mean and and insignificant, for they never form their bodies according to the politer practice of the christian nations, into regiments or companies, rank, file, or any other order, but uniting strongly into one gross multitude observe atentively the nod of their commanders, and repeating loudly exclamations upon God, under the expressions *Allah*, *Allah*, fall rashly on with speed and vigour; and if repulsed in their two first endeavous, to break the order of their enemies, repeat with desperate rashness their dangerous attempt, and if repulsed that fatal time, forget their courage, and disperse confusedly in all the hurry of a shameful flight.

In war, the charge of those rich waggons, which contain the money for the payment of the troops, is constantly committed to the custody of the Spahees; whose place it is to stand on horseback as centinels of honour with a Janizary on foot, at the end of every rope which supports the stately pavilion of their Sultan, or in his absence the Vizier his general. § When their crimes deserve the punishment of death, they suffer privately like the Janizaries, but when demerits of a lower nature, call for punishments of smaller rigour, they are bastinadoed on their feet as is before described, while offending Janizaries feel the cudgel on their fleshy buttocks, that the one may ride and t'other walk without uneasiness; by which means neither is prevented from the service of the Sultan.

So much, shall serve to have spoken of the two extraordinary orders of the *Turkish* militia, who receive immediate salaries from the treasures of the Sultan. I shall now proceed to calculate as nearly as is possible the prodigious numbers of their cavalry, whose formidable bodies have so often struck a panick fear thro' the despairing armies of contending governments.

§§ The main support and sinewy foundation of their military power, are the orders distinguish'd in their language by the names of *Zaim* and *Timariot*; the first of which in rank and title is no ways inferior to an earl in *Christendom*, the last may justly be compar'd with our *European* barons, and both not much unlike those persons, who in *England* possess'd estates in *Capite*, or the ancient tenure of knight's Service.

¶ It ever was, and still continues a custom amongst the *Turks*, immediately after having conquer'd the dominions of an enemy, to parcel out the lands into certain large divisions; and bestow them instantly upon such of their officers as had successfully distinguish'd themselves in the reduction of that country: These men in return for the possession of their lands, are besides the necessary duties of a rustical improvement oblig'd continualy to maintain a set led number of men and horses compleatly arm'd, and ready at a minutes warning for the call of war; to which they go themselves attended by their

* Their Dress in War. † Their Discipline rather desperate than regular. § Their punishments. ‖ Timariots what they are. ¶ Their Use and Duty

their ſeveral numbers when the *Grand Seignior* or *Vizier* appear in perſon in the field; but generally go or ſtay, according to the dictates of their various inclinations, when the armies are commanded by ſome inferior general.

Of theſe the *Zaims*, as nobleſt in their quality are richeſt in their poſſeſſions, and conſequently tax'd with a proportionable weight of care and charges. ¶ The loweſt charge incumbent on a *Zaim*, is four compleat horſemen, and the higheſt nineteen. The higheſt of a *Timariot* is four, and the ſmalleſt one: But many of theſe men, ambitious of preferment, and deſirous to be taken notice of, for overacting their parts of loyalty and obedience, will often double, ſometimes trebel their proportion of the ſoldiers.

That the reader may be able to compute the number of the *Ottoman* forces, I will proceed to make a reaſonable calculation of theſe horſemen, from the ſeveral farms belonging to the two and twenty Provinces heretofore mention'd.

In the Province of *Anatolia* are reckon'd 629 *Zaims*, and 8570 *Timariots*.

Caramania	073	2163
Diarbekir	118	0873
Scham	128	0560
Siwas	108	3029
Ezrum	122	5548
Paſcha	185	0826
Maraſch	027	0512
Cyprus	040	1067
Tripoly	063	0570
Rika	060	0666
Terbozan	056	0398
Halep	117	1044
Childir	106	0959
Kupudan	124	1152
Rumeeli	075	8194
Boſna	063	1621
Kars	078	2111
Muſul	058	1340
Kibros	094	2450
Babylon	180	7924

§ *Grand Cairo* is omitted here, as having a militia peculiar to its ſelf, to be treated of hereafter, conſiſting of twenty thouſand horſe and eighty thouſand foot, kept conſtantly to be ready upon all occaſions; ſo that in the one and twenty Arch-Dukedoms above-mention'd are contain'd at leaſt, three thouſand five hundred and four *Zaims*, and fifty one thouſand five hundred ſeventy nine *Timariots*; and the charges incumbent on the firſt of theſe, being as I have ſaid before from four to nineteen men, we may reaſonable conclude, that the grandeur of one making full amends for the deficiency of the other, they come attended to the field at the rate of ten followers to each man, which added to their maſters compleat the number of thirty eight thouſand five hundred and eighty men.

The loweſt quota of a *Turkiſh Timariot* as has been told already, being one man and the higheſt four; and indeed there remaining few of the former, ſince the vaſt improvements made of ancient farms, we may with reaſon judge *Timariots* to bring, one with another, three men beſides themſelves to ſerve in war; which make in all, the number of * two hundred and ſeven thouſand, three hundred and eight fighting men; which added to the *Zaims*, *Spahees*, and *Egyptian* ſoldiers aforemention'd, compleat their cavalry and form a ſtanding army conſiſting of at leaſt, three hundred thouſand eight hundred and eighty eight accompliſh'd horſemen.

Nor is this large account of their prodigious numbers ſwoln beyond the fix'd reality of their exiſtences, I might rather have advanc'd my calculation in a high degree, from the natural dictates of conſpicuous probability, but ſhall content my ſelf with having given my reader an account, ſincerely void of all extravagancies and thoſe faſhionable practices (whether juſtly or unjuſtly, I ſhall not here diſpute) ſo unfortunately imputed to the too prolifick fancys of our modern travellers.

¶ The Charge incumbent on a *Zaim*. § The Militia peculiar to *Grand Cairo*. * A Calculation of the Number of the *Turkiſh* Horſe.

Proportionable to the cavalry is the unnumber'd infantry of the *Turkiſh* nation, which conſiſts of ſeveral degrees in honour or advantage, and all maintain'd in war and peace without the ſmalleſt burthen to the Sultan's treaſury, the moſt unvalued, numerous and unpoliſhed ſoldiers of the *Turkiſh* army, are the *Azapi*,* an order void of form or diſcipline, who in the ſtorming towns, defending trenches, or attacking armies, are like uſeleſs blocks of timber puſh'd upon their ruin, that falling dead by thouſands they may as it were make blunt the weapons of the enemy, and with their bodis fill a ditch or form a bulwark for the paſſage or defence of their more valued followers.

Beſides theſe general bodies of the *Turks* militia, every province has ſome peculiar order for its own defence, nor do the guards of Viceroys and provincials form an inconſiderable part of their unſhaken ſtrength and power; no Bey, or Baſhaw, or any diſtant governor, believing himhimſelf ſecure without the guard of certain thouſands of ſoldiers appropriated to his ſervice, who when the common danger, or their maſter's loyalty ſpeaks them neceſſary, are ſent to ſerve their country, where any ſeat of war requires their preſence.

There are beſides theſe mention'd orders ſeveral ſorts of ſoldiery, ſuch as gunners, armourers, baggage guarders, *&c.* of which in *Conſtantinople* only, may be conſtantly the number of 12 or 14 thouſand whereby the reader may be able to gueſs what proportionable ſwarms muſt be diſtributed in all the ſpreading corners of that ſpacious empire.

The ſubjects of *Maldavia* and *Valachia*, are obliged to ſend auxilery forces ¶ to the aſſiſtance of the *Turks*, whenſoever their occaſions preſs them to require it, the ſettled quota of each country is about eight thouſand men, commanded always by their reſpective princes, nor can the weightieſt plea of incapacitated poverty, exempt them from that duty.

The greateſt aid the *Turks* receive from their depending allies, is the fixed ſupply of 50,000 horſe, a tribute due to the occaſions of the Sultan, from the petty ‖*Tartar*, to be led by the young *Han* his ſon, or the chief miniſter of the country when the *Turkiſh* army is commanded by the grand Vizier, or any other general, but when the Emperor commands in perſon, the *Tartar Han* or prince himſelf muſt come and join him with a furniſh'd army of 100,000 men.

Having dwelt ſo long upon thoſe numerous orders whoſe unnumber'd multitudes compoſe that formidable power whereunto in former ages the ſucceſsful *Turks* have ow'd their fortune, it may not be eſteem'd unneceſſary to deſcribe particularly that accompliſh'd diſcipline ſo ſtrictly practic'd in the longeſt marches of their numerous army.

Tho' the *Turkiſh* management of their body military has been render'd void of form and diſcipline by the miſtaken repreſentations of ſome too haſty travellers, yet a perſon who obſerves with a curious impartiality, the artful methods of their warlike government, will ſoon perceive a matchleſs order ſhine conſpicuouſly throughout their camp, whoſe good effects produce continually ſuch happy conſequences, as will more than make a full atonement for their known deficiency in the art of war.

† For firſt the uſe of wine is there deny'd them by ſo ſtrict a prohibition, that the ſmalleſt quantity, when diſcover'd is a certain ſacrifice of that man's life who has it in his poſſeſſion. Hereby thoſe frequent quarrels and audacious villanies ſo fatal and pernicios to the chriſtian armies are perpetually avoided and the noiſey clamours of tumultuos war, ſubſerviant calmly to the milder influence of a peaceful quietude, no rapes or murders plead for juſtice to the baſe abettors of a countenanc'd diſorder, no hopes or proſpects of unlawful gain can tempt the officers of a *Turkiſh*

* The Order of the Turkiſh Infantry called *Azapi*. ¶ The Turks Auxilery Forces from *Valachia* and *Maldavia* ‖ The Duty of the *Tartar Han* in reſpect to the Grand Seignor's Service. † The Uſe of Wine denied Soldiers of the *Turkiſh* Army upon pain of death.

Turkiſh army, to the looſe permiſſion of licentious inſolences; all is mild and ſerene and ſilent, and the horrid face of gloomy war diſguis'd or painted by the brighter marks of form and diſcipline.

'Tis for this the officers of any marching troops throughout the *Turk*'s dominions, diſpatch continually from place to place, a certain number of the truſtieſt *Janizaries*, to ſearch the towns through the which their men muſt paſs, and ſeal or ſtave what buts of wine or other ſpirituous liquor they find therein, at leaſt 4 days before their camp arrives.

Another cuſtom prevalent amongſt the *Turkiſh* armies is to march them conſtantly from town to town, and never ſuffer them in peace or war to lie ſo long in any place, as to contrive ſuch miſchiefs as our chriſtian ſoldiers by their tempting opportunities do too often ſtudy, and find means to execute, nay ſo careful are their chiefs to prevent diſturbances, that they will rather travel all night than give their men the means of plundering thoſe miſerable wretches on whom they quarter; and indeed it is a ſight extreamly pleaſant to behold them marching thro' the thickeſt gloom of winter nights, with ſo innumerable a quantity of bright illuminations as almoſt rival day it ſelf with their extended luſture; § nor are theſe lights like our ſmall torches, but compoſed of large and maſſey balls of flax and cotton, dipped i. tarr or turpentine, or other ſort of oily, and bituminous wood, which certain *Arabs*, purpoſely attending on the *Turkiſh* camp, and there diſtinguiſh'd by the name of *Maſſalageelar*, bear aloft in iron cages, carried on a tall and elevated ſtaff not much unlike thoſe ancient lights deſcribed in old and valuable tapeſtry.

And now ſince I have ſo often mention ed the *Turkiſh* army, 'twill no ways favour of a degreſſive prolixity, if I deſcribe at large that graceful order and unthought magnificence wherewith they pitch their camps in every place they come to. Firſt then, the large † pavilions of the Sultan, Grand Vizier, or any other general then marching at their head, are pitch'd directly in the midſt of ſome extenſive plain, ſurrounded at ſubmiſſive diſtance by the tents of his lord treaſurer, chief ſteward, ſecretary, and the maſter of the ceremonies; theſe five pavilions placed as I have ſaid before, at a reſpectful diſtance, extend themſelves upon a vaſt ſpot of ground, leaving in the middle one fine open ſquare, in whoſe deliniated center ſtand a double row of ſtately pillars, which ſupport a ſtately canopy, under which all puniſhments when order'd by the general, are put in execution: Here come the officers of the army, either led by buſineſs or deſire of converſation, and walking up and down in ſeveral companies, form agreeably a ſort of promenade, diverting, tho' irregular.

¶ Not far from hence are placed thoſe valuable cheſts which bear the treaſure for the ſoldiers payment, piled in gradual order one upon the other, and riſing in a form directly circular: Theſe cheſts are guarded both within and without, by certain choſen horſemen, who all night long, keep ſtrict and formidable watch, with ſpeers and fire-arms.

The two abovemention'd quarters are ſurrounded by the graceful tents of the *Baſhaws*, *Beys*, *Beylerbeys*, *Sangiacks*, and *Aga*'s. whoſe ſtately form and vaſt magnificence can never be imagin'd, but by ſuch whoſe ocular demonſtration have convinc'd 'em of their grandeur; for tho' the *Turks* delight but little in the outward ornameut of houſes, nor aſpire in the leaſt to outdo each other in the *European* cuſtom of polite and ſolid architecture, yet do they far more exceed us in the rich ornaments and contrivances of their pavilions, than we outſhine their homely hutts, and miſerable cottages, by the ſtupendious fabricks of our fineſt marble, and the moſt laſting ſtatelineſs of our moſt celebrated edifices.

|| 'Tis every way impoſſible to deſcribe at

§ A curious ſort of Torches uſed in Turkey. † The Form wherein the Turkiſh Generals pitch their Camps. ¶ The Turkiſh Treaſury how guarded in the Camp. || The wonderful Conveniencies of the Turkiſh Pavilions.

at large those tripple walls, vast rooms of state, innumerable apartments, kitchens, butteries, cellars, and convenient offices, wherein those tents abound which form the courts of some considerable officers in their army, their rooms are square, and full of windows, neatly form'd to open all ways from the windy quarter, and in short, nothing either useful or ornamental is omitted to compleat them.

¶ Behind their masters lie, in measur'd order, a prodigious number of the *Zaims*, *Timariots* and *Beylerbeys*, in proportion to the sultan's army, who with their horses, camels, mules and carriages, appear a huge and formidable body, of well-skill'd and disciplin'd soldiers.

§ The chosen glories of the *Turkish* camp compose its front, consisting chiefly of the bravest *Janizaries*, and such accomplish'd voluntiers, as having fully qualified themselves by a long experience for the duty of an office, expect impatiently some profitable employment, by gradual succession to the vacant posts of such as fall, or by the long-wish'd favour of some great commander. These encompass at an aweful distance, the *Yani-Cherr-Aga*, or general of the *Janizaries*, whose place and power I have lately spoken of, in the foregoing part of this chapter.

† The rear of their army is generally compos'd of the politest *Spahees*, who with many other regular and well appointed horsemen, of the most esteem'd and honourable orders, maintain'd their posts in case of need with wonderful alacrity and resolution, making good the retreat of their disorder'd fellows, by bravely sacrificng their lives and liberty, for the preferable interest of their sultan and his country.

* 'Tis generally under the guard of these above-nam'd horsemen, that the baggage, camels, and heavy artillery belonging to the army are safely convoy'd; and really when a man seriously reflects on what he sees, becomes a witness of the numberless attendants, trains, and carriages of the *Turkish* armies, he cannot but with wonder bless that GOD, who curbs in mercy the ambitious arms of this prodigious government, and has kindly plac'd a powerful hook in the presumptuous nostrils of their great *Leviathan*.

Thus I have at large described the fatal instruments of those depopulating slaughters, whose raging violence in former ages, rais'd the monarchs of a ravish'd empire, to the loftiest throne of undivided power and arbitrary tyranny, which the world supports; and still continue to maintain the sword's prerogative whereby without respect to justice or religion, the *Turkish* Sultans trample proudly on the softer dictates of nature and morality; removing violently whatever rubs obstruct their will; and to whose inhumane practices nothing can be more applicable, than the precepts of *Photinus*, expres's'd as follows in the eighth book of *Lucan*.

Sceptorum vis tota perit, si pendere justa
Incipit; evertique arces respectus honesti.
Libertas Scelerum est, &c.

Scepters lose Pow'r when Kings religious grow,
And valued Honesty does Tow'rs o'erthrow;
Free Villainy supports an envied reign,
And unsheath'd Weapons, unshock'd Pow'r maintain.
He who in wicked Actions takes Delight,
Is safe no longer than they crown his Sight.
The pious man in Courts should never dwell,
Virtue and Sov'reign Pow'r agree not well;
But he who meanly thinks such Sin a Shame,
Let him for ever fear, and miss the Road to Fame,

CHAP.

¶ The Quarters of the *Zaims*, *Timariots*, &c. Quarter'd in the Rear. § The Quarters of the *Janizaries*. † The *Spahees* * Station of the Baggage and heavy Artillery.

CHAP. V.

Of their Naval Force.

LEL us now proceed to ſearch a little into thoſe extraordinary conveniences for attaining the higheſt perfection in the art of ¶ navigation, ſo peculiar to the capital of the *Turkiſh* empire, that it ſeems as if the hand of providence had fix'd at *Conſtantinople* the happy ſeat of univerſal monarchy, and bleſt its neighbourhood with all the mighty helps that bounteous nature can afford a country, or the hand of art can poſſibly require, to extend dominion of all the world, and ſpread authority thro' diſtant climates, vainly ſeparated by the watry deſarts of a ſtormy ocean.

Not all the kingdoms of the *Chriſtian* world, ſhou'd they reſolve to join their forces, and partake promiſcuouſly of one anothers bleſſings, cou'd afford conjointly more materials for maritime emprovements, than § grow commodiouſly within the beckon of the *Turks* metropolis; for round the ſhores whoſe ragged cliffs encompaſs the *Euxine* or black ſea, ſtand endleſs numbers of tall woods, whoſe ſtately timber fell'd for uſe, ſupply the city thro' the *Thracian Boſphorus*, with the fineſt wood requir'd for building.

† Canvas for ſails, and hemp for rigging well what ſhips they build, they have beyond all poſſible neceſſity, from thoſe parts of *Egypt* which ſurround *Grand-Cairo*. *Valacia*, *Moldavia*, *Epirus* and *Albania*, ſupply them plentifully with tallow, pitch, and tarr, the beſt in *Europe*; as for biſket it abounds incredible thro' every corner of their vaſt dominions.

‖ Their ports and arſenals for building ſhips are numerous, and convenient beyond imagination; that at *Conſtantinople* is ſo vaſtly large and full of volta's or docks for building, as to be capable of fitting out above one hundred and thirty five veſſels at one and the ſame time; nor are the other arſenals and harbours of his empire, leſs convenient or magnificently ſplendid in proportion to the ſeveral magnitudes of the reſpective towns or places where they are; * and as for gally-ſlaves to tug laboriouſly at the toilſom oar, they neither do nor can want freſh ſupplies, while the barbarian pirates or dreadful ravages of the inhuman *Tartars*, preſent or fell them yearly thouſands of ſuch unhapy wretches, as have fallen unwarily into their hands, and ſo become the wretched victims of their inſatiate avarice.

Now may my reader be induc'd to anſie from the accounts above-mention'd, that the relation I ſhall give him of the *Turkiſh* fleets will be proportionable to their conveniences for encouraging above the *Chriſtian* world, the uſeful art of navigation; but he will find his error with a deep ſurprize, when he perceives their naval force, not only unimprov'd by an induſtrious application, to an equal balance with the *Chriſtian* navies, but on the contrary, every way inferior to the maritime improvements of thoſe poor Republicks, whoſe ſmall extent and inſignificant poſſeſſions, do ſcarce intitle them to the name of governments, when look'd upon in competition with the far ſuperior power of confederated chriſtendom.

Yet is this great misfortune rather owing to their ignorance than idleneſs, having frequently tempted to equip vaſt

¶ The convenient Situation of Conſtantinople, in reſpect to Navigation.
§ Timber whence brought them.
† Canvas, Hemp, Tar, Tallow and Biſket.
‖ The prodigious Magnitude of the Arſenals at Conſtantinople.
* Whence ſupplied with Galley-Slaves.

navies, and with some success invaded hostile nations with their sometime formidable squadrons, but their want of knowledge in the arts of ¶ building, rigging, or the management of vessels, still occasion'd yearly losses to the sultan, by their dreadful shipwracks when they met with tempests, or more dreadful overthrows when driven by the turns of chance to stand the shock of a more skillfull enemy, in the destructive trial of a decisive battle.

§ 'Tis for this alone they have of late disus'd their large *Maa-hunes* or ships of war, and fallen wholly into building gallies and galleasses so that trusting rather to the oar, than their strength or courage, they preserve their navies from those shocking dangers which so often broke 'em, when they vainly thought themselves a match by sea as well as land for *Christian* enemies.

There are notwithstanding now at *Constantinople* so many tall and stately ships of War, as might compose a navy of five or six and thirty sail, from twenty four to one hundred and sixteen guns; but these are never sent abroad for Use but ostentation. † They are beyond imagination high and broad, their sterns and heads built high, one deck above another, for conveniency of lodging officers, but so unweildy by their form, and so unfit for stormy weather by the green unseason'd timber which is us'd about 'em, that tho' they put to sea, with drums and trumpets sounding, endless crowds of sailors shouting, and their streamers flying with a rich magnificence, they soon return'd unrigg'd and shattered, less in number as in splendor, bearing shamefully the ragged marks of weakness and disorder in their tatter'd sails, and planks just gaping to admit the ocean.

The *Turkish* gallies, which as I said before, are what they most depend on, are jointly subject to the same misfortunes with their larger vessels, and utterly unable to resist the fury of a winter sea, wherefore being fix'd in dry docks belonging to the arsenal, till the sharp extremity of that unfavour'd season is a little over, there are orders given to the sultan's admiral, distinguish'd by the name of *Capitain Bashaw*, to call 'em from their stations, and with all imaginable expedition put to sea, and cruise all summer.

* Proclamation is immediately hereupon, issued carefully over all the *Turks* dominions bordering on the black and midland seas, that such as hold their lands in tenour of sea service, shall suddenly repair with their respective quota's to their several posts on board their gallies, this is done with utmost speed, and generally brings together about two thirds of that great number which their fleet requires upon all occasions.

To fill the vacancies that shall require supply, they list immediately prodigious numbers of a sort of mariners, there distinguish'd by the name of *Tchurmah*, who are kept as slaves by people in the towns which border on the sea, and hired to serve the summer out on board the gallies, where for six months drudgery at the laborious oar, they receive a good allowance of provision for the voyage, and about the sum of † five and twenty pounds at their return, which is the sole right and property of their respective masters, who live an idle and inglorious life, upon the toilsome labours and unpitied miseries of their fellow creatures.

In case there still requires a fresh recruit, they send a certain number of their sturdiest seamen, to rove from place to place, about the provinces which border on their capital, and there impress the lustiest clowns they find amongst them, till by this addition they compleat the number which the service of the sultan then demands.

These last are called *Azaps* or clowns, and as least useful to the necessities of their Emperor, are still least burthensome to his treasury, for tho' their pay is equal to the rest it costs the government not one sole

¶ Why the Turks grow weak in Navigation. § Gallies now chiefly us'd. * The form of Turkish Ships of War. † The manner of their raising Seamen.

ſole farthing, for out of every five and twenty families they claim a right to one *Azap*, and for his maintenance that ſummer, the other four and twenty houſes are obliged to raiſe an equal ſum of money to reward his ſervice.

Beſides theſe ſeveral orders of the *Turkiſh* ſeamen, there remains another to be ſpoken of, which conſiſts of theſe condemned delinquents of the chriſtian churches ſubject to their tyranny, whoſe crimes or evil fate have chained their bodies to the oar of ſlavery, whence death alone has power to free them, theſe, with ſuch of the *Malteſe*, *Venetian*, *Spaniſh*, or *Italian* mariners, as have unfortunately been the prize of war, are kept together void of hope in endleſs miſery, never to enjoy their raviſh'd liberty till the pitying ſea demands their bodies, worn and meagre by continual labours, or the happy turn of a ſucceſsful battle, ſhall with joy give back again that darling bleſſing which it once took from them.

The *Turkiſh* gallies thus equip'd, ſet ſail for a large port upon the *Helleſpont* now call'd *Gallipolis*. Their numb'r never exceeds one hundred, nor can the mighty power of the *Turkiſh* Sultan maintain a greater fleet, tho' oft attempted. Hence they ſail as war or buſineſs leads their admiral, from iſle to iſle round all the tributary iſlands of the *Archepilago*, to awe the natives from rebellion or diſorder; or preſerve their ſhoars from the repeated inſults of their chriſtian enemies, till having ſpent the time allotted for their abſence, they return again to the port of *Conſtantinople*, and diſcharging all their hired ſeamen, place the gallies in their former ſtations, and retire to their reſpective habitations, till approching ſpring invites their officers to renew their care and ſummon back the mariners to their abandon'd duty.

Beſide the fleet immediately depending on the Sultan's admiral, there are a certain number (under twenty) of the § lords or governors of the abovementioned iſlands, who by the tenure of their ſeveral governments are obliged to join the navy every ſummer, with each a well appointed galley under his command, when every prize they chance to take is the undoubted right and property of their Sultan, but when in winter, they continue cruizing, after the return of their high admiral and his navy, whatever prize their fortune gives them, is their own by law, and by themſelves poſſeſs'd as lawful booty.

The fatal cauſe of that unſinu'd weakneſs in the *Turkiſh* navy, may not improperly be aſſigned to their unskilful practice in the art of navigation, guiding with a ſort of liſtleſs application their unpoliſh'd rules of maritime improvements, and ſo confiding in the ſure perfection of the chriſtian knowledge in that uſeful ſcience, that without the leaſt examination into the pretenſions of a renegado, they immediately advance him † to the poſt of gunner, ſail-maker, carpenter, or boatſwain, never doubting his accompliſhment in a ſtudy which they look upon as natural to the natives of a chriſtian country.

I know not whither it proceeds from a mean diſpair of being able to exceed or equal us in ſea affairs, or is the luxurious effect of their prodigious plenty, and thoſe rich dominions they poſſeſs by land, that tempts their inclinations to a groſs and unmoleſted enjoyment of their unmeaſur'd wealth, and draws away their minds from that induſtrious application, they muſt a long time uſe before they can attain a full perfection in that neglected ſcience. But plain and undeniable demonſtration, convinces us that they affect not in the leaſt becoming formidable by a powerful navy, never venturing into diſtant oceans and very rarely out of ſight of land, ſailing always by direction of certain falſe ill deſigned ſea charts, mechanically drawn without

§ An admirable Policy. § Miſery of Galley-Slaves. ‖ The Yearly Voyage of the Turkiſh Fleet of Galleys. * Beys of the Archipelago. † A great overſight in their Governments.

without the smallest knowledge of a mathematical proportion, and as a cloak to shroud the shameful ignorance which reigns among them, make frequent use of an inglorious proverb, *viz.* § *That God hath given the land to their possession, and thought fit to leave the Sea to the dominion of the infidels.*

In former ages the *Grand Seignior* could by virtue of his great authority at any time oblige the *Algerines*, with those of *Tunis Tripoli*, *Morocco*. *Fez*, and other parts of *Africa*, to come with powerful ships of war to his assistance; but the princes of those countries have lately much increas'd their power as well as policy find constant means by some excuse to quit his service, nor approach his Empire, but in order to recruit their own with fresh supplies of men and plunder while they frequently attack such *Grecian* islands as are under the protection of the *Turkish* Sultan, and artfully contrive to play the pirate by lying off at sea without the reach of any fort or castle, that upon complaint by those they injure to the officers of the *Grand Seignior*, those avaricious ministers who under-hand receive their share of the booty, may have a fair pretence for the refusing to demand a legal satisfaction, as knowing it beyond their power to revenge the injury.

Having therefore spoke of the miserable fate wherein such wretches find themselves involved, as are by the unhappy chance of war become the slaves of an inhuman enemy, it may not be unwelcome to relate a story, of the particulars of which I was inform'd by many people who were witnesses to the truth of most of its uncommon passages.

Seignior Pietro Cornaro a young accomplish'd gentleman of an ancient family, and considerable fortune in the city of *Ferrara* in *Italy*, was led not many years ago, to travel thro' the various provinces of his celebrated country, that by improving his experience he might entirely satisfy his eager curiosity, and inrich his mind with such refin'd notions, as wou'd distinguish his perfections from the far less'd qualifi'd and common conversation of his fellow citizens.

He came amongst other places to *Leghorn*, and took up lodgings at an inn, in order to observe the rarities of that well peopled city, and happening to be plac'd in an appartment that open'd to the publick street, wou'd often take a morning walk about his room, and looking frequently upon the street, divert himself agreeably by a curious observation of whatever pass'd before him.

† 'Tis a custom of the town abovemention'd to enlarge the *Turks* who serve 'em as their slaves, and give them liberty to ply as porters, or betake themselves to any other toilsome drudgery, obliging them to pay their masters such a daily sum of money as is judged convenient, and permitting them to keep the over-plus to serve occasionally their own necessities.

Directly opposite to *Seignior Pietro*'s chamber was a bench, on which he often saw a *Turk* sit thoughtful and dejected, leaning pensively his head upon his hand, and dropping now and then a silent tear, which he endeavour'd secretly to wipe awa with a large knot of ropes the wretched badge of his unfortunate employment. ‖ The frequent repitition of this mournful practice, tho' begun too early for a publick observation, was perceived by the compassionate *Italian*, who earnestly desirous to become acquainted with the reasons of his sorrow, sent at last a messenger to fetch him, and having carried him directly to his own apartment discourse a while and asked him several questions in the Italian language, wherein the *Turk* had then attain'd considerable knowledge, and receiving answers modest and particular, proceeded to demand the manner of his being taken, and how long he had continued in that state of slavery.

With

§ A Turkish Proverb. * * The Pyrates of Barbary Ind pendant on the Grand Seignior ¶ A strange Story of a Turkish Slave redeemed from Servitude. † A privilege of Slaves in Leghorn. ‖ A virtuous Curiosity.

With wringing hands and elevated Looks which ſeem'd to blame his Stars for his unpity'd miſery, the diſconſolate mahometen began his tale, and water'd his complaint with ſhowers of tears, whoſe falling ſtreams ſpoke piercing proofs of his ungovrenable ſorrow: I am, ſays he, an honeſt muſſelman, never friend to war nor rapine, but became a ſacrifice to both, in an unlucky viſit to an aged father, then in health, and peace, at cyprus; now perhaps laid cold and breathleſs in ſome gloomy grave, and have broke his heart to hear my miſery.

Theſe ſad complaints were ſollow'd mournfully by a ſincere and full account of every accident which had concurr'd unfortunately to reduce him to this ſlavery; he ſoon at large informed his kind inquirer, that he had ſorrowfully ſpent four tedious years in that condition, which had left three wives, two ſons now men, and nine ſmall children, drown'd in grief for his unlucky loſs, and wholly deſtitute of any means whereby to know his preſent habitation.

The pitying breaſt of Seignor *Pietro*, framed for tender and compaſſionate impreſſions, melted generouſly with ſympathetical concern, to hear the wretched and forlorn condition of this complaining Infidel, and asking him his name, and other things he thought convenient, he gave him money and diſmiſſed him kindly, with a word or two of comfort.

‖ The *Turk* return'd diſconſolately back to the unwelcome practice of his daily labours, and the tender natur'd Seignor *Pietro*, ſeriouſly reflecting on his weighty ſorrow, and conſidering that the will of providence, or ſome unthought of turn of fickle chance, might one day make the caſe his own, and teach him by the bitter proofs of ſad experience, how to pity others miſeries, by the inſupportable extreamity of his own misfortunes; he reſolved to do a noble act of chriſtian charity, and making intereſt withe the governor of the town, found means to get the *Turk* releas d, for the ranſom of about one hundred forty and five ducats.

Never could more welcome and ſurprizing news rejoyce the gladen'd heart of humane ſufferer, than that which brought the happy *Turk* the news of his delivery; with rapid tranſports of ungovern'd joy he fell upon his knees, embrac'd the feet of his adored redeemer, and with numerous vows of hearty gratitude intreated *Seignior Pietro* to inform him how he might return twice told that friendly ſum, which had ſo generouſly purchas'd him his valued liberty.

§ The good *Italian* wiſh'd him well, but told him he expected no return, yet if his ſoul was noble and would urge him to be grateful he only ask'd his ſolemn promiſe that he would at his return, redeem from ſlavery ſome chriſtian gentleman, whom he ſhall think did moſt deſerve it, and ſend him back as ſoon as poſſible, to viſit once again his native country; which laſt agreement was in fine concluded on and the deliver'd *Turk*, ſupply'd with cloaths and all things neceſſary, embarked on board an *Engliſh* veſſel bound for *Turkey*, and returned ſucceſsfully to his former habitation.

There paſs'd about three months beyond the day of the *Mahometan*'s departure from *Leghorn*, when *Seignior Pietro*, having been the greateſt part of that time at *Venice*, pleaſed extreamly with the city and its people, became enamour d of a young and beautiful lady called *Maria Margaritta Delfino*, who had for ſeveral years reſided in town, under the roof and care of a ſubſtantial merchant, youngeſt brother to her father, who with her ſiſters, and the major part of her relations, lived at *Malta*: Nothing could diſſuade the amorous *Italian* from a violent expreſſion of his growing paſſion; he ſolicited her Uncle with inceſſant importunities and at laſt engaged him to permit him to addreſs her, upon this condition, that he ſhould accompany his neice and him to

‖ A generous Compaſſion. An honourable Liberality.

Malta, there to gain her father's approbation of his person and condition. This he promis'd, and continued four months daily visiting the object of his affection, till he gain'd entirely her consent to marry him when she was authoriz'd to do it by her father's order; and it seems their sympathetic ornaments of mind and body, pointed out the match, and spoke 'em only worthy of each others value.

† They embarked on board a vessel bound for *Malta*, and belonging to that Island, which they were almost arrived in sight of, when a *Turkish* met gally them, making undistinguish'd prize of all her cargo, and transporting *Seignior Pietro*, with his mistress and her uncle into slavery, landing them at *Smyrna*, together with the valuable prize in which they took them.

Oh! strange uncertainty of human life, blind, mad event of fickle fortune! How much in vain do thoughtless mortals boast the blessings of a wordly grandeur, when the sudden turns of war, or accident, destroy tyrannically, in one poor moment the stateliest pillars of that fancied greatness upon which foundation we so vainly build our hopes of happiness!

I forgot to tell you that the three companions in this miserable state, had changed their cloaths, for course and rougher habits, when they saw the danger they were falling into, that being so disguised they might expect a ransom from a smaller charge than otherwise would serve them; so that being taken with the common people they were like them, in chains, conducted to the publick market, where the slaves are bought and sold like sheep or oxen; *Seignior Pietro* and the young lady's uncle were tied together, and placed with many more to wait the purchase of the fairest bidder; opposite to them the poor, unhappy lady stood, half dead with fear and anguish, with a numerous crowd of christian women, young and old, expecting every moment to be bought, and torn away from any hopes of ever more seeing her lover and relation.

Who cou'd now express the swelling grief, conflicting Passions and tumultuous agonies, wherewith these poor desponding lovers view'd each other, yet not daring to discover their concern, for fear their love should double their misfortunes; till at last a young and graceful turk came up to the disconsolate *Maria*, * and bargaining immediately with the officer who kept her, paid the money, and throwing on a veil he brought on purpose, took her from the rest, and carry'd her away with an extraordinary satisfaction.

Many a complaining look did the dispairing lady give her friends, who answer'd her with all the mournful marks of silent lamentation, and were now, (especially the lover) so confounded with their misery that they stood insensible like marble statues, loking stedfastly upon the ground, and took no notice of the many purchasers who walk'd about from place to place to view the persons of the wretched captives.

While they stood thus fix'd in contemplation on the transitory blessing of a mortal life, there came a turk from stall to stall enquiring earnestly of every officer, what quality and Country their several slaves laid claim to, and examining particularly the slaves themselves to the same effect, at last he came to *Signior Pietro*, who holding down his head, the turk stoop'd forward to look upon his face, a courtesy not often put in practice by those barbarous people, who when a slave refuses to hold up his face will generally take them roughly by the chin, as when a jockey looks upon a horses mouth, and rudely force 'em to expose their countenances. the turk no sooner saw the face, but starting back in great surprize, he rais'd his armes and eyes towardes heaven, and half transported at the strange discovery, cry'd out aloud, *I thank thee holy prophet thou hast guided well my lucky footsteps.* the griev'd

† A strange Misfortune that happened to a Lover and his Mistress. Turn of Fortune § A grating Trial of a Lover's Patience.

* A very odd and surprizing

griev'd Italian looking up at this ſurprizing exclamation, ſaw before his eyes that very man, whom in *Leghorn* he ſo kindly freed from ſlavery; no pen can tell the raptures he muſt needs conceive at this ſo happy meeting, ſwift embraces follow'd their ſurprize, and when the wonder of the Turk would give him leave to ſpeak again, he thus addreſt himſelf to *Signior Pietro.*

§ *I promis'd thee,* ſaid he, *thou beſt of Chriſtians, that I would certainly redeem ſuch Slave from Servitude as I ſhould judge did more then any elſe deſerve that Bleſſing; and now, thank* Mehomet, *in thee, I have diſcover'd him;* with that he order'd him who guarded them to ſend ſome perſon to receive his ranſom, and conduct him preſently to his own houſe: the overjoy'd Italian heard with pleaſure the deſign of his accompliſh'd gratitude, but told him, *if he would be doubly kind, he might Redeem his Friend who ſuffer'd with him, and they wou'd find ſome ſpeedy Means to reimburſe his utmoſt Charges;* the propoſition was embrac'd as ſoon as offer'd, and a perſon being ſent to take the mony, receiv'd immediately the ranſoms he demanded, and returning to market left the gentlemen in the care of their redeemer.

The turks two ſons, when told the accident by which their father met the man to whom before he ow'd his liberty, expreſs'd ſincere and grateful joy, and bid them welcome with an inexpreſſible civillity, and after having heard the manner of their being taken, and their ſorrowful complaint for the loſs of an unhappy virgin, whom they lov'd ſo dearly; he who was the eldeſt of the two ſons cry'd out with earneſtneſs, † *Now by the Religion of our Prophet and his People, my Father's Houſe contains this Virgin;* and thereupon proceeded to inform them, he had bought that very morning a young chriſtian ſlave, to wait upon his mother and his father's other wives, that ſhe had giv'n the ſame account as they had done of the particulars of her captivity, that ſhe was then above among the women, and he wou'd for ſatisfaction fetch her down that very moment.

'Tis eaſy to imagine the diſorder of their breaſts, poſſeſs'd alternately by hope and fear; which rag'd impetuouſly and rack'd their minds till doubt gave way, and boundleſs joy o'erſpread their ſouls to ſee the perſon they ſo lately loſt, conducted to their arms by him to whom the laws of *Turkey* gave her up as a lawful purchaſe.

They ſtaid a week with their landlord, who would not reſt till they had ranſom'd two men ſervants, and a maid who waited on the lady; theſe together with as many of their goods and cloaths as he could purchaſe from the *Turk* who took them, he beſtow'd again to their lawful owners; gave them a conſiderable ſum of money and contrived to get them a paſſage on board a veſſel of *Marſailles* than bound for *Malta.*

Seignior Pietro, the young lady, and her uncle frequently endeavour'd to oblige this honeſt *Turk* to take their bills, or find ſome other method to ſecure his money; but he perſiſted in a poſitive refuſal of their ſmalleſt proffers, telling *Seignior Pietro* the debt was paid before it was contracted; and would often lay his hand devotely on his boſom, and with a zealous ſigh repeat this proverb. "The "God of heaven has given us plenty, "that we may give from God where "need requires it. *

This ſtory tho' degreſſive from the ſubject of the chapter, may perhaps divert the reader as to make a full ſatisfaction for its undeſigned prolixity, ſince a moral obſervation may thereby be made and teach us happily ſo well to uſe our charitable opportuaities, that we may reaſonably hope if once our fate ſhould chance to be inverted, duely to receive that meaſure of compaſſion, which our former

§ A memorable piece of Gratitude. † Another ſtrange Surprize. * A Turkiſh Proverb.

former mercy heap'd abundantly on those who wanted it, always bearing in our memories, that the transitory smiles of worldy fortune, tho' they make a blessing great, can never make it fix'd or permanent; that kings and beggars are alike the sport of chance; and those who rule to day may serve to-morrow, while the blanks and prizes of our frail mortality proclaim alternately the good or ill of human life uncertain as a lottery.

But to return to what I undertook to speak of, such as before describ'd is now the greatest naval power which the *Turkish* sultans boast possession of; and while the reader may be led to wonder at the blindness of those enemies to *Christendom*, he would do well to praise the mercies of that God, who by his undeserved and boundless providence vouchsafes to curb the wild desires of an ambitious government, by not permitting them to know their interest, and improve those vast peculiar opportunities, their provinces afford them, to the terror or destruction of his church and people.

¶ The numerous advantages a nation gains, defended formidably by a warlike navy, are beyond dispute the pillars of her state, and chief promoters of her envied glories; since a people strengthen'd by a powerful fleet, not only reap advantages from foreign traffick, and become thereby immensely richly at home, but are enabled fully to extend their conquests to the spacious earths remotest corners, and become free denizons of all the countries of the habitable world.

That therefore these aspiring and ambitious infidels, instead of having gain'd a double knowledge of the useful art of navigation as their daily conquests swell'd their empire, have extremely slacken'd there once-warm endeavours, * and begin to slight marine improvements, may well be look'd upon as an undoubted proof of their declining state and sinking grandeur, and many reasonable causes joyn to prompt a christian's hope, that he may live to triumph in the downfall of a throne whose black foundation fix'd its greatness on the bloody overthrow of injur'd princes, and the undistinguish'd slaughter of invaded nations.

Nor are the *Turks* insensible of their weakness, they know they lie entirely open to the insults of the *Muscovites*, who lately forc'd a passage through the *Euxine* sea, and sent a ship of 70 guns, which brought on board the *Czar*'s embassador, and coming to an anchor at the point of the *Grand Seignior's* Seraglio surpriz'd the city with a whole broadside; never was there seen a greater consternation, which continued also with uncommon hurry and destruction till 'twas publickly proclaimed he came to bring their Emperor a compliment from *Muscovy*; since that, they have repaired some castles on the entrance of the *Bosphorus* and *Black Sea*, but never built one vessel more, nor taken any requisite precaution in order to withstand the growing danger, which alarmed their fears from so undreaded and remote a corner.

¶ A powerful Navy the Glory of a Nation.

* The decay of Naval Force among the Turks, an Omen of their Downfal.

CHAP

CHAP VI.

Of the Tenets of their Faith, and how differing from the Perſians.

THREE noted books among the *Turks*, direct their faith and dictate their religion: The *Alcoran*, or body of their law and faith, was firſt compiled by the impoſter *Mahomet*, aſſiſted by the pen of *Sergius* a monk; this book is written in *Arabian* verſe, but rough and inharmonious, nor muſt be either read or written in another Language; 'tis like the goſpel among chriſtians ſacred and incontrovertible, and approached devotely with a zealous kiſs, nor muſt be touched by chriſtians, or the unwaſh'd hands of *Turks* themſelves. The titles under which it paſſes are agreeable to their opinion of its doctrine, ſuch as light of God ſole guide to Paradice, and divine director unto heavenly glories.

§ The ſecond book, which teaches religion, is the *Aſſonah*, or ſure traditional decrees of their enlightned prophets, *Ebubeker*, *Omar*, *Haly*, and *Oxmyn*: ‖ The third is called, *The neceſſary conſequences of the books of life*; *or, true interpretation of the prophet's pleaſure*: Which laſt was written by the ancient Caliphs of *Egypt*, and *Babylon*, whoſe vaſt authority the power of the ſword and change of governments has center d in the Muſtee of the modern *Turkiſh* empire.

Now tho' thoſe three above-named books, contain the total ſum of their falacious doctrine, yet are they inverted greatly by the various explications and directly oppoſite opinions of their expounding doctors: But notwithſtanding their diviſions into numerous ſects, that teach peculiar doctrines to their ſeveral adherents, there is a certain ſtandard of their faith, containing five religious articles of fundamental piety and indiſpenſible neceſſity, which are required to conſtitute a true *Mahometan*, and allowed by all, ſufficient proofs to gain to any party or opinion whatſoever, the valuable character of a true believer: * The firſt, is frequent cleanſing with a pot of water all the outward parts of their polluted bodies: The ſecond is to pray five times each day they live: The third to keep one month in twelve a ſtrict and holy faſt: The fourth to give according to their wealth a large proportion to the poor believers: And the fifth, to viſit once before they die, the celebrated tomb of their impoſt'rous prophet, or depute ſome holy perſon in their ſtead, and bear his charges going and returning thro' the numerous ſtages of that unbounded pilgrimage.

¶ The only great and noted article of the *Turkiſh* faith is centered fully in the following profeſſion, *Allah Ekbirr, Eſaked hu enlah ila he illalla ve esked hu enai Muhamed weeſuul:* The meaning of which words in our language may be expreſſed as follows: *I verily believe there is but one God and Mahomet the prophet of that God.* Other rites and ceremonies are only look'd upon as tryals of obedience, and never neceſſary rules to guide their faith, or forfeit, tho' omitted, their aſſured ſalvation.

** Amongſt theſe laſt may be eſteemed the duty of their circumciſing children, their abſteining zealouſly from blood and ſwines-fleſh, their obſerving friday as an holy ſabboth, their refuſing

† The Turkiſh Alcoran, or Body of their Faith. § The ſecond Book of their Religion. ‖ The third by whom 'twas written. * The five Articles requir'd to Conſtitute a true Mahometan.
¶ The main propoſſion of the Turkiſh Faith. ** Certain other principles of their Religion.

mages or pictures in their churches, and a number more of their religious customs,

Tho' they acknowledge GOD in all his attributes of Great, Good, Just, Omnicient, Omnipresent, and Incomprehensible, they deny with violence the doctrine of the Trinity; and not distinguishing the sacred union of that heavenly mystery are blindly led to worship three distinct and separate Godheads: † They believe that God created both the world and all things in it, and relate a pleasant story, how he formed man of various sorts of coloured clay, which having lain for for many thousand years neglected in the Sun, he breath'd into him the breath of life, and being much delighted with his new Creation, made the Angels kneel down and worship him; but when the innate pride of haughty Satan urged him to deny his God's decree, by boldly daring to dispute his will, the kindled anger of the great Almighty threw him headlong down to Hell, with all those Angels which appeared his friends; for which they say, the envious Devils have since that, been unrelenting enemies to human happiness.

¶ Tho' they disavow with heat the noblest principles of opposite christianity, they do not only speak respectfully of *Jesus Christ*, but own him as a prophet far beyond the *Hebrew Moses*, and inferior only to their worshipp'd *Mahomet*, whom he preceeded with inferior share of inspiration, as he succeeded *Moses* with a greater portion. They call him in their books *The Breath of God*, but own not his divinity, nor can be brought to credit his asserted § crucifixion, which they say was inconsistent with the justice of a GOD so holy and impartial; they can by no means think he would permit a prophet, whom he had endu'd with virtue to resist all sin, cure worst diseases, raise the dead, and do all other miracles to be made a sacrifice to so outworthy, base, and curst a people as the Jews then were, and die so vile a death, as christian doctrine says he suffred

‖ The better to defend this error in their faith, they have contriv'd a subtle story, how, when Christ was led to die almighty GOD translated him invisible to a place in heaven, and deceiv'd the eyes of the deluded *Jews* by such prevailing and mistaken blindness, that they seiz'd on *Judas* who betrayed him to their hands, and taking him for the departed *Jesus*, nail'd him to the cross, and executed him instead of our redeemer.

They believe him to have been a virgins son, and that his mother *Mary* bore him at her breasts! conceiving not by human help, but by the virtuous odour of a certain rose: They will not suffer him to be blasphem'd, but own he will return to judge the world some years before its dissolution. Nay, so great a veneration do they his memory, that they refuse to let a *Jew* turn *Turk*, till he has first espous'd the christian faith, and will from thence become a perfect *Musselman*.

They quite deny the doctrine of eternal punishment, believing every man attended constantly in life and death by two contending angels, one whereof is white and kind; the other black, severe, and cruel, such they say as die religiously are transported soon to joys in paradise, while such as live a careless, loose, debauch'd, and sinful life shall long be tortur'd by their sooty angel, and receive a great and tedious punishment for all past wickedness, before their white and friendly angel can prevail to list 'em from the flames of hell, and bear 'em pure and free from stain, to taste the bliss their paradise affords them.

The gross absurdities of their politest notions of a future state, are such as will undoubtedly surprize the reader with a wonder at their ignorance, but are not, if consider'd rightly, void of crafty and designing subtilties, since to the rude and barbarous

† A pleasant Notion of the *Turks* concerning the Creation. ¶ Their Opinion of our Saviour.
§ They deny his Crucifixion. ‖ A strange Opinion of the *Turks* concerning *Judas*.

barbarous natures of thoſe unpoliſh'd, groſs, and ſordid people, who were firſt deluded by the *Turkiſh* ſuperſtition, cou d have been a fairer mark to draw away their minds, than thoſe alluring proſpects of a carnal pleaſure, which ſo entirely ſuited their extravagant deſires and unrefin'd capacities.

¶ The common notion prevalent in *Turkey*, of a general judgment and its neceſſary conſequences is ridiculouſly founded on the following particulars: They ſay, the winding of a frightful horn ſhall ſhake the world to ſingle atoms, by the raging force of unreſiſted earthquakes, GOD alone ſhall judge all mortals, *Moſes*, *Chriſt*, and *Mahomet* appearing ſeveraly at the head of their reſpective followers, to intercede with the almighty for the pardon of their ſins: That *Cain* ſhall lead the numbers of the damn'd, all loaden heavily with ſatchels full of crimes upon their burthen'd ſhoulders, to paſs upon a ſmall and ſlippery rope, thence call'd § the line of juſtice, that the greateſt ſinners ſhall be forc d to tumble on the right-ſide into prodigious flames and ſcenes of torment, there to be, till having expiated all their guilt, they ſhall be taken ſuddenly to ſeats in paridiſe, while hell, the devil and his wicked angels, ſhall become annihalted by the power of heaven.

Thoſe whoſe ſins are leſs in weight, and fewer in their number, falling gently to the left of this above-nam'd line of juſtice, ſhall be taken in a nearer way to endleſs bliſs, and undergo but very ſmall and trifling puniſhments, to purifie their natures for the taſte of happineſs.

† But as for thoſe whoſe pious lives, and exemplary vertues have deſerv'd on earth no juſt reproof, they ſhall be pois'd in paſſage by their guardian angels, and attain ſucceſsfully their throne of joy, without the trouble of the ſmalleſt ſtay in eitheir of thoſe places, not unjuſtly call'd the *Turkiſh* purgatories.

Paradice is by the *Turks* conceived a ſpacious land, o'erſpread engagingly with lofty palaces, ſoft murmering fountains, cooling grotta's, verdant bowers, and flow'ry meadows, adorned magnificently with trees of gold and rocks of diamond; amidſt whoſe ſoft alluring charms the never-fading joys of love muſt bleſs their hours with conſtant pleaſure, giving each his lovely miſtreſs, rich in beauty, and accompliſh'd ſweetneſs both of body and mind, never ſubject to the earthly paſſions, or deficiencies of nature, pure and perfect in their forms and ſubſtance, daily gaining back their robb'd virginities, to beſtow again on thoſe to whom before they loſt them, ever blooming in the flower of youth and ſe v,d obſequiouſly by the attendant duty of divinely featur'd boys, or angels, and in ſhort, enjoying in their fancied paradice, the very height of their extravagant deſires which are on earth, the wild and vain effects of an inſatiate, wanton, and luxurious appetite.

Predeſtination, in its higheſt and extended pitch, is by the *Turks* moſt zealouſly maintain'd, nay, to ſuch ſtrange degrees of height does this opinion liſt them that they ſcruple not to look on God as the unqueſtion'd author, both of good and evil.

They all unanimouſly acquieſce in one belief; That every man receives upon his forehead, at his time of birth, the undiſputed mark of all his future good or ill, that there is written both the time and manner of his certain death, nor can he poſſibly by any means, avoid the fate to which the will of God has ſo ordain'd him, and herein they ſeem exactly to agree with thoſe expreſſions of the famous *Seneca*, in his tragedy of *Oedipus*.

Fatis Agimur, Cedite Fatis,
Non ſolicitæ poſſunt Curæ
Mature, &c.

Guided by Fate we muſt Subſervient be,
Nor can our care ſubvert one fix'd decree;

Whate'er

¶ The *Turks* odd Notion of a general Judgment. § The Line or Bridge of Juſtice. † Reward of Virtue. ‖ The odd Chimera's of the *Turkiſh* Paradice. * Predeſtination ſtrictly held in *Turkey*.

Whate'er our mortal race does undergo,
Whate'er we think or act, from Heav'n must flow.
All Nature Springs move one appointed way,
And the first Hour points out the latest Day.

They hold the name of God so sacred and inviolable, that they seldom speak of the divine omnipotence, without a reverend stroaking down their beards, and faces; nay so careful they are to preserve from disrespect the power of God, that when they find the smallest piece of paper fallen in the street, the gravest men among them will with reverence stoop to take it up, and thrust it closely into some small nook or crevice in the walls or houses as they pass along: † A stranger would be very much surpriz'd to see the outward cases of the *Turkish* buildings cram'd as full as possible of little rough and rumpled scrips of brown and writing paper.

* The reasons which they give inquiring christians for the practice of this odd and trifling ceremony are diverting and particular; for first, they judge it an unseemly action to permit the feet of men, or beasts, or highway mud, which fills their streets, to touch, or soil with their polluted filth a thing whereon the name of GOD might probably be written.

The other reason which excites the walking *Turks* to narrow searches for such bits of paper, is a notion they have got amongst them that before they come within the walls of their delightful paradise, they must be all oblig'd to walk bare footed o'er a large and glowing plain of red-hot iron, without permission to have any thing beneath their feet, but all those former bits of paper, which they sav'd on earth, from being trampled on by the polluted tread of men and horses.

¶ Women are but rarely suffer'd to appear in *Mosques*, and then are plac'd all over veil'd, behind a large and darken'd lettice, for the *Turks* however fond of female conversation, and wholly given up to wanton dalliances, and the warm careisses of their womens persons, are so far from placing like our amorous christians, flames and darts, death, wounds, and lightning in a ladies eye, that they inhumanely deny their dovelike women, even so much as one poor place in that enchanting paradise, which we like more indulgent lovers, make our mistresses the sole disposers of.

§ The fine virginity-restoring ladies I so lately spoke of, are not such as here on earth the *Turks* enjoy, but fine, new form'd, and shining creatures, purposely created for the place they dwell in; while the poor forgotten objects of their worldly love remain without, in places far less bright and glorious, nor are allow'd one distant view of these transporting joys, in whose possession there once-lov'd and stately lords now live in raptures.

And now, to give you british ladies an enlivening tast of *Turkish* arrogance to your deserving sex, and let you see how little cause you have to grieve, that we possess a just and mild preheminence by natures laws, and those of matrimony, i'll venture to translate a famous song, much in vogue among the celebrated beaux, and belles of *Turky*: You'l pardon ladies if it wants the spirit of a good translation, since where the subject does not please, the jaded pen will very rarely reach perfection. The song shou'd seem to have been made by some successless lover, on his meeting a repulse from one he courted for his fourth and favourite consort.

I.

§§ Three wives I boast, as black as jet,
And comely as the pine,
'Mongst all the three, I never met
A baulk to one design.
O *Mahomet*, o prophet you who can,
Hear, and revenge an injur'd *Mussulman*.

II.

A short, and fair, late won my heart.
And her I would have blest,

She

† A very strange and humourous Custom of the Turkish People. * Their Reasons for it.
The Turk ungratefull for their womens favours. § The Turkish Ladies are deny'd a place in Paradise. §§ A very odd and comical Turkish Song.

She ſhou'd have had of love a part.
Superior to the reſt:
O *Mahomet*, o prophet you who can,
Hear, and revenge an injur'd *Muſſulman.*

III.

But ſhe deny'd the proffer'd bliſs,
And durſt refuſe to wed,
But if ſhe ſuffers not for this.
May I be loſt when dead.
O *Mahomet*, o prophet you who can,
Hear, and revenge an injur'd *Muſſulman.*

IV.

Before her window long I ſtood,
Sung loudly to her praiſe,
Deep gaſh'd my arm till drown'd in blood,
Yet unconcern'd ſhe'd gaze.
O *Mahomet*, o prophet you who can.
Hear, and revenge an injur'd *Muſſulman.*

V.

But tho' ſhe proudly dares rebel,
The time will come when I ſhall ſee,
The poor inferior wretch in hell,
Not worthy once to look on me.
Then ſlight conceited ſlave, if there you can
The proffer'd courtſhip of a *Muſſulman.*

¶ The uſe of wine is in the *Alcoran* forbid the *Turks* on pain of the ſevereſt anger of their God and prophet; yet they publickly expreſs their great diſlike of that injunction, by the frequent drinking it in large quantities; in men of years and grave appearance 'tis eſteem'd a crime beyond excuſe, to be inclin'd to common drunkenneſs, and men of high and envied poſts, are careful how they ſhow the ſmalleſt inclination to the like intemperance, leſt they ſhou'd give a joyful opportunity to their obſerving enemies to blame the follies of their ſeveral governments, as an impure effect of lov'd ebriety: But men of gay and ſprightly tempers, young, and unemploy'd in ſtate affairs, affect the practice of a continual drinking; nor is the uſe of wine by them conceiv'd as ſovereign by its virtues, or enlivening qualities, but by the downright operation of a pow'rful quantity, § which skrews their ſpirits to a ſtrange extravagance, and robs 'em wholly of their delug'd reaſon, by the moiſt effects of its entoxicating nature:

There is a cuſtom I obſerv'd amongſt the *Turks*, that they will often viſit chriſtian merchants, at their country houſes, where, retir'd from fear of publick obſervation, they have convenient time and opportunity to carouſe at pleaſure, till becoming downright drunk and mad, they run immediately to mount their horſes, and tho' ſcarce able to continue on their feet, when fix'd ſecurely on their ſaddles, begin to ſpur with reſtleſs fury, riding up and down from hill to valley, in a conſtant gallop, till they grow again ſedately ſober, and return to take a formal leave of him whoſe wine they quaff'd ſo freely of.

There goes a pleaſant ſtory of the cauſe why *Mahomet* prohibited the uſe of wine to all his followers, which is related by the *Turks* themſelves with theſe particulars

† There was a certain ſhepherd in the neighbourhood of *Meccha*, whoſe poſſeſſions were ſo far ſuperior to the reſt of his fraternity, that he was choſen as a ruler of their whole ſociety, and exercis'd a ſort of mild authority, by the juſt permiſſion of the ſhepherds of that country.

I happen'd that this man oppos'd with violence the doctrine of the Impoſter, then but newly invented in thoſe very parts wherein he liv'd, and all the brotherhood depending on him as on their lord and oracle, crafty *Mahomet* perceived itdifficult without his friendſhip to accompliſh his deſigns, and ſo reſolved to court his favour by the moſt reſpectful marks of honour and civility.

Accordingly he came one day to make a viſit to this powerful ſhepherd attended

¶ The Turks forbid the uſe of Wine. § Yet drink it to Extravagance. † A Story how Mahomet came to forbid his Followers the uſe of Wine.

pompously by a magnificent and numerous retinue; it happened that a daughter of this honest man's was that day married and a splendid entertainment made, to feast those many guests who grac'd her nuptials; nay when the prophet entered, he saluted kindly all the company with his most hearty blessing, and sat him freely down among the rest, pretending great and wondrous satisfaction in their agreeable and pleasant conversation.

† The merry company a little elevated with the fumes of wine, forgot their hatred to the doctrine which he taught, and pleas'd to see him so familiar and respectful, grew extreamly fond of the impostor's person, shaking him by the hand embracing him with fervour, and saluting him with kisses on the cheeks and forehead.

But business leading him a little farther he began to take his leave, and was detained against his will by the uncommon kindness of the Shepherd and his family who would by no means suffer him to go till he engag'd himself by solemn promise to return again as soon as he had ended what small business he was then to go about. He went, and finish'd in an hour or two the utmost of his task, and made all haste imaginable to be there again, imputing the excess of their civilities to the virtue of the wine they drank so plentifully, which he therefore bless'd, with oft repeated orders to his numerous disciples, that they should thenceforth drink a double quantity of that celestial liquor, whose effects produc'd such peaceable engagements, and had power to change the sharpest hatred into love, and make a friend of a professed and open enemy.

§ But when he came again among them, he perceived a mighty change in all their humours; they were now become entirely drunk, and turned the late expressions of their kindness, into rude, ungovern'd and tumultous violence; him whom so lately they address'd with kisses now they curse and strive to murder; noise and discord, fighting and distraction, were the only scenes he had before him; and in short, with much ado escaped alive, from their oppressive injuries

The new effect of this mistaken liquor urged the prophet to a new decree, as much against it, as the first had been in favour of it; for perceiving now it could excite disorder, and give birth to broils as well as mirth, he changed the sentence he so lately gave and made it an Haram for ever after, or abomination not to be encourag'd by the children of his people.

* These are the prevailing tenets of the *Turkish* faith, but differ widely from the *Persian* doctrine; which last nation, tho' the followers of *Mahomet* and his religion, do notwithstanding that, prefer before him *Hali* his successor, and usurper of his empire, by the claim of marriage with the Prophets daughter, who in the end was overthrown and slain by *Ebulekar*, *Omar*, and *Osmyn*, whose opinions are at present followed, as believed inspired like *Mahomet* himself, by all the *Turks* depending on the government of the *Grand Seignior*: But as for *Persia*, she adheres intirely to the thoughts of *Hali*, and esteems him not inferior even to their fam'd impostor.

These dissenting notions and encreasing differences in opinion, have at last so far extended their pernicious influences, that from small and gradual breaches, they are now burst out to open hatred of each others persons; complaining mutually that either side has added to or taken from the substance of their Alcoran, as has been most agreeable to their respective interests, and the promotion of their own opinions.

Nay to such unbounded madness does their hate arise, that not contented to heap loads of dreadful curses on each others heads, they set themselves in every point directly opposite to one anothers notions,

† The first and best effect of Wine.

§ The last and worst effect thereof.

* The Turks and Persians much divided in religious Matters.

tions, the *Turks* remaining cenſured as ſchiſmatical, by the adverſe expoſition of the *Perſian* creed, and *Perſia* ſtigmatis'd for wilful hereſy in more than ſeventy places of the *Turkiſh* Alcoran.

Thus will the *Turks* revile that *Hali* whom the *Perſians* own as their infallible director; and the *Perſians* in return, to mock the objects of the *Turkiſh* worſhip, raiſe in ſugar at their marriage feaſts, the figures of the three reſpected friends of *Mahomet*, viz. *Ebubekir*, *Omar*, and the forenam'd *Oſmyn*, when growing merry in their drunken cups, † the bridegroom and his fellows draw their ſcymetars, and with a ſpightful ſcoff, and noiſy mockery, firſt cut them down from top to bottom, and then proceed to melt the numerous pieces as a means to ſweeten their ſherbets and other liquors.

'Tis from a natural averſion, that the favourite colour *green*, which by the *Turks* is only worn about the head and nobleſt parts, is by the *Perſians* choſen to make their breeches, ſhoes, or drawers, and employ'd continually in all the moſt indecent, diſreſpectful uſes which a man can poſſible invent to put it to.

¶ The *Turks* eſteem it neceſſary to reſort in frequent numbers to the publick *Moſques*, to pray conjointly for the grace of God, and bleſſing of their prophet; but the *Perſians* hold it only needful to convene at churches in a full aſſembly, there to make an open declaration of their fix'd belief, without the duty of a general prayer to Heaven for mercy.

The *Perſians* never ſhave the hair upon their upper lip, but cut and trim the beard upon their chin, according to the various forms their ſeveral fancies led 'em to make choice of; whereas the *Turks* preſerve with care a very long and ſpreading beard, eſteeming the deficiency of that reſpected ornament, a ſhameful mark of ſlavery.

Swines-fleſh, and the uſe of wine, deny'd the *Turks* with ſtricteſt prohibition, are by the *Perſians* practis'd with a fond indulgence; nor do the laſt diſtinguiſh meats by clean and unclean, but enjoy promiſcuouſly the common gifts of nature's liberality.

The *Perſians* when they waſh their feet before they pray, do ſeldom more than ſtroke the outward part with their right hand juſt dipp'd in water, and hold it a ſuperfluous ceremony to rub hard as if they waſh'd away the dirt; which laſt the *Turks* believe a duty of aſſur'd and indiſpenſible neceſſity.

A number more of ſuch-like oppoſite and contradictory opinions, divide the faith and intereſts of theſe powerful neighbours, who invent a yearly ſtore of black invectives to attack alternately each others doctrine, amongſt which curſes none are more ſurprizing, odd and comical, than theſe which follow.

§ May your fatigu'd and hated ſoul find no more reſt when damn'd to purgatory, than a chriſtian's hat enjoys on earth. By this I gueſs they meant to ridicule our *European* cuſtom of ſaluting one another with our heads uncover'd. May your tranſmuted ſoul become in hell an hackney aſs, for even the *Jews* themſelves to ride on: Theſe and many others needleſs to inſert, are faſhionable curſes, and in frequent uſe among the hotbrain'd zealots of each adverſe party.

Thus have I at large ſet down the moſt material articles of *Turkiſh* faith, which if the reader looks upon as groſs, abſurd, and void of reaſon, let him direct his praiſe to that great being whoſe enlightning rays of mercy and compaſſion, have inſpired his ſoul to ſteer aright, and miſs the ſtormy ſeas of pride and ignorance.

Yet this the *Turks* agree with us, that tho' they differ in their notions of the Godhead, yet they own one great, ſupreme, and ſacred being, to whoſe unlimited power, the earth, mankind, and all things elſe owe their exiſtence: And it

† A rude and barbarous proof of diſreſpect. ¶ Several differences between the Turkiſh and the Perſian Tenets. § The Curſes common between the Turks, and the Perſians.

it is obſervable that tho' moſt nations vary in their opinions, yet they own conjointly one ſuperior eſſence, as is obſerv'd ingeniouſly by *Lactantius* in the following expreſſions.

¶ 'The opinions of all men tho' never ſo uncertain, tend directly to one center; and agree unanimouſly upon one conſpicuous providence: Which is, that it be nature, light, reaſon, underſtanding, diſtin'd fate, or the divine decree, 'tis ſtill the ſame with that which we diſtinguiſh by the name of God.

§ ¶ All people under different notions own one God.

CHAP VII.

Of the Ceremonies of the Turkiſh *Religion.*

A Strict adherence to the danger-tenets which compoſe the foregoing chapter, have expoſed the *Turks* to conſtant troubles, that ſtrange unhuman tyranny and barbarous violence with which their haughty arms have cruſh'd the chriſtians have obliged whole nations to become their enemies: The raſh and inconſiderate doctrine of predeſtinated fortune has expoſed their lives, by an imprudent and unneceſſary ſcorn of danger from the fatal influences of contagious Peſtilence; their falſe belief of a ſublime reward for death in battle, has excited thouſands of their brave ſoldiers to forget the charms of life and liberty, and run directly on the mouths of cannons.

Yet tho' they ſee theſe many inconveniencies, and have doubtleſs ſome amongſt them, who have now diſcovered the falacious principles of their impure religion, they perſiſt with obſtinacy, in the ſtricteſt practice of its weakeſt precepts, like thoſe whom *Marius Victor* cenſures ſharply in the following verſes.

Nil hoſtes, nil dira Fames, nil denique morbi
Egerunt, ſumus, qui nunc ſumus; ijſque periclis
Tentati, &c.

In vain dire hunger, foes, and ſickneſs ſtrove,
The fix'd intention of our ſouls to move;
What once we were we ſtrongly ſtill remain,
And the ſame ſnares once felt now feel again;
No length of time can our ſtill natures bend,
We live 'midſt ſhow'rs of vice, and ſin that knows no end

The ſuperſtitious ceremonies of the *Turkiſh* nation are as numberleſs as they appear extravagant, nor is it eaſy to obtain admittance where we may become eye-witneſſes of their devout retirements, for ſo ſeverely do they guard their publick moſques from chriſtian obſervation, that ſhou'd an heedleſs and unwary ſtranger ſet his foot within their gates, at certain ſeaſons of extraordinary devotion, he wou'd be ſeiz'd immediately by watchful officers, and hurry'd headlong to a partial magiſtrate, whoſe harſh decree admits no bail, nor any other means of liberty than becoming inſtantly a member of their faith, by publickly renouncing the divinity of *Chriſt*, and owning *Mahomet* a greater prophet; which they muſt atteſt by the commanded ſeal of inſtant circumſion, a ſevere and barb'rous cuſtom, but muſt ſurely be ſubmitted to, unleſs the perſon ſo ſurpriz'd, will die a martyr to the chriſtian faith, and bravely ſpurn with juſt contempt the proffer'd doctrine of that vile impoſtor. And

† The many inconveniencies of Turkiſh Superſtition.

And now, ſince I have ſpoken of the circumciſion us'd amongſt the *Turks*, it will not be improper to begin with that, in the deſcription of their ceremonies, and acquaint my reader with the form wherein they put that act in execution.

They are not, by the precepts of the *Alcoran*, oblig'd to circumciſe their children as a point of duty, but continue to obſerve their ancient practice from the cuſtom of *Arabia*, long before the time of *Mahomet*, and uſe it now, as an undoubted mark, whereby they ſtamp the faith of muſſulmen on tender infancy.

¶ The act of circumciſion is perform by ſurgeons, when the child has reach'd the age of ſeven years, and is ſuppoſed ſufficiently capacitated to profeſs his inclination to become *Muſſulman*; at which time all his friends, relations, and ſchoolfellows, &c. are invited to a feaſt, and entertain'd as ſplendidly as their various qualities may be thought to merit; then the boy is brought among them, and demanded whether he approves of the intended ceremony; his aſſent is given by the liſting up his finger, and himſelf extended on a table, were the ſurgeon ſtrait performs his office, and having thrown the skin upon a chafingdiſh of coals, he baths the wound in ſalt and water; after this, his head is ſhav'd to one ſmall lock, whereas before he wore his hair diſhevell'd, and untouch'd by razor; this done, they put him on a large white turbant, and from that time forward he becomes a member of the *Turkiſh* faith.

§ When any chriſtian ripe in years becomes a *Turk*, and will apoſtatiſe to baſe and ſinful ſuperſtition, he is led in triumph on a ſtately horſe, thro' all the great and noted ſtreets, to ſome conſiderable moſque or temple, holding in his hand an elevated Javelin, the point whereof he fixes frequently to his perjur'd breaſt; a ſilent declaration of his will to die for the religion he has then embrac d: The zealous *Turks* who paſs along, beſtow their various preſents on the ſhameful wretch with very large and bounteous liberality; and being circumciſed in publick ſtate, he is attended back with great ſolemnity, receiving conſtantly ſome means of livelyhood, by penſion from the court, or ſuch preferment in their ſea or land affairs, as his profeſſion whilſt a chriſtian ſpeaks him fit for.

They have at publick times, like thoſe of circumciſion, certain ſacrifices,* yet not ſuch as were formerly uſed as duties of religion, but are commonly the fleſh of ſheep or lambs, the heart cut out and burnt in fire, while the beaſt divided, is diſtributed with care among the poor and indigent about the neighbourhood.

A ſtrange, uncommon, fatal accident, fell out about the year 1702, when I reſided with his excellency the right hon. the lord *Paget* ambaſſador extraordinary at *Conſtantinople*, mediator and plenipotentiary at the treaty of *Carlowitz*, whoſe truly great and noble ſervices have left behind him an immortal character, to the intereſt and honour of the *Britiſh* nation, and the admiration of the *Turkiſh* empire.

‖ There was a *Turk* who lived in the abovmentioned city, not extreamly rich, but moderately ſtored with eaſy plenty; he had a wife ſo tenderly beloved and greatfully returning a reciprocal affection that he would not uſe the freedom of his country, in regard to tolerated and indulged polygamy, but confined the treaſure of his honeſt love, to the endearing center of his firſt wife's boſom: He had two children by his favourite conſort, one was then four years of age, the other lay a ſpeechles infant in its eaſy cradle, when his fruitful wife became deliver'd of a burthen, which declared him father of a third and hopeful child.

The common cuſtom of a grateful ſacrifice on ſuch occaſions, led him to prepare a ſplendid feaſt, and ſummon all his near relations to be witneſſes of his exceeding joy for this new bleſſing; they met

¶ The manner of Circumciſing Infants in Turkey.
* Sacrifices what, and how made in Turkey.
§ Their Circumciſion of a full grown Convert.
‖ A moſt unhappy Story of the total Ruin of a Turkiſh Family.

together in an open court, and after several usual forms proceeded to the place where many sheep were killed to give the poor. The person who performed the ceremony, cutting the throat with a large knife peculiar to that office, and departing with the company, to have the sheep divided in another place more fit for such an action.

There was a window open'd from the room where the child bed woman with her new-born infant, lay upon a Sassrai elsewhere spoken of, at the lettice of this window stood the eldest son, and saw with pleasure the performance of the ceremony: He was much diverted to behold the blood of the expiring sheep run trickling from their throats, and seeing that the knife wherewith 'twas done, was left behind by chance or negligence, and and that the people who attended him were some gone down to see the sacrifice, and those above entirely busied by his mother's mattress, † he endeavour'd slyly to escape discovery, and stole away without so much as being any ways observed by those about him.

He was no sooner out of sight, but he descended by a case of marble steps, directly to the place where lay the knife yet red and reeking with the blood of those poor beasts, whose bleating innocence it had so lately sacrific'd.

¶ In a low, capacious cradle, near the place where then the mother lay, his second brother, not above a twelvemonth old, was sleeping calmly, and secure from any fear, by yet unbroken rest, and native innocence: To him the poor unhappy boy immediately repaired, and little thinking what he was about, began to practice on his tender throat, the method he observ'd the man to use in butchering the sheep for sacrifice: The waking child began to cry, as quickly sensible it felt some pain, while still the boy continued his endeavours, drawing up and down like some small saw, the fatal knife and laughing heartily, to see the blood distain the cloaths wherein his brother lay; who strugling to the utmost of his little strength, the other to maintain the sport which so delighted in, endeavour'd hard to keep him down, and leaning forward with two great a weight, o'erturned the cradle and the infant in it.

The mother whom the cries of the assaulted babe had just then led to look that way, beheld her son come tumbling out, all stained with blood, and wounded horribly; the strange surprize of such a shocking prospect, drew her to forget her weak condition, so that rising hastily, she stagger'd inconsiderately on the new-born child, and treading on its neck became its murderer.

* The guilty son perceiving by the shrieks and postures of his mother, that he had some way or other done amiss, threw down the knife, and running from her presence to avoid the danger of a dreaded punishment, fell down the high and slippery marble steps, and broke his neck, by that unhapp accident.

The mother followed to that fatal place and swooning at the sight, was carried back to the unlucky chamber; but the overstrain'd attempt she had so lately made, beyond the strength of her reduc'd condition, so disordered all her body. that, unable long to bear the burthens of her grief and weakness, she died herself some few days after.

§ The wretched master of this miserable family survived not long the melancholy loss of so endear'd a consort, and such hopeful children. but became thenceforth abandon'd over to a mournful solitude; nor could the oft-repeated efforts of his dearest friends procure him comfort, so that wholly losing all the tast of mortal pleasures, he began to languish more and more, and e'er one year was fully past,

† A strange curiosity of a Turkish Infant. ¶ Murder innocently committed. * The third Effect of an unlucky Accident. § The miserable End of an unhappy Master of a Turkish Family.

paſt, quite broke his heart with weighty ſorrow, and compleated diſmally the laſt ſad ſcene of ſuch a fatal and ſurprizing tragedy.

I have inform'd my reader in the foregoing chapter, that the five notorious and eſſential points, requir'd by *Mahomet* from all his followers, are frequent waſhings, prayers, and faſting one whole month, the giving alms proportionable to their ſubſtance, and performing e're they die, one pilgrimage to *Mecca*.

I ſhall diſtinctly treat of all theſe duties in their ſeveral proper and reſpective places; and as their waſhings is a previous ceremony to the other four, it will be requiſite I ſhou'd begin with an account of that

¶ It is divided into two diſtinct formalities, the publick waſhing in their baths or bagnio's, and the private waſhing, in whatever place their inclinations or their buſineſs find 'em.

Now tho' their prophet has expreſly order'd in the leſſons of his *Alcoran*, that every *Turk* ſhall often waſh, declaring cleanlineſs a valuable part of his injoin'd religion, yet the cuſtom is of more antiquity than *He*, by many ages; for the *Turks* derive it from the days of *Eſſau*, † whoſe poſterity they boaſt themſelves to be deſcended from, and therefore claim the name of *Iſhmaelites*. But tho' the ancient inſtitution of theſe waſhings ow'd its being to the wholeſome practice of a cleanly people, and was never meant a ſacred ceremony, yet the fix'd decree of their ador'd impoſter, has inclin'd the *Turks* to ſuch a ſtrange opinion of its efficacious virtues, that they now believe the water they make uſe of, not alone ſufficient for the cleaſing all the outward parts of their polluted bodies, but of ſovereign power to waſh away their ſins, and free from guilt the moſt internal paſſages of their impureſt ſouls.

* We may divide their Bagnio's into two ſorts; the firſt are ſuch as rich and noted perſons build, in ſome convenient part of their own houſes, where their wives, themſelves, and all their ſervants bathe conveniently in different diviſions, as often as their duty, inclination, or their laiſure from employment, urge 'em to it.

§ The ſecond ſort of Bagnio's, are thoſe publick places where for payment of a penny or three half-pence, they are waſhed politely, and ſupplied with linnen, or whatever elſe the Bath requires, by the diligent attendance of appropriated ſervants. The reaſon why they are ſo cheaply ſerv'd, is owing to the great revenues left to Bagnio's by deceas'd *Mahometans*, who mongſt the other dictates of their morality, hold it as a very meritorious deed, to build a publick Bagnio, Hoſpital, or other place of entertainment for benighted travellers, and endow the ſame with an extenſive liberality.

Theſe publick Baths are very common in their largeſt cities, and received at ſeveral hours, prodigious numbers of either ſex, and every quality, for whoſe diſtinct and ſeparate accommodation, they afford divided and particular conveniences. When women bathe, a large and ivory-headed indian cane is plac'd againſt the door that opens from the ſtreet, ¶‖ and no man dares on pain of death, at ſuch a time as that, claim entrance.

The law of *Mahomet* obliges every *Turk* to bathe his body when he had careſs'd a woman, and the ladies are oblig'd to do the ſame, ſo that every morning when they riſe, the firſt employment of the day is waſhing in the Bagnio, where they are not only cleans'd with water, but perfum'd, and dried with ſcented linnen. The heads of men are daily ſhav'd, and men and women are alike injoin'd to leave no hair on any other part. ¶ In order to obey which firm decree, the meaner ſort make uſe of a compounded ſubſtance, made of earth from certain Iſlands of the

Archipelago

¶ Two ſorts of Waſhings, now in uſe among the Turks. † The Turks deſcended from the Race of Eſau. * Private Bagnio's in great Men's Houſes. § The publick Baths, and reaſon why ſo cheaply accommodated in them. ¶‖ Men deny'd Entrance, when the Women bathe. ¶ Hair how taken off without the Razor.

Archipelago, and neatly mix'd with lime and drugs of proper virtues; this they beat to powder, and applying it to any hair they wou'd remove, it takes it off as clean as possible.

But as the frequent use of the above-nam'd powder is of dangerous consequence, if suffer'd to continue but a moment longer than the falling of the hair; the more polite and fashionable ladies, § rather choose to use the help of pincers, and irradicate it swiftly by a twitching violence; yet this is only done by such as would distinguish all their actions from the customary practices of other people, for the generality of *Turkish* ladies, caring little for the pain of using pincers, and unwilling to descend to vulgar methods, constantly appoint some favourite waiting-maid, to play the † Barber, and perform that office with a sharp-edg'd razor.

* The other sort of washing is divided likewise into two distinct performances, the first is practis'd after having made the necessary evacuations requir'd by nature, and to this they use the three last fingers of the left hand; on this account, the *Turks* of note have cocks of water running into marble basons in their several privies; and the meanor sort of men among them never go to such-like places, without an earthen pot of water formed commodiously with a narrow spout, which serves their use on all occasions.

‖ The second sort of this last washing, is in order to their prayers, for which sole end, a numerous quantity of brazen cocks supply large cisterns placed in order, at the entrance of their churches, here they wash by way of preparation, first their arms, hands, head, neck, teeth and forehead, thence proceed in summer weather to their naked feet; but if the time be cold and rigid, 'tis enough to make an an outward motion, and the will is taken for the duty of the action.

¶ Next comes their prayers, and those, at least, five times a day; the over-zealots bigots to their false belief pray always seven; but the common times injoyn'd by *Mahomet* are, just before sun-rising, just at noon, betwixt noon-day and setting of the sun, exactly at sun-set, and last, two hours after.

§§ Their forms of prayer consist of sentences collected here and there, from several chapters of the *Alcoran*; some few whereof were left by *Mahomet*, but many more compil'd by his successors, *Ebubekir*, *Omar*, *Osmyn*, and *Hali*; and most men now of good capacities, compose their prayers according to the pressures of their several occasions. They praise therein the mercy, bounty, and divine omnipotence, of the almighty author of our earthly Beings, petition Heaven for the constant welfare of their Sultan and his empire, and conclude inhumanely, with numerous curses on the christian world.

The reader will be better able perceive their manner, by the following copy of a *Janizary*'s form of prayer, who was appointed by the General of that order, to be one amongst a constant guard which kept the gate belonging to the *British* ambassador at *Constantinople*.

†† 'In God's great name, in God's 'great name, and in the holy name of '*Mahomet*, his mighty, good, and only 'prophet, God is great, my God is one, 'I shall be happy and successful while 'I trust in him, may my sword be bro-'ken, and my head become the drink-'ing cup of infidels, when I forget his 'glory, let my prince live long and flou-'rish like the *Cypress*, let my order be un-'numbered as the sands of the sea shore, 'that we may well defend him, and let 'his lands become as large and unresisted 'as the boundless occean: Let the curs-'ed Infidels be damn'd for ever, since 'they dare, O *Mahomet*, oppose thy 'precepts: Let the meanest slave with-'in the territories of my dread sovereign 'put his foot before 'tis wash'd, upon 'the neck of that proud king amongst 'their people who once blasphemies 'the

§ Some use Pincers. † Others shav'd by Waiting-Maids. * First sort of private Washing, when practis'd. ‖ Second sort when practis'd. ¶ The several Hours wherein the Turks are oblig'd to Pray. §§ Their form of Prayer, by whom invented. †† The Prayer of a Turkish Janisary.

'the holy prophet. let the Infidel I 'guard be ſafe, whil'ſt under my protec- 'tion, but let all others periſh quickly, 'or enlarge the bounds of thy religion, 'God is great, God is One, and *Maho-* 'met his only prophet.

¶ When they reſolve to pray in any Moſque, they leave their ſlippers at the entrance of the place, when they pray, they turn their faces to the eaſt, becauſe their prophet lies entomb'd that way, then ſtanding for ſome time upright, and ſilent, with their arms a-croſs, in ſerious contemplation on the duty they are ſummon'd to, they elevate their eyes and mutter to themſelves ſome pious ſentence, after which they ſet down croſs leg'd with their hands before 'em, and repeating ſlowly ſeveral ſhort ejaculations, at the end of each, bend forward to the earth, and touch it with their foreheads; ſome will kiſs the ground in pure acknowledgment of their ſubmiſſive natures; this they do for ſeveral minutes, looking now and then behind 'em, over either ſhoulder, for they think their prophet, when he comes will ſuddenly appear behind ſome Muſſulman devoutly praying.

§ They pray with fervour and a fix'd attention, never turning like too many inconſiderate chriſtians in our noiſy churches, to behold what people paſs behind them; all is ſtill, and ſoftly ſacred; no man mutters prayers of courſe, and gapes the while to ſee about him, how his neighbours cloaths are faſhion'd; no loud indecent whiſpers interrupt devotion, to inform ſome buſie irreligious asker, who addreſſes ſuch a lady, and how much a woman brought her husband; no opening pews and ſhutting them again, diſturb the congregation with the needleſs clamour; no holy talking, and conceited hypocrite out runs the Parſon with her zealous lips, while her lew'd eyes, behind a fan, are laughing heartily at ſome poor jeſt her ears have liſten'd to; no turn'd-up eye-lids ſeem to ſpeak her thoughts on Heaven, while a wry mouth or ſcornful turn of the affected noſtrils, declare her obſervation running o'er the faults, or ill contrivance of her neighbours petticoat. A *Turkiſh* Moſque is free from noiſe, and all within it ſo ſedately bent on what they do, that 'tis a matter of ſufficient wonder, to behold ſo many met together in ſo deep a ſtillneſs. And indeed, ſo very ſacred do the *Turks* eſteem the act of prayer, that if the caſual ſting of ſmall Gnat, the ſcratching of their heads, or any other common accident but chance to interrupt them, † they begin again tho' almoſt ended, thinking ſuch prevented prayers of no effect, or virtue whatſoever, but neglected as unworthy the great ear of Heaven.

* A ſmall and unadorn'd erected pillar, bears a caſe, not much unlike a pulpit, whence the Prieſt ſometimes direct a monitory ſermon to the liſtning congregation, conſiſting generally of explanatory ſentences on the myſterious chapters of their honour'd Alcoran, with proper applications to the numerous audience: The book is held in rev'rence to its author, almoſt even with the readers eyes, and certain grave, religious ſongs are intermix'd with their devotion; which being ended, every man begins to ſtroke his beard, and uttering ſhort and private praiſes to his God and prophet, takes his leave, and goes away with an extraordinary ſatisfaction.

‖ They uſe a ſort of Beads, not much unlike the Roſarys of Roman Catholicks, but to an end extreamly different, for whereas the latter make thoſe trifles guides of devotion, men in *Turkey* only bear 'em in their hands, and tell 'em over while they want ſome other exerciſe; the Beads conſiſt generally of a ſcented Paſt, agreeable perfuming all who touch them. I mention theſe, becauſe ſome heedleſs traveller, obſerving them in common uſe among the *Turks*, miſtook

¶ Their poſtures when they Pray. § Their fix'd Attention in the Act of Prayer. † A pious Nicety. * Preaching how practis'd in Turkey. ‖ Beads how us'd among the Turks.

the cauſe and never ſearching into their deſign, have confidently ſpread a noted falſhood, on the authority of their affirmed experience.

¶ Such *Turks* as at the common hours of prayer, are on the road, or ſo employed as not to find convenience to attend the Moſques, are ſtill obliged to act that duty, nor are ever known to fail, whatever buſineſs they are then about, but pray immediately when the hour alarms them in that very place they chance to ſtand on; inſomuch, that when a *Janizary*, whom they hire to guard you up and down the city, hears the notice which is given them from their ſteeples, he will turn about, ſtand ſtill, and beckon with his hand, to tell his charge he muſt have patience for a while, when taking out his handkerchief he ſpreads on the ground, ſits croſs legged thereon and ſays his prayers, tho' in the open market place; which having ended he leaps briskly up, ſalutes the perſon whom he undertook to convoy, and renews his journey with the mild expreſſion of *Ghell Johnnum Ghell*; or, come dear follow me.

The *Turks* are ſummoned at the hour of prayer by the repeated acclamations of their *Temaums*, or pariſh prieſts, a choſen to their offices by the recommendatory letters of their beſt pariſhioners to the Vizier Azem if near the metropolitan, or if in places far remote, to the Baſhaw of the reſpective provinces where ſuch vacancie may chance to happen; by him they are examin'd, (for *Turks* admit of no ſuch thing as ſpiritual authority) and if found qualified to read the Alcoran, and to have practic'd an auſtere and rigid life, they are confirmed by virtue of a *Sigil*, in the ſought poſſeſſion of a vacant prieſthood.

§ Theſe call, as I have ſaid above, the *Turks* to prayers, by mounting to the ſteeple tops of their high Moſques, where ſtraining to a vaſt degree, the ſhrillneſs of their voice, they oft repeat, that God is one, and *Mahomet* his prophet; by conſtant practice of this ancient cuſtom, ſome attain a great perfection, and ſtopping with their fingers both their ears, will raiſe their voices to ſo high a pitch that it amazes ſtrangers when they hear 'em crying.

* By this contrivance they ſupply the want of bells, not tolerated in the *Turkiſh* churches; the cauſe whereof ſome travellers aſcribe to an unwillingneſs to follow any cuſtom of the chriſtiam countries, which (though they vow a diſreſpect to our religion and our manners) is not altogether, the prevailing cauſe of their forbidding bells throughout their government But as the *Turks* are more inclin'd to groundleſs ſuperſtition than the chriſtian world, there is an ancient prophecy which having long foretold the greatneſs of their empire, in the downfal of the *Greeks*, adviſes them to take a conſtant care, leaſt by the twinkling of a bell the walls of *Conſtantinople* ſhould be betray d again, and the undreamt of fall of that important place denote the ruin of their whole dominions. The words of this feared prophecy, tranſlated into *Engliſh*, run as follows.

The time ſhall come, when Earthquakes ſhall confound,
With unreſiſted Shocks a fertile Ground;
When the wide Ocean ſhall be ſtain'd with Blood.
And Bulwarks float on the portentuous Flood;
When Smoak and Fire ſhall join to form new Rods,
And Mortals raviſh Thunder from the Gods.

Then

¶ No Buſineſs muſt excuſe the Turks from Prayer. § How the Turks are called to Prayer.
* Bells not allowed in Turkiſh Churches. || A Turkiſh Prophecy.

Then ſhall the Courage by mean Swains poſſeſt,
Lead the bold Eaſt to over-run the Weſt;
The Pride of Conqueſt ſhall adorn the Field,
And the tall Croſs to the bright Creſcant yield.
But e'er the growing Moon her Full attains,
Her waning Face ſhall ſee Her Sons in Chains;
In a black Hour a faral Bell ſhall Ring,
Sure Mark of ſwift Succeſs to a new mounting King.

* This prophecy they look upon as verified in the deſtruction of the *Græcian* empire about the time that Gunpowder and the uſe of Cannons was invented; the Swains who were to the Eaſt to overthrow the Weſt were ſucceſsful ſhepherds who laid the firſt foundation of their preſent empire; the Croſs they look upon to ſignifie the empire of the *Greeks* alluding to the banner of *Conſtantine the Great*; the waning of the Moon before her full, they ſay, denotes the ruin of the *Ottoman* family, before they have obtained their wiſh of univerſal monarchy, and their interpretation of the Bell I have juſt now given you.

§ Now tho' theſe Prieſts are reckon'd, while they hold the places they obtain, amongſt the number of the *Turkiſh* clergy, yet are they no ways differently dreſt, ſo much as to diſtinguiſh them from laymen, but in the folding up their turbant, which they wear a little larger than the reſt; they ſeldom preach, or venture to expound in great aſſemblies the myſterious points of their religion, but content themſelves with leading people into Moſques, and the inferior buſineſs before related; and if their poſts are taken from them, they remain no more as members of the Prieſthood, but betake themſelves at pleaſure, to ſuch different employments amongſt the Laity, as their ſeveral educations may have qualified 'em for the practice of.

¶ The common Preachers in the *Turkiſh* churches are the *Sohoigs*, a ſort of men politely bred, of eminent perfection both in mind and body, vers'd Gentelely, in a more than common knowledge of the liberal arts and ſciences, and ſedate profeſſors of the rules of moderation; theſe are moſt reſpected by the *Turks* and *Chriſtians*, and are really ſo accompliſh'd in external carriage, and the unfeign'd practice of an inward piety, that 'tis not common to behold their fellows even in the moſt refin'd and poliſh'd parts of well-bred Chriſtendom.

§§ The head of their religion is the *Muftee*,, an officer of the higheſt dignity, as to the reſpect, which all men ſhow him, but not extremely powerful, in that he is rather look'd upon as an undoubted oracle, in caſes of diſpute in juſtice or divinity, than as poſſeſſor of a large and perſonal authority. † He is created by the Sultan's choice, who puts him on a rich and ſplendid veſt of ſables, and confers upon him as his place's due, ** the yearly ſalary of about two thouſand pounds, which by the ſale of certain benefices in his gift, belonging to the royal Moſques of *Conſtantinople*, and the frequent preſents he receives from foreign miniſters and thoſe of *Turkey*, is improv'd to three times as much again.

‖ I may ſet down amongſt the orders of the *Turks* religious, the *Emirs* or branches of their prophets family. Theſe are ſo highly valued by all ſorts of people, that 'tis preſent death, to lift an hand againſt their perſons. They are indepen-

dent

* The meaning of the prophecy. § The Dreſs of the Yemaums how differing from the reſt. ¶ The Sohoigs or preachers of the Turks. §§ The Muftee † How created. ** His Salary and Perquiſites. ‖ The Emirs or kindred of Mahomet, how reſpected.

dent on the common government, and subject to some grave and ancient member of their own fraternity: They wear a sort of turbant high and stately, in bulk not much inferior to a British bushel: Its colour is and must be Green, for that alone distinguishes their lineage; and is worn, because it was the colour of their prophet's standard, which a member of their brotherhood must always carry to the war, when the Grand Seignior does appear himself in field.

§ In order to maintain their stately Mosques, and endless numbers of the priests about them, above one third of all the lands within their empire, are appointed for the raising sums of money to defray the charges of religious establishments, and such prodigious gifts are daily added to the settled income of the lands appropriated for the use of their royal and inferior churches, that the fixed revenue of that famous Mosque distinguish'd by the ancient name of *Santa Sophia*, does amount to near one hundred thousand pounds per annum.

† The priests of *Turkey* are not as in *Christendom*, subservient to the higher power of superior clergy, but every man dependant on the civil magistrates of his respective parish, so that having no dispute upon the several privileges of spiritual and temporal authority, they mingle mildly in a joint obedience, the clergy showing due respect to the unbridled laity, and the latter giving daily proofs of a profound and decent veneration to the office of the former, which they show sufficiently in that respectful stile wherewith they commonly address them.

¶ To you the rich and valued mines of eloquence and wisdom, bright directors to the paths of God, beloved of heaven, and children of the prophet, the glories of religion, and illustrious pillars of unbyass'd justice, may your judgment be encreased, and joys be doubled, &c.

I now proceed to an account of the beforenam'd third injunction of their prophet to the followers of his doctrine, and that is, to observe a fast one month in twelve: This fast they call the *Ramazann*, and keep it by the different causes of the moon, always falling sooner out each year than other, other change the season with the month they fast in, and oblige 'em once in thirty years to fast each day of every season.

* They keep this fast by strict, unbroken abstinence from the first appearance of the morning Sun, till after sun-set, in which religious time 'tis death to eat, or drink, or smoak tobacco; but when the lights appear upon the steeples of their Mosques, they lay aside sobriety, and bringing out the dainties purposely reserv'd, begin to revel in a loud extravagance, turn fasting to feasting, night to day, and dallying with their women, loose and wanton spend their hours in mirth and jollity, till some shrill cock invites their sleep by loudly telling them the first appearance of unwelcome morning.

However, travellers, or persons indispos'd, may break the fast of *Ramazann*, provided, when recover'd from their sickness, or arriv'd in safety at their journies end, they fast as many days together as they then omitted doing it.

So strictly do they keep this celebrated fast, that in their noted cities, officers are sent about from place to place, to make their observations on the peoples actions; and it has been known, that some of their most active Sultans have rode incognito about the streets, attended at a distance by observant executioners, who, at the smallest beckon of their masters finger, were in constant readiness to strangle or behead whatever persons he had found in actual disobedience to the rules of their religion.

‖ Immediately subsequent to the *Ramazann*, is that short three days feast, they call *Bairamm*, not much unlike our Easter.

They

§ The Turkish Funds for Maintenance of their Clergy. † Priests subservient to the civil Magistrates.
¶ How the Turk addresa their Clergy. * Their manner of keeping their Feast Days. ‖ The Feast of the Bairamm, and manner of its Celebration.

They have two of theſe each year; the firſt is introduc'd by the appearance of the firſt new Moon that cloſes up the faſt, and is proclaim'd by the diſcharge of all the cannon round the Sultan's palace, and the airy notes of ſprightly muſick ſounding loudly from every corner; the ſecond is about threeſcore and ten days further in the year. This feaſt is kept with univerſal mirth, and all the ſports which *Turkiſh* gravity permits the practice of; and at this time they viſit one another with a nice formality, obſerving, from the courtier to the meaneſt peaſant, certain punctual and eſtabliſh'd forms of ſalutation, not inferior to the poliſh'd complaiſance of chriſtian palaces.

¶ And now I come to treat of their *Zacatt*, or fourth injunction of their prophet, which is nothing elſe but giving alms, according to the plenty God has bleſs'd 'em with. They are preſcrib'd the ſeveral rules of this commanded charity, in books the ancient doctors of their law have left behind 'em. The ſtandard rule is to beſtow one penny in an hundred, of their utmoſt ſubſtance on the publick funds, for building Hoſpitals, maintaining poor and aged people, erecting Hans, or Inns upon the road, where Pilgrims find free-coſt, a three-days entertainment, or for any other publick good which ſhall be thought convenient; this is the loweſt they ſhou'd give, but ſome are found, whoſe ſordid, baſe, and avaritious principles, incline them meanly to deny their wealth, that they may ſave a poor and inconſiderable portion, from the uſes they ſhou'd give it to; and others have been known, who generouſly prizing tranſient riches at their proper worth, refuſe to hide one number'd penny, but, on the contrary, beſtow the fourth or third of all their ſubſtance on the needy objects of a pity'd poverty.

§ Fifthly, the annual Pilgrimage to *Mecca*, is enjoyn'd the *Turks*, who muſt from every part of their wide empire, once at leaſt before they die, perform that journey, as a Typical expreſſion of their paſſage from this world to that hereafter. Many thouſands yearly undertake this celebrated Pilgrimage, but as there is a large account of all the ceremonies of that reſpected duty in another part of this book, I ſhall ſay no more in this place, but will refer my reader for his further ſatisfaction, to the eight and fortieth chapter, treating fully of ſome ſtrange particulars.

† Friday, as I ſaid before, is ſet apart by the *Mahometans* for their day of reſt, or Sabbaoth, which they keep religiouſly till the duties of the Moſques are fully ended; and if in time of their divine ſervice, a *Turk* preſumes to open ſhop, they nail his ears directly to his counter, and expoſe him to the ſcoffs of publick ſcorn, as one who merits not the name of *Muſſulman*.

They have a ſort of prieſts amongſt 'em called *Derveeſhes*, who on theſe days harangue the people in open Moſques, and turn themſelves about in frantick poſtures to the noiſy ſound of certain Inſtruments of Muſick, till giddy by the frequent rounds they make, they fall upon the ground, and lying for a while without the ſmalleſt Motion, riſe at laſt, with elevated eyes, and arms extended, telling with a grave and artificial look, their gaping audience, that while entranc'd as they beheld, they have been taken into heaven, and convers'd with angels in the fields of glory, and ſo proceed, while ſhelter'd by the cloak of deep hypocricy, to tell the people what their own deſires would have performed, under the prevailing notion that they are all the while, pronouncing the will of Heaven.

* Theſe prieſts are moſt abſtenious in their diet, and auſtere in humour, rarely ſpeaking but in Moſques, and never drinking wine, or any other liquor than the fountain water, whereby ſecure from thoſe diſtempers, which the ill effects of glut-

¶ Zacatt, or giving Alms, how order'd by their Doctrine. § The Pilgrimage to Mecca. † Friday the Turkiſh Sabbaoth. * The Temperance and Longævity of the Derveeſhees.

tony and drunkenness does make common to luxurious and intemperate appetites, they generally live to a prodigious age and serve to prove by undeniable experience, the inconsiderate follies of such rich men, as hurry headlong to their graves by lewd extravagancies, and the constant practice of a loose debauchery; on which the following verses in *Lucan's Pharsalia*, are a very eloquent and nice reflection.

O prodigia rerum
Luxuries! nunquam parvo contenta paratu;
Et quæsitorum terra pelagoque ciborum
Ambitiosa fames, & lautæ gloria mensæ,
Discite quam parvo liceat producere vitam:
Et quantum natura petit. Non erigit ægros
Nobilis ignoto Diffusus Consule Bacchus,
Non Auro, myrrhaque bibunt: Sed gurgite puro
Vita redit: Satis est populis fluviusque Ceresque.

Learn wasteful Luxury, whose dainty Care,
Can never be content with low-priz'd Fare;
And, thou vain hunger, whose ambitious taste,
Plows Land and Sea to furnish fine repast:
Vain glorious Folly of a splendid Board,
With far-fetch'd Cates, and Chosen Dishes stor'd,
Learn with how little Life may be preserv'd,
And how much Nature asks. Ill is he serv'd
Who strives by strong, old Wine his Health to raise,
Prest in some ancient King's forgotten Days,
The hearty poor, the wholesome Country Swain,
Drinks not in Gold, nor does for Myrrh complain.
Bread, and the murm'ring Current of some Mead,
Supply his largest Wants, nor doe he Dainties need.

And indeed it is a very common thing to see in many of those countries subject to the *Turks*, both men and women of amazing ages. ‖ Once I travell'd through *Bulgaria* and *Valachia*, into *Germany* from *Adrianople*, with the right hon. the lord *Paget*, then returning from his ten years embassy in the *Turkish* court, we pitch'd our tents about a furlong from a small and inconsiderable village, through whose midst a smooth and pleasant river gently glided; natural curiosity, and the coolness of the day, invited me to take a melancholy walk along the green and solitary banks of the delightful current; where I was surprized to find a very old and graceful man lie stretch'd on the gross, and humming to himself the merry remnant of a *Turkish* song.

I view'd attentively the wrinkled visage of this ancient man, who seemed to have been buried and returned to earth, with all the furrows of destructive time engrav'd upon his forehead: But while I wonder'd at the briskness of his voice, he doubled my amazement by his leaping up with such agility of body, as became the strength of one in all the vigour of accomplish'd manhood; he came towards me bowing with a servile air, peculiar to the slavish nature of that conquer'd nation, and endeavour'd to salute me with a strange humility by the kissing of

‖ A very odd Discovery of a Man in Bulgaria, who had lived to be 162 Years old.

of my veſt, a cringing cuſtom uſed in *Turkey*, and only proper for the ſordid practice of a baſe, ſubmiſſive and inglorious people.

I prevented his deſign, and pleas'd to ſee the odd appearance which he made, deſir'd him to follow me to yonder camp, and I wou'd treat him with a glaſs of wine; he ſeem'd tranſported when he ſaw the tents, and running on before me a conſiderable way, with aukward ſteps as if he aim'd at ſomething like a dance, he threw his arms and feet about him, at a merry rate, and with a very brisk and laughing countenance, repeated in a ſort of tuneleſs ballad, ſeveral verſes to the following purpoſe.

Wine makes old men young again,
Ay marry and women too;
Wine cures ſorrow, takes off pain,
And former joys can ſoon renew.

I brought him to the camp, where having eat roaſt beef and drank above a quart of ſtrong red wine. we ask'd him where he liv'd, how old he was, and many other ſuch like queſtions. He return'd for anſwer, that he knew no more, than that he was about thirty years of age when the village where he liv'd was burn'd to aſhes; that his children's children he thank'd God were dead. and he had nothing left upon his care but his old, brisk and honeſt perſon, and ſo began to ſing and dance again as he had done before.

By this time ſeveral of the country people, who came out to look upon the tents, were gather'd round him, and informed us that his family had liv'd above two hundred years as farmers in that neighbourhood, that he had long out-liv'd the period of his race, extinct near fourteen years before, by the death of two of his great grandſons, men full-grown, that he was now maintain'd by charitable contributions of the houſes in the village, and that he was by punctual calculation from the burning of the place computed, then arrived at the ſurprizing age of one hundred ſixty and two years.

¶ He could eat the tougheſt meat without the ſmalleſt trouble, leap about without a ſtaff, and having chang'd his teeth three ſeveral times, the ſet he had, were wholly ſound, and white as ivory. Nor was he then, in ſeeming danger of approaching death, but may perhaps be now alive, as healthful and untouch'd by thoſe infirmities peculiar to old age as when he was an infant.

¶ Teeth three Times chang'd,

CHAP VIII.

Of the ſeveral Sects into which they are divided.

AMONGST the numerous imperfections which attend mortality, there is none can better ſerve to prove the frailties of our human nature, than that diffuſive levity which does ſo often change the notions of mankind in matters of religion. * To day we ſtrongly fix our reſolutions to defend the creed we now profeſs, with lives and fortunes; nay, ſo warmly ſtruggle to promote its doctrine, that we ſcarce avoid the guilt of perſecution to enlarge its limits; yet, to morrow ſhakes the pillars

* Frequent Changes in Religion a certain Proof of humane Imperfection.

lars of our faith, and leads us headlong to a blind extravagance, in joyning vigorously with some new sect to undermine clandestinely the mock'd foundations of our forlaken church, and on her ruins, raise the columns of some new opinion and prevailing Heresy.

And if we guide our judgment by a contemplative view of those great turns to which the ancient or the modern changes in religion ow'd their introduction; the pricks of conscience will be rarely found the real causes of those numerous innovations; perswasive interest is still the motive that excites our actions to our own advantage; man, is naturally prone to love himself, and will embrace such tenets as do best agree with his desir'd conveniency, or sooth most favourable the gross accomplishment of his licentious inclinations, and when the tempting call of such a doctrine summons his adherence, nature urges him to quit a faith more rigid and severe, and make himself a member of such new profession, as enlarges him to practise free from censure, the unbounded pleasures of a welcome liberty.

¶ Thus every age produces new and various Heresies, nor can the meanest doctrine want its proselytes, if vented at a time when foreign wars or civil discords shake the pillars of that faith it must oppose; for men of small and undiscerning judgments, will be proud of owning in its shining grandeur, a religion they will quit with scorn and indignation, when too weak to grant its persecuted sons a claim'd protection. And as a palliating excuse for their abhor'd Apostacy, can only say, with *Ovid.*

Tempora mutantur, & Nos mutamur in illis.

The Times are chang'd, and we are chang'd with Time,

§ 'Twas by these means, *Mahometanism*, invading *Asia* at a time when wars and tumults, schisms and heresy, and all the plagues of fatal discord rent the kingdoms of the christian world, with dire divisions, met a swift and strange success, perhaps beyond the very hopes or wishes of the black impostor.

† But as all men, let them change as much as possible their natures and religion, must notwithstanding, still retain some scatter'd notions of their former customs, and perhaps a sort of native fondness for their ancient practices, so the prodigious body of the *Turkish* church, promiscuously receiving different nations to compose its grandeur, is thereby divided into full as many sects and different opinions, as a mixt confusion of *Mahometanism* in its own divisions, with the broken remnants of so many hundred several sorts of worship, cou'd produce amongst them.

* There are at present near an hundred noted sects among the *Turks*, who disagree in very wide contrarieties of opinion, and many more, whose unsupported follies, sinking daily, by their want of learning to defend their tenents, are not worth a stranger's observation, nor esteem'd enough considerable by the *Turks* themselves, to claim a place in their religious lists.

To treat distinctly of the various sects that now divide them, wou'd require more room than can be spar'd from matters more material and diverting, and afford the reader small delight and less improvement, I will therefore mention but the heads of some prevailing tenets, and proceed to what will entertain the curious with a more uncommon, and agreeable amusement.

‖ And first, in due respect to the eternal glories and immense compassion of our blessed Saviour, I must, with zealous wishes for the great improvement of a happy prospect, mention an opinion long since form'd, in several parts of the Grand Seignior's country, and of late increas'd to such a strength that thousands of his subjects

¶ Men are naturally led to quit the weakest party. § The Means whereby Mahometanism gain'd Success. † The Cause of the Variety of Sects among the Turks. * Above an hundred different Opinions now profess'd in Turkey. ‖ A sort of Turks who own our Saviour for the Son of God.

ſubjects openly avow it, in deſpite of danger.

The profeſſors of the doctrine taught by this opinion, are diſtinguiſh'd by the name of *Choop-Maſſiahee* or dreamers of *Meſſiah*: ¶ Theſe declare that Chriſt was God, is now in Heaven, and ſhall come to judgment, far ſuperior to their prophet, or his followers. To prove the truth of this oppos'd aſſertion, they produce the words of *Mahomet* himſelf by a quotation from their Alcoran, where it is ſaid, *Thine Eyes*, O Mahomet, *ſhall ſee thy Lord return in Glory*: They are generally men of clear capacities, and exquiſite dexterity in management of buſineſs; and by the ſacred notions they retain of the divinity of Jeſus, appear not widely ſeparated from the pale of his religion. Some have gone ſo far in their enlighten'd preference of Chriſt, to *Mahomet*, that they have fallen Martyrs to an unripe faith, and even in death, maintain'd their principles.

§ Another ſect intituled *Morgee*, hold with obſtinacy that all the followers of true *Mahometaniſm*, muſt neceſſarily attain the moſt ſublime and heightned joys of their tranſporting paradiſe, tho' while on earth, they liv'd in endleſs wickedneſs, but on the contrary affirm, that any who deny their prophet, tho' they have led a ſober, vertuous, truly exemplary, and unſpotted life, will find it yet impoſſible to be admitted into Heaven, or indeed, to ſave their ſouls from tedious ſcenes of future puniſhment.

† The *Chawargee* maintain it an abſurd and falſe concluſion to aſſert that ever God beſtow'd on man the gift of prophecy, or thought it neceſſary to inſpire with boaſted knowledge or infalibillity, the bleſt capacity of any choſen or diſtinguiſhed mortal; * theſe allow no more to *Mahomet*, than that he was a man, whom nature had endow'd with great accompliſhments, and God afforded an enlarg'd, peculiar, and uncommon portion of his holy ſpirit, in regard to his unequal zeal and unaffected piety.

‖ The *Sephatee*, affirm that God poſſeſſes endleſs attributes of life, wiſdom, truth and juſtice, but extend their notions to ſuch wild extravagance, as to conceive his ſenſes built upon the ſame corporeal organs which compoſe the fabrick of our human bodies; they think he hears, ſees, feels, taſtes, and underſtands as we do here; differing from mortals only thus, that whereas our bodies are both weak and finite, God has fram'd himſelf a Being ſtrong and infinite: This notion they defend, or ſtrive to do it, from thoſe ſeveral paſſages of holy Scripture, where the figurative ſenſe of the expreſſion, ſpeaks of God's creating Eve from Adam's rib, as by the virtue of a manual operation, his ſitting on a throne, repenting often what he had decreed, as of the actions of a human body: §§ They will not be diſſwaded from conceiving thoſe expreſſions in a literal ſenſe, and being for the moſt part, men of groſs and vulgar apprehenſions, aſcend not to the height of ſacred contemplation, on the myſterious attributes of the All-Great Incomprehenſible.

** Wonderfully various, and ſtrangely contradictory to their own aſſertions, are the notions form'd of the divine omnipotence, by the *Muhaw-Tazlee*, a ſect, divided into one and thirty ſeveral interpretations of that controverted tenet which divides them from the reſt. And that is, God is holy and eternal, by the virtue of his eſſence; yet refuſe to own him eternal by his eternity; knowing, by his knowledge, or merciful by its mercy. Their ſurprizing caution and fantaſtick notion of Almighty God, proceeds from their averſion to the doctrine of a Trinity; ſo that to avoid a multiplication of the divine power, they run themſelves to ſtrange, abſtruſe and incoherent dreams, of ſome-

¶ The Tenets of the Sect above-mentioned. § The barbarous and inhuman Doctrine of the Morgee.
† The Chawargee. * They deny the prophetical Inſpiration of Mohomet. ‖ The Sephatee.
§§ The groſſneſs of their apprehenſion. ** A Sect, among themſelves, divided into one and thirty different Opinions.

thing which they wou'd conceive but cannot.

¶ Another sect, call'd, *Zeidee*, believe that long before the world shall end, a *Persian* prophet shall be sent from God to dis-annul the laws of *Mahomet*, and teach a new and surer way to joys hereafter.

§ *Jabhuiah* are a sort of people who affirm, that God created man, the world, and all his labours, by meer chance and accident, denying his omniscience, and believing that he improves like men, by practice and experience,

† *Maalumgee* and *Meizha Chulla*, are sects directly opposite to one another, the first affirming, God is to be known on earth, by the knowledge of our selves; and the last, maintaining it impossible either in the present world, or that to come, to know him otherwise than by a faint perception of his rays of glory.

* *Kaade Zadeeli*, are a stoical and melancholy sect, who practise strange and superstitious ceremonies in praying for the dead. These men profess a natural aversion to the sound of Musick, and neglect with rigid and austere disdain, the chearful use of mirth and pleasure; they sit whole days and nights alone, still bending forwards and repeating with a doleful and desponding accent, the respected name of the supreme Almighty.

¶ There is a certain sect call'd *Sab-bin*, tending strongly to adore Idolatrously the Sun and Moon, from the conspicuous influences they are found to have on things below.

¶ Another sort of men call'd *Escrakee*, allow the Trinity, as a number springing from the unity of God. This sect are blest with a platonic contemplation on the great idea of divine omnipotence, and discerning plainly all the gross and sordid falsehoods of *Turkish* Alcoran, reject the notions built upon its fabrick, and support their arguments upon the surer principles of human reason.

§§ The *Hair-betwee* depend so much in natures strength, and human understanding, that they think it sin to contradict the weakest argument preser'd against them; affirming, that our frail capacities can never represent a true idea of a Being so superior to us. These men behave themselves with an uncompliish'd modesty, give no offence to man or beast, but when a question is propos'd for their desir'd solution, return this answer, *Allah Belerr, annnah Bem Toketer*, God knows all, but I am ignorant.

†† But more diverting and extraordinary will appear the *Munasahee* or *Pythogorical* opinion, which maintains with violence, the old *Metemtsychosis* or the transmigration of our human souls: To this assertion are inclin'd the ablest physicians of the *Turkish* empire, and it is a matter worth the readers patience, to reflect a little on the oddness of their notions, as to this particular.

They hold that when a man departs this life, his soul shall enter that very moment, the appointed body of some certain beast, whose nature did in life the most resemble the prevailing genius of the late deceased; thus for example, the undaunted soul of some brave warrior, shall be sent to animate the Lion; the coward's soul, shall dwell at rest within the Hare; the generous shall possess the Horse's body; and the Goat contain the soul of the lacivious. But as a blessing most desired, and the sublimest happiness they can attain in death, the pious, grave religious and contented man shall see his soul inform the Camel, § a beast of every other most respected by the fond *Mahometans*.

¶ Thus eas'd and fetter'd shall the souls of mortals wander in the course of a refining pilgrimage, for the full space of three thousand five hundred years, still growing more and more polite and glori-

ous

¶ A Sect who w i: the coming of a other Prophet. § A Blasphemous Opinion. † Two Sects directly opp site. * A stoical and melancholy sort of People. ll Idolarers among the Turks. ¶ A Sect among the Turks who allo v the Trinity. §§ A sort of Men professors of exemplary modesty. †† A Sect who hold the Transmigration of Souls. § The Camel much respected among the Turks. ¶ A very strange Opinion.

ous, till the longeſt date of their injoined peregrination once expired, they return again to ſome bright part of undiſcovered earth, where free from thoſe unnumber'd and inſulting imperfections, which attend mortality in its impure and unrefin d exiſtance, they ſhall enjoy the choiceſt of ſuch unimagin'd bleſſings, as will fit 'em joyfully, for that more bright reception they expect to meet in the tranſporting manſions of a future glory.

There is a ſtory which a very grave and ſeeming religious *Turk* would often tell me, with repeated vows, and ſerious proteſtations of the truth of his aſſertion. He was a ſtrict adherer to the doctrine of tranſmigration, and gave the following account of a ſurprizing accident, which had obliged him to embrace the articles of that till then deſp ſed opinion.

'* I was ſaid he, about my one and 'twentieth years of age, a violent oppo- 'ſer of the tenets of *Munaſabee*, or ſuch 'as hold the pilgrimage of ſouls, (for ſo it 'is called among the *Turks*) and often 'uſed to laugh at the opinion of an elder 'brother, who delighted much in running 'races, and was wonderfully ſwift of 'foot; on which account he us'd often 'to fancie that after death, his ſoul would 'animate ſome Horſe or Antelope: He 'dy'd, and left me very ſorrowful, for he 'deſerv'd my love by frequent kindneſſes 'and triumph'd in a more than common 'ſhare of my ſincere affection. I often 'hunted in the neighbouring woods, and 'took a great delight in all the practices 'of rural paſtime; when on a certain 'day with certain of my acquaintance 'riding out to ſeek ſome ſport, we row- 'ſed a Stag of ſtately ſize and ſpreadling 'antlers.

'† The beaſt no ſooner ſaw the dogs 'about him, and beheld the company 'prepared for his deſtruction, but inſtead 'of flying from impending danger, he 'came running ſwiftly towards my Horſe 'as if he aimed to overthrow me with 'his fury.

'Surprized at the advance I ſaw him 'making, I prepared as well as poſſible, 'for ſelf-defence, and poizing in my hand 'a pointed javelin I carried with me, was 'about directing it to wound his breaſt, 'when (O amazing prodigy!) I ſaw the 'Dogs begin to tremble, and inſtead of 'tearing his unhappy limbs, lie down 'and fawn, with lolling tongues upon the 'panting animal; who with a timerous 'haſte, as ſadly apprehenſive of the 'threatning weapon reared himſelf upright 'on his hinder feet, and with his two 'fore legs and the expreſſive motions of 'his head and eyes, made melancholly 'ſigns of ſome important ſecret, which 'his want of ſpeech deny'd an utter- 'ance.

'Methoughts, the very moment when 'this moving poſture of the ſtagg was 'pleading for compaſſion, I perceived a 'ſudden cold ſtrike through my body, 'and imagin'd I diſtinctly heard a mur- 'muring whiſper ſpeak theſe words, as 'ſoftly and ſerene, as if ſome breath of 'wind had fann'd my temples. *Pity, O 'unthinking man, thy brother's ſoul, to 'whoſe appointed wandrings, the intended 'death of this poor Stagg, ſhall add twelve 'years of tedious pilgrimage.*

''Aſtoniſhed at the ſtrange, and unex- 'pected accident, I dropp'd my Javelin 'from my trembling hand, and ſcarce 'preſerving my ſelf from falling off my 'horſe, by the induſtrious favours of my 'friends aſſiſtance: But while they were 'buſy in endeavouring to recover me a- 'gain, the Stagg was gone, nor did one 'Dog attempt to follow him.

'And now continued he, you will not 'wonder that I hold the doctrine you ſo 'much oppoſe for certain truth, and un- 'deniable reality, my brother's ſoul con- 'verted me by this ſtrange accident; and the

* A very ſtrange Relation of a Turk's Converſion to the Doctrine of Tranſmigration. † Strange Action of a Beaſt directly contrary to his nature § A Turk diſcovers his Brothers Soul in the Body of a Stagg.

'may the will of God direct some chance
'to lead your judgment, first to see the
'light of *Mahomet*, and then the certain-
'ty of this sure faith, the the tenet of his
'follower.

Excuse me reader, that I have so long detain'd you on so whimsical a subject, nor believe you see this story here inserted from a fond effect of my credulity; I tell it you to divert you with the *Turk's* opinion, who had fram'd hereon, a fixed belief of Transmigration, and imagined by the whisper which he dreamt he heard that such departed souls as dwelt within a beast that happened to be killed, or die by accident before its time, shall lose entirely all those years they had remained inclosed before such accident, and be obliged to wander so much longer, thro' the various stages of their tedious journey.

* Monasteries, or a sort of cloisters for religious *Turks* of several orders, were anciently ordained by *Mahomet*'s decree, in imitation of the convents famous then, for examplary piety, and great oeconomy by the religious practices of solitude and sanctity among the christians.

Of these, are held in most esteem *Muveh lehvee*, an order, silent, humble, modest, and professing charity; they wear the coursest dress that can be possibly invented, and renounce the world with all its glories, fasting every Thursday round the year, besides the *Ramazann*, or publick ceremony; and neglecting piously all earthly pleasures, for the preferable blessings of a future paradise.

Iconium is the favour'd residence of these religious men, there dwells the chief or prior of their order, and from thence they go like *Roman* missionaries, up and down thro' *Persia*, *China*, and the wide dominions of the *Great Mogul*, striving to convert to *Turkish* superstition, every man they can commodiously fall in with; and by travelling without the least suspicion into forreign countries, become the only able species of all the Sultans vast dominions.

†There is no order in the Romish church, which does so nearly suit the manners, habit, humour, and deportment of these *Turkish* Fryars, as tho Capuchins; and they agree so fully and exactly in their several customs, that, were it not for staining with the near comparison, a christian character, these Eastern Priests, and *Monk-Mahometants*, might not improperly, be call'd the Capuchins of *Turkey*.

‖ Another order of the *Turkish* Priests, they call *Nim-tulahee*; they have their convents in the city of *Constantinople*, weigh their bread by drahms and scruples fast and pray whole days together, and avoid the company of mankind. They place no value on the blessings of mortality, making frequent use of this grave maxim in their common conversation; riches are the vainest trifles we can possibly collect, since they so far possess our thoughts that we forget one fatal hour may take us from them; and herein, they seem to steer the prudent course of a sincere mortality, believing natural frailty of our human bodies undeserving half the pains we take to pamper them, and disregarding with a wise disdain, those transitory ornaments, and fading satisfactions, which must perish with the persons of unthinking mortals. And here they act agreeable to the notions of the admirable *Horace*, in the seventh Ode of his fourth book.

Pulvis & Umbra sumus.
Quis scit, an adjiciant hodiernæ crastina summa
Tempora Dii superi?
Cuncta manus avidas fugient heredis, amico
Quæ dederis animo,
Cum semel occideris, & de te splendida Minos
Fecerit

* Monasteries among the Turks by whom ordain'd.
† Not much unlike the Capuchines of Rome.
§ Muveh lehvee, an order of Turkish Monks.
‖ Nim-tulahee.

Fecerit arbitra,
Non Torquate, genus, non te facundia, non te
Reſtituet pietas.

What are the Bodies men ſo vainly boaſt,
But Duſt and Aſhes and a fleeting Ghoſt?
Who knows if Heav'n, whoſe Pow'r to Day we praiſe,
Will add one ſhort to Morrow to our Days.
Vainly, fond Mortal, does thy Soul employ
Her greedy Faculties in ſearch of Joy;
For all thoſe Bleſſings thou now prepare
Will fly the eager hopes of thy expecting Heir,
When the impartial Stroke of certain Death
Shall raviſh all thy Glories with thy Breath;
When the great Judge of Heav'ns unbounded State,
Has ſentenc'd thee to ſome eternal Fate,
Alas! my Friend, where's then thy noble Blood?
What will avail thee there thy earthly Good?
Vainly, thy Eloquence will there implore.
Nor can thy pious Life, thy finiſh'd reſtore.

† Another order of the *Turks* religious call'd *Edheemi*, live in woods, cells, hollow trees, and other lonely places, converſe familiarly with Lyons, Tygers, and the wildeſt beaſts which haunt the foreſt, if we may believe the members of their own fraternity. They have ſome Convents in the Eaſtern parts of the grand *Turks* dominions, but will rather chooſe to live abroad, and taſte the free, uninterrupted pleaſures of a conſtant ſolitude.

§ *Santoon*'s, or holy men, a ſort of frantic, idle, and conceited beggars, going almoſt naked, with their bodies wounded deep in many places, are eſteemed among the *Turks* as ſacred, and inſpir'd by the divine illumination; Theſe commit the worſt extravagancies, under the deceitful cloak of heavenly raptures, and are allow'd the uſe of wine, and all ſtrong liquors, to enable them the better to converſe with God and view his glories.

* Madmen and fools are by the *Turks* eſteem'd the favourites of heaven: They think 'em taken from their tenements of clay, to talk with angels, in the upper regions, and will therefore beg the bleſſing of an Ideot, when they meet him in the ſtreets, and bending forward, kiſs his garment, with the moſt profound and humble veneration.

¶ Many other ſects and orders are at preſent found among the *Turks*, ſome of which, aſſert opinions in diametrical oppoſition to the tenets of the others; and divide the doctrine they profeſs from *Mahomet*, into ſuch a inteſtine jarrs, and publick diſagreements, that the power of ſchiſm in chriſtin churches, falls far ſhort of that, now found in every province of the *Turkiſh* empire.

§§ Some profeſs perpetual chaſtity, and fearing nature will incline 'em to forget the tenour of their vow, will make themſelves unable to commit ſuch ſin, by the preventive virtue of a ſelf-caſtration; others marry freely in their very convents, and enjoy, amidſt the rigid ceremonies of religious ſolitude, the looſeſt pleaſures, and unbounded freedom of allow'd polygamy; ſome again muſt never marry, but are

† Edheemi, a grave and ſolitary order. § Santoons, a looſe, and frantic ſort of People. * Fools and Madmen, valued much among the Turks. ¶ Schiſm, more prevalent in Turkey, than in Chriſtendom. §§ The Opinions of ſome, diametrically oppoſite to thoſe of others.

made a full amends for that restriction, by the liberty they have to hold a free and undisputed conversation, with as many Concubines as they find means to compass.

* Thus they vary widely from each others practice, and only join unanimously in this one common article: That 'tis their duty to oppose with violence, the doctrine of Christianity, hate, kill, and persecute without compassion, all the members of that envied faith, till they have rooted from the earth the name of Jesus, and reduc'd the nations of the conquer'd world, to worship singly one Great God, and *Mahomet* his prophet.

But the never-failing mercy of our great Protector, who prevented hitherto their curst designs, has graciously been pleased to take away all cause of fear from his defended church, whose firm foundation he has plac'd upon a rock, nor shall the gates of hell prevail against it.

* One common Article, in which they all agree.

CHAP IX.

Of the Turkish *Studies, and how far Learning is encouraged among them.*

¶ LEARNING, as inconsistent with the nature of a government, wholly founded on the power of the sword, receives but small encouragement in any part of the Grand Seignior's empire; and as I have said before, it is a maxim of his policy, to bend the minds of all his subjects to a constant practise of the art of war, imagining that, when a man relaxes from the love of military toils, to the more soft, bewitching charms of books and solitude, he grows unfit for martial labours, and becomes so deeply sunk in pleasing contemplations on the works of nature, that he loses by degrees, that active vigour, which shou'd bravely recommended a daring soldier to the face of danger.

† *Rome*, the ancient, and the glorious mistress of the kneeling world, has taught the *Turks* by sure experience, that learning and the moral dictates of attain'd Philosophy, agreeing sympathetically with the noblest, honest, and religious forms of milder governments, preserve a peaceful and unshock'd tranquility; for men thereby, will see the blessings they enjoy in liberty, and know how to prize their happy freedom: But in governments tyrannical and arbitrary, learning, like a spur to horses of a fiery nature, only serves to make 'em feel, and hate their servitude, exciting warm, and dangerous sparks of courage in their breasts, whose sure effects produce an eager, and undaunted inclination to expose their valued lives and fortunes, for redeeming gloriously the ravish'd charms of liberty and property.

* Thus, while the weak and dubious fate of infant *Rome*, oblig'd her sons to slight all studies but the art of war, she triumph'd nobly in a vast success, and grew in time, to such a pitch of pride, that she subdued the monarchs of the distant East, and rais'd her emperors to all the

¶ Learning discountenanc'd in Turkey, and the Reasons of it. † Learning, agreeable to mild and gentle Governments. * Rome, successful in her pristine Ignorance.

the power, that arbitrary rule and unreſiſted tyranny cou'd poſſible afford them; for the conſtant practice of a military toil made dangers natural to all her people, who, allur'd by hopes of freſh ſucceſs, attempted freely any hazard like the men of whom, thus *Lucan* in his firſt book,

——— *Quos ille timorum.*
Maximus, haud urget Lethi metus; inde ruendi

Who, fearleſs, ev'n of Death, (fears blackeſt fright,)
Led on by Courage, ſwiftly ruſh to fight,
O'er Groves of pointed Steel.

§ But when the Roman conqueſts had poſſeſs'd the world, and gain'd the heighth of univerſal monarchy, the call of war no more alarming their forgotten valour, they betook themſelves to ſtudy arts and ſciences, and flouriſh'd for a while in all the bleſſings of meridian glory; but the dictates of their learning fatally encouraging, ſoon inſpir'd their glowing boſoms with a ſcorn of ſlavery, and produc'd ſuch bloody and inteſtine diſcords, as o'erturn'd the grandeur of their ſpreading empire, and involv'd the government in all the miſeries of divided ruin.

However, as 'tis natural for the working brains of man to fix attentively on ſome peculiar and ſelected object, how wide ſoever from the faſhionable practice of the times they live in; ſo ſome are found among the *Turks*, whoſe native curioſity inclines them to the ſearch of what ſmall ſhare of knowledge they can poſſibly attain from the peruſal of thoſe few and trifling books they have among them.

And tho' for reaſons mention'd in the chapter of the *Turkiſh* policy, the art of Printing is prohibited among thoſe people, 'tis not likely they ſhou'd reach ſo great perfection in the ſtudy of philoſphy, and other dubious parts of learning, as the more enlightn'd ſcholars of the chriſtian world, yet are not all ſo meanly ignorance, as the generality. The perſon, whoſe ambition leads him to beſtow upon ſome favourite ſon a coſtly education, generous and particular, ‖ muſt firſt begin like thoſe in Chriſtendom, and ſee them taught their A, B, C, or Alphabet knowledge of the *Turkiſh* language.

¶ Nor is the knowledge of their Orthographic learning look'd upon as here with us, like childrens ſtudy, and the firſt accompliſhment of every mean capacity: But on the contrary, nothing further is requir'd from ſuch as are elected to the greateſt places of the empire, than to be qualified to read a chapter in the Alcoran, and ſign with their reſpective names, the written inſtruments diſpatch'd about from place to place by their authority.

Scarce one in many hundreds of the Sultan's ſubjects, tho' they read perhaps indifferently well, can write his name, or form one ſingle letter of the Alphabet, ſo that when any buſineſs offers, which they would acquaint a friend with, who reſides at any diſtance from the towns they live in, they muſt addreſs themſelves to certain † Scribes, or Publick Notaries, whoſe peculiar trade it is to write the letters, wills, or other paper inſtruments of any ſuch as will employ them.

* No leſs than thirty thouſand of theſe publick Scribes at preſent dwell, in full employment, in the city of *Conſtantinople*, and proportionable numbers are diſtributed by order of the court, to other cities of the empire: They are admitted upon

§ O'erturn'd and ruin'd, by polite Improvements. ‖ The firſt advance of Turkiſh Learning.
¶ The knowledge of the Alphaber, as much as is requir'd, in any Turkiſh Miniſter of State. † Scribes, or publick Notaries, us'd much in Turkey. * Their Number in Conſtantinople.

full examination, by the Great Vizier, or some inferior deputed by him. They take an oath to keep all secrets, no ways tending to the Sultan's prejudice, but discover every little hint that looks like treason, hereby 'tis difficult beyond imagination, to maintain a treacherous or illegal correspondence.

¶ Not only letters and little instruments of private business are dispatch'd promiscuously by the Scribes abovenam'd, but all the copies of such ancient manuscripts, or modern treatises, as are in use among them, must be frequently transcrib'd by some of these, the art of Printing not allow'd, as I before inform'd you.

However, *Omne malum habet in see bonum*, Every ill contains some good within its self. The Scribes of *Turkey* by perpetual practice, § are become such masters in the art of Penmanship, that they have pieces common in their meanest houses, which for justness of design, equality of character, and accomplish'd beauty, grace, and smoothness, cannot be exceeded, or indeed match'd by the politest writing-masters known in *Europe*.

Since I have had occasion here to speak of letters, 'twill not be digressive from the subject of the chapter to acquaint the reader, that in order to prevent the ill effects of treasonable correspondences, they permit no settled posts in any part of *Turkey*; † so that he who wou'd dispatch a letter to a friend, tho' hardly fifty miles asunder, is oblig'd to hire on purpose some courier, or proper messenger, or must be forc'd to stay the motion of a Caravan, or the departure of a certain sort of message-bearers, natives of *Arabia*, who ramble up and down on foot to every corner of the *Turkish* empire, and will carry letters for a large reward to the remotest borders of the *Turks* dominions.

The reader will conclude that wanting Posts upon the roads, must render travelling a vast expence, fatigue, and hazard; * and really where a man presumes to trust himself alone, or undefended by the power of some respected order, he exposes rashly, both his fortune, and his life, to the repeated insults he is sure to meet with, from the barbarous wretches he must pass by in his journey.

‖ But the man who knows the custom of the country, will be sure to hire a *Turkish* Janizary to accompany him; by whose protection, he will not only be secure from danger, but may eat and drink, sleep, ride, or what he pleases, free from charge, upon the oft invaded property of the poor enslav'd, and miserable inhabitants.

§§ But to return to what I was about, no sooner has the student gain'd a full and finish'd knowledge of these earliest rudiments, but he proceeds to change his Theory to practice, and apply himself to study with the utmost care, and venerable industry, the un-numbred intricacies of their Alcoran; for to be learn'd in that, is what they all desire with eager emulation, as the means whereby they gain the reputation of accomplish'd scholars, and are throughly qualified for any post of honour, or religion.

¶‖ The men who reach perfection, or as great an height as can be well attain'd, in this respected study, are on all hands sought to, by the common people, as the oracles of their religion, and undoubted solvers of the most abstruse and noted difficulties; but more than any other, are esteem'd a sort of men, who by a daily running over the several chapters which compose their Alcoran, in time commit it to their memories, and can repeat in order every sentence of its valued doctrine, so that bearing as it were the body of their whole religion, within themselves, they are esteem'd as sacred as the book

¶ Their several Businesses. § The Art of Writing fair, in great Perfection with the Turks. † The difficulty of sending letters to any part of the Turkish Empire. * The danger of travelling alone very great in Turkey. ‖ How a Man must do to travel safely. §§ The second step of Turkish Learning. ¶‖ The great respect, the Turks show to such as are well vers'd in the Exposition of their Alcoran.

book itſelf, and every where diſtinguiſh'd by ſuch ſhining privileges, as declare how much the *Turks* (*O ſhame of chriſtendom,*) encourage more than we the ſtudy of religion.

* The *Turkiſh* language rough and inharmonious, is oblig'd to the *Arabian*, *Perſian*, and *Chaldean* tongues, for all the ſoftneſs it at preſent boaſts; which notwithſtanding, is ſo very little, and ſo ſeldom underſtood by common people, that the *Turks* of late, diſuſe the practiſe of that borrow'd ſweetneſs, once the aim of all their nation.

** Of all the noble languages at preſent ſpoken by the weſtern world, *Italian* is the only favourite among the *Turks*, and that being ſeldom underſtood, beyond the ſuperficial knowledge of a common converſation; the *Latin*, *German*, *Spaniſh*, *French*, or *Britiſh Dialects*, are altogether ſtrangers to their learning or affections; nor is the *Græcian* tongue, that poor unhappy ſufferer with her ruin'd ſons, ſo much as ſought, or any ways eſteem'd by the illiterate ſubverters of that lamented nation.

But tho' the native harſhneſs of their own unpoliſh'd tongue, denies that ſmooth, enchanting eloquence, thoſe various tropes, and graceful figures, which ſhou d form the fine, and loſty ſtile requir'd in rhetorick; the *Turks* of note, or lovers of improvement, are not void of other means, whereby to reach a wiſh'd amuſement, which the barren ſtudy of their barbarous language cannot give them.

*** The method then they take to raiſe their ſouls to emulative heights of honour and ambition, is to ſtudy an accompliſhment in all the artful turns of *Perſian* and *Arabian* oratory; whereby they are inſpired with loſty thoughts and brave deſires of equalling thoſe great and noble actions, which they read with wonder in the generous characters of ancient Heroes, celebrated glorioufly in the fam'd romances, and ingenious novels, numerouſly ſcatter'd up and down, in both thoſe languages.

† Theſe novels and romances are compos'd by certain famous writers, who poſſeſs a genius ſertilely productive of inimitable turns of wit and fancy; they conſiſt, for the moſt part, of broken remnants of the ſeveral hiſtories of worthy men, ſet off to great advantage, by the fictitious beauties of their ſtrange additions; nor do they want the taking graces, and enchanting ornaments, which ſhine ſo ſoftly thro' the various ſubjects of our *Britiſh*, *French*, and *Spaniſh* novels.

†† They boaſt their knights relieving ladies in diſtreſs, and ſlavery, their tilting, tournaments, and amorous courtſhips, their enchanted caſtles, gyants, monſters, dwarfs, and 'ſquires; their delightful meadows, murm'ring currents, ſhady bowers, and groves of myrtle; all which are there as frequent and fantaſtical, as in any *Clelia*, or *Caſſandra* of them all.

¶ Amongſt the many mighty men of valour and renown, whoſe acts of chivalry, they record as miracles, they relate prodigious and diverting ſtories of a certain knight call'd *Kederlee*, who by the actions of his life, appears no other than the fam'd St. *George*, that celebrated dragon-killer of the *Britiſh* nation. And ſo highly do the *Turks* reſpect the memory of this illuſtrious champion, that, in regard of his unequall'd and ſurprizing merits, they have given his horſe a ſeat in Paradiſe, and plac'd him there, in ſtate and glory, with the Aſs whereon our Saviour rode, the Dog belonging to the Seven Sleepers, and the favourite Camel of their prophet *Mahomet*.

‖ As for the delightful, and improving knowledge of hiſtory, the *Turks* are wholly deſtitute of any means whereby

* The Turkiſh Language rough and beholding to three other Dialects. ** Italian, the only Weſtern Language ſtudied by the Turks. *** The Perſian and Arabian Romances much in vogue among the Turks. † The common ſubject of the Perſian Stories. †† How they are adorned ¶ One Kederlee the ſame with them, as St George among the Chriſtians. ‖ The Turk an kill'd in Hiſtory.

to reach the smallest skill in that engaging study; for tho' they take a constant care to keep exact and punctual records of the rise and progress of their own prodigious empire, they are so ignorantly defective in the study of Chronology, that by the strangely rude and barbarous dictates of receiv'd Tradition, they confound all ages, reigns, and persons, in the mixt disorder of a wild irregularity.

† Thus they look on *Solomon* and *Homer* to have been two brothers, who contended with each other for the bays bestow'd upon the most deserving poet, and believe that *Homer* having gain'd the universal Plaudit of the judges of those times, was envied by his brother *Solomon*, and being banish'd from the court, was forc'd to roam about the world, and beg a livelihood from charitable contributions.

I know not how it come to pass, but *Solomon* is now the only prince who lives in their traditions, and so great a notion have they form'd of his extensive power, and the splendor of his government, that they have lifted all the famous monarchs of the ancient world, as servants to his grandeur.

¶ Thus is the celebrated *Julius Cæsar* thought by all the *Turks*, to have been admiral of a prodigious fleet of ships, belonging to the abovenam'd *Solomon*, consisting of a thousand and odd hundred sail. They say, that *Alexander the Great*, was the illustrious General of his victorious armies; and that *Job* so famous for his exemplary patience, was the Judge of all civil causes of his large dominions.

§ Somewhat more refin'd are their capacities in the art of Poetry, if that indifferent skill they boast may claim the honour of so high a character; ‖ for the ambitious Sultans of the *Turkish* empire, hearing that the works of ancient Poets are esteem'd in Christendom; and having been inform'd by Runnagado's, what immortal characters have been confer'd on former princes, by the pens of such as write harmoniously, became inspir'd with eager wishes, that their own great actions might be copy'd to advantage, by some Eastern muse, and so transmitted with a shining glory, to the praises of posterity.

This flattering notion of the *Turkish* monarchs, caus'd an eager application of their subjects fancies to the favour'd study poetick excellence, * but the unpolish'd cadence of their guttural language, not allowing them sufficient harmony, they make but dull insipid verses, unless they tune their muses to the warbling lyre of smooth *Arabia*.

However, notwithstanding all the disadvantages they meet in their attempt, they still continue to improve their genius in the practice of this study, using arguments to prove the use, and great necessity of poetic learning, not much unlike the thoughts of *Horace* in the following verses.

Vixere fortes ante Agamemnona
Multi. sed omnes illacrymabiles
Urgentur, ignotique longa.
Nocte; carent quia vate sacro.

Men brave, and valient liv'd before those Days,
Wherein fam'd *Agamemnon* gain'd his Praise,
Yet does a dark oblivion shrowd their Fames,
And Nights black Mists efface their glorious Names;

Unknown,

† A strange Opinion of the Turks, concerning Solomon add Homer. ¶ Another of Julius Cæsar. Job, and Alexander the Great. § More vers'd in Poetry, and why inclin'd to study it. ‖ Ambition of the Turkish Sultans. * The Turkish Language too rough for Poetry.

Unkonwn, and unlamented, dead they lie,
While Deeds of later Hero's never die:
Hence ſprings the Cauſe, the firſt no Poets praiſe.
The laſt out-live their Deaths, in Bards immortal Lays.

¶ Strongly notwithſtanding, are theſe great enccuragers of Poetry oppos'd by certain Sects of grave, moroſe, and rigid principles, who raiſe objections to the ſtudy, from the many falſe and contradictory aſſertions of the greateſt Poets, which beſides the ſcandal they affirm it muſt infallibly create to their unſtain'd and holy doctrine, has another ill effect, which is, § ſo painting over all the vices of a man or nation, and ſo ſatyrically detracting from their envied vertues, that poſterity will be oblig'd to read a mixt account of truth and falſehood, without the ſmalleſt poſſibility of diſtinguſhing with certainty, between the one and the other. And herein they ſeem to blame ſuch noted fictions, as thoſe for which *Auſonius* cenſures *Virgil*, in the verſes, on the ſtatute of Queen *Dido*; as I remember in the 117th Epigram.

Ille ego ſum Dido *vultu, quam conſpicis hoſpes,*
Aſſimulata modis pulchraque mirificis.
Talis eram, ſed non Maro, *quam mihi finxit erat Mens,*
Vita nec inceſtis læta cupidinibus:
Namque nec Æneas *vidit me* Troius *unquam,*
Nec Libyam advenit claſſibus Iliacis.
Sed furias fugiens, atque arma procacis Iarbæ,
Serviva, fateor, morte pudicitiam;
Pectore transfixo caſtos quod pirtulit enſes;
Non furor, aut læſo crudus amore dolor,
Sic cecidiſſe juvat: Vixi ſine vulnere famæ,
Ulta virum, poſitis mœnibus oppetii.
Invida cur in me ſtimulaſti muſa MARONEM,
Fingerit ut noſtræ damna prudicitiæ;
Vos magis Hiſtorcicis lectores credite de me
Quam qui furta Deum *concubituſque canunt,*
Falſidici vatis: Temerant qui carmine verum,
Humaniſque Deos *aſſimulant vitiis.*

I am that *Dido*'s image, kind and fair,
Whoſe form thou ſeeſt here carv'd with artful air;
Such was my body, but my ſoul ne'er knew
The crimes, which *Virgil* made my ſtory do.
Nor was my life debauch'd by looſe deſires,
Nor burnt my honour in inceſtuous fires;
Never did fam'd *Æneas* ſee my face,
Nor land his *Trojan* ſquadrons in this place.
Flying the rage of proud *Iarba*'s will,
To ſave my valued fame I choſe my ſelf to kill;

Nor

¶ The Study of Poetry, why oppos'd by certainrigid Sects their diſlike of Poetry.

§ The Reaſons which they give for

Nor was it madneſs made my boſome bleed,
But chaſte and weighty grief, that urg'd me to the deed:
Thus did I fall, unwounded in my fame,
My conſort's wrongs reveng'd, and all my ſhame
And built a ſtately town, to celebrate my name.
But why malicious muſe, didſt thou inſpire,
Erronius *Virgil* with a ſtrange deſire,
To heap a feign'd diſhonour on my name,
And ſell my modeſty to raiſe his fame?
Learn all from me, credit hiſtorians more
Than thoſe who ne'er will give their fables o'er;
But daringly expoſe to publick view,
The ſecret acts of love, which Jove is pleas'd to do;
Poets are Lyars, and for love of rhymes,
Will make the Gods themſelves pertake of human crimes.

¶ The *Turkiſh* poetry conſiſts of certain ſhort and broken meaſures, chained moſt commonly to double rhimes, and ſo the jingle of the numbers may atone as much as poſſible, for the unpleaſant roughneſs of of the cadence; they confine their Muſes for the moſt part, to low and doggrel Balads, or the whining compoſition of ſome amorous paſtoral; yet ſome few are found among them, of a very brisk and ſprightly wit who will on weddings, victories, or other ſuch occaſions, exert their faculties in forming ſomething like a panegyrick, epithalamium, ode, or witty anagram, and having done their utmoſt, with deſign to pleaſe the patrons they addreſs, receive a preſent equal to the work, or rather given according to the generous or avaritious temper of the perſon they have complimented.

But examples will be moſt diverting, and inform the reader more exactly of their peculiar taſte of ſeveral ſorts of poetry; I therefore now proceed to come as near as I can trace their language, to ſome remarkable and celebrated turns of *Turkiſh* wit, whereby the authors gain'd a great and laſting reputation.

§ There was a noted *Turk*, who lived in *Conſtantinople*, and had lately gain'd the parents approbation of a certain lady, young, and beautiful; they were married, and their nuptials celebrated with a ſplendor equal to their fortunes, which were great and plentiful: The ſports perform'd on ſuch occaſions, drew the obſervation of all ſorts of people, who were treated and careſs'd with wonderful civility; among the reſt, unwilling to omit the ſmalleſt point of lofty liberality, the joyful bridegroom ſent an invitation to the moſt eſteem'd, and brighteſt poets of the city; aſſuring them they ſhould receive an hearty welcome; and to tempt the trial of their skill, inform'd 'em, he deſign'd a good reward for him, who made the fineſt verſes, in congratulation of his marriage.

* The ſummon'd Bards appear'd immediately, and having feaſted plentifully on the bridegroom's entertainment, thought it proper to remember what they came for, and retiring ſeverally to the private arbours of their patron's garden, ſoon compos'd the mercenary praiſes he expected from them, and returning to the place where waited the impatient company, where

¶ The manner of making Turkiſh Verſe. § A pleaſant Story of a Turk who hired Poets to make Verſes on his Wedding. * The Poets feaſted by the Bridegroom.

repeated every man his performance, and ſubmitted, each in hopes of preference, to the deciſive judgment of a fair majority.

The conſequences of this famous battle of the *Turkiſh* muſes, having made ſome noiſe about the city, many copies of their aukward panegyricks were diſtributed about, and ſince I was obliged by an acquaintance with an *Italian* tranſlation of them all, would not the pains be too great for the diverſion of myreaders, to preſent them with their verſes in a *Britiſh* dreſs; the firſt are as follow.

I *Muſtapha Baſhaw* to you great *Ali*,
Fav'rite of *Mahomet* and pride of *Hali*.
Addreſs my lines — you are a man ſo clever,
That I could wiſh you were to live for ever;
For then the beauteous wife you now enjoy,
Would bring you ev'ry year a ſmiling boy;
So would the world for ever happy be,
Beauty, and youth, wit, wealth and honour ſee.
Your wife and ſons would prove the former two,
And the three laſt muſt ever ſhine in you.

I aſſure the reader I have done the poet juſtice in his fancy and Expreſſion which tho' a little brighter in the end than the beginning, may be excuſed, in that 'tis more than tolerable in a country the ſun of learning ſhines ſo ſeldom. But here comes another ſomewhat merry and diverting.

O mighty *Ali* let me ſwear ¶
That a moſt happy man you are,
Your ſelf is wondrous wiſe and witty,
And God has ſent a wife to fit ye;
But that I may diſcover beſt,
How much I really think you bleſt,
Oh Heav'ns! were I one hour of life,
To be in bed with your ſweet wife,
S'bud how ſhould I for joys then ſtrive,
And be the happieſt man alive.

The Author of this comical conceit was one *Morat*, a brisk and airy ſpark, who would not loſe his jeſt, where'er he found it, but his muſe however miſt the prize, and tho' the bridegroom ſeemed well pleaſed, and laugh'd for company, he was not maſter of a *Turkiſh* nature,, if he did not curſe the poet for his odd, uncommon way of praiſing him. A third ſucceeded him more gravely, with the lines which follow.

I.

God made two ſparks of heav'nly Fire,
More bright than others were,
Fram'd them to kindle ſoft deſire,
Both ſpotleſs, chaſt and fair.

¶ The third Poets Panegrick on the Bridegroom. § The firſt Poets Verſes. ¶ The ſecond *Poets* Verſes. || The third poet's panegyric on the Bridegroom.

II.
Go down ſays he, to earth, and there,
Long wander up and down,
Till having found the lovlieſt pair,
Their bliſs by marriage crown.
III.
They came and journied long in vain,
Untill they found two,
Then center'd here, and now contain,
The deſtin'd joys of you.

Some other poets tried their skill, but all fell ſhort of theſe, and one *Zulduc*, the author of the laſt, was judg'd deſerving of the promis'd prize, which was accordingly beſtow'd upon him by the bridegroom's order; the preſent was a well-ſhap'd Aſs, with ſaddle and capariſon embroider'd richly, and the bridle, breaſt-piece, and the other harneſs, all emboſs'd with poliſh'd ſilver, of which metal were the large and weighty ſtirrops, made according to the *Turkiſh* faſhion.

This ſtrange ill-choſen preſent, ſoon alarm'd the town with mirth and wonder, at the novelty of our triumphant Poet's odd reward; and 'mo gſt the many others who reflected pleaſantly upon the *Turks* unfaſhionable gift, a certain humerous *Spaniſh* Runnagado, skill'd compleatly in in the Eaſtern languages, and ſtill retaining ſprightly reliques of his countries genius, was a little ſharp upon the ſubject in the following ſatyr.

Complain not poor *Zulduc*, that thy Reward, *
Seems not to ſpeak a generous regard,
Thou doſt alas! miſtake thy Patron's Mind.
The Gift he made thee proves him more than kind;
For a Lover, whom ſt ong Paſſions move,
Yields up himſelf a Sacrifice to Love,
So *Ali*'s Hand has giv'n to the dull Man,
Tho' not himſelf, as near it as he can;
For Nature, Bridle, Saddle all combine,
To ſhow how near the Aſs and late-noos'd *Ali*, join.

¶ Proceed we now to muſick's charms, as like to thoſe of Poetry as poſſible yet not ſo much encourag'd by the *Turkiſh* nation, who are altogether ſtrangers to the melting ſtrains of vocal harmony, nor underſtand the charming uſe of thoſe delightful inſtruments, whoſe elevating ſounds have unreſiſted power to move the ſouls of dying men, and make the poor deſponding wretch forget his ſorrows, and erect with joy his drooping head, to hear the ſoft, and tuneſull call, that lulls his cares, and huſhes for a while his loud miſfortunes.

§ The notion of the *Turks* concerning muſick, will appear a Paradox, for they abhor the brisk and airy tunes of chriſtian compoſition, and alike deſpiſe the dulcid and melancholy, ſoft, complaining ſtrokes of grave Sonata's; yet are they never eaſy when alone, unleſs they have a

¶ A conical Reward for Poetry. * A Spaniſh Runnagado's Satyr, on the Bridegroom, and his Preſent. § The Condition of Muſick, among the Turks. § Their Notions thereof, a ſort of Paradox.

a kind of courſe Ghitarr, or ſuch a ſort of inſtrument, conſiſting commonly of ſeveral wires, upon a long and ſlender wooden body, with a round, capacious hollow head.

With this dull inſtrument the ſolitary *Turks* divert themſelves, in every place, and every company; they place it in the left hand, and turning its unweildy belly to their ſides, with the unheeding fingers of their other hand, ſtrike up and down at random all the wires, and whine out horrid, and unpleaſant noiſes, to the humdrum echo's of their barbarous inſtrument.

† Yet ſo bewitch'd are all the *Turks* to this ridiculous amuſement, that a ſtranger muſt be plagu'd in every corner of their ſtreets and houſes, with repeated ſounds of doleful airs, and noiſy voices void of harmony, nay to ſuch extravagant affection are they now arriv'd, for this prevailing faſhion, that the ſoldiers go not to the war without their Fiddles; nor can any travel half a day in *Turkiſh* territories, but he ſhall ſee a grave long-bearded Muſſulman, ſit ſingly croſs-leg'd, under ſome large oak, or ſhady cypreſs, pleaſing his conceit with melancholy ditties, to the ſtrum-ſtrum muſick of his thrum'd Ghittarr, while his poor horſe is turn'd to graze about the field, and ſeeks the pleaſure of a more ſubſtantial entertainment.

* Another inſtrument in uſe among the *Turks* is a large wooden trunk, not much unlike the faſhion of the former, whereto one large, and rozin'd twiſted Cats-gut is affix'd ſo ſtraitly, that by ſcraping thereupon with a proportionable bow, a certain hoarſe, and hollow murmur ſtrikes the ear, like the unpleaſant tuneing of bad baſe viol.

¶ Another very celebrated piece of muſick, is the noiſe they make with jingling Timbrels, which are bor'd exactly like a ſieve, the bottom made of buff, extreamly ſtrong and durable; ſmall, long, and narrow holes about the ſides, contain a certain number of round, thin, and poliſh'd plates of braſs, bor'd thro' the center, and ſecurely faſtned with a liberty to play, upon a little pin; this Timbrel they make yield a very jarring and diſcordant ſound, by ſtriking with their fiſts, upon the middle of the leather, which thereby affords a ſort of drowſy baſe, to the more ſhrill and ſprightly treble of the clattering plates of braſs about it.

§ Wind muſick is not much in vogue in any part of *Turkey*, a ſort of pipe, or aukard flute they make of reeds, is what they chiefly now delight in: But the Hautboys, Trumpet, and the favou'd inſtruments of chriſtian countries, even from the amorous flute, down to the ruſtick bag-pipe, are entirely ſtrangers to the *Turkiſh* practice.

‖ Drums they uſe in marrial expeditions and delight extremely in their warlike thunder; kettle-drums they beat with skill and pleaſure, but they underſtand no tunes, nor boaſt the noble theory of muſick, but play by rote on any Inſtument the incoherent dictates of a wild, extravagant, and artleſs fancy.

* The *Turkiſh* ſtudies boaſt no logick, nor does any man among the moſt polite of all their people know the meaning; no rough ſyllogiſms puzzle their diſcourſes; no *Nego Minorem*, *Majorem*, or *Conſequaetiam*, confound their ſtudents with aſſerted contradictions; all is vulgar, plain and ignorant, nor do they wiſh to gain a clearer notion, of a dangerous ſcience, which they ſay oppoſes always, and too often ovrturns, the truth of argument, and light of reaſon.

§§ They know no more of Metaphyſicks, then a trifling conteſt on the Atiributes of God, and that maintain'd with ſuch abſurdity and weakneſs, that the artleſs tenour

† The ſtrange eſteem the Turks profeſs for the above-named inſtrument. * The ſhape and uſe of the Turkiſh Baſe-Viol ¶ The form of Timbrel uſed in Turkey. § Wind Muſick not in uſe among them. ‖ Drums and Kettle-drums in high Eſteem. ** The Turks unſkill'd in Logick §§ Their Ignorance in Metaphyſicks.

nour of their jangling disputations, cannot boast a regular proceeding, but is sound grosly on the obstinate profession of illiterate contrarieties.

¶ Physick is now esteem'd a sacred study, but their ignorance therein exceeds belief; for tho' the ancient doctors of *Arabia*, were the best physicians of the times that they liv'd in, and could say with *Solomon*, they knew the vegitable nurseries of nature; nay, could tell their virtues from the Cedar to the Hyssop, yet the moder'd *Arabs*, and the specious body of the *Turkish* empire, are eclips'd by clouds of such supine obscurity, that they can boast no good physician in their nation, but respect a quack, if bred in christendom, as an undoubted master of an useful science, which their want of learning, or neglect of opportunities deny themselves the smallest knowledge of.

† Navigation, as I said before, is little understood by *Turkish* mariners. The Compass is by them, divided into eight great points, and the dependant usefulness of that illustrious art so much unknown, that they can sail before the wind and while the nimble ships of other nations ply with ease their handy tacks to *Star-board* or to *Lar-board* quarter, *veer about*, *lie by*, and coming up within few points of every wind, sail on secure, in spight of adverse and tempestuous weather, the baffled efforts of the *Turkish* sailors sailing their desires, the unweildy vessels of those ignorant people must be forc'd to creep for hospitable shelter, to the close protection of some neigh bring harbour, and expect with patience the desir'd returns of proper winds to prosecute their voyages.

§ Geography is so unknown among them, that they hardy find a possibility of reaching skill enough to learn the situation of their own dominions, and so very dark are their capacities that way, that some the most refin'd among them, have desir'd me to inform them, whether *Britain* did not border on the mouth of the *Mediterranean*, and the king of *France*'s territories spread their frontiers to the *Western Indies*.

* Geometry they cannot boast the smallest notion of, and are extremely ignorant of Astronomical observations; yet some are found in *Turkey*, who pretend to schemes and figures in Astrology, and calculate Nativities for superstitious people, when even those very men who pass for conjurers, and are esteem'd as such by the unthinking populace, behold with wonder the surprizing form, and advantageous uses of our christian globes, celestial, or terrestrial.

But let us now descend from lofty studies, to the rural practices of country labours, and we shall perceive the common ignorance as formidable there, as in their schools of education, and unpolish'd Seminaries of religion and philosophy.

†† So little are they skill'd in Agriculture, and the art of gardening, that where the ground require manuring, they are wholly ignorant of all improvements, which the rustic arts of *European* husbandmen have taught the practice of, and let it lie neglected and untill'd, not useful to themselves nor advantageous to posterity.

¶ But providence has strangely so ordain'd, that they possess such fertil, and productive territories, as will yield the blessings of a double Harvest, from the easy labours of an unfatigu'd and pleasing industry.

Yet are the native *Turks* so given to Luxury, that few among them care to take the smallest pains in rural practices, but on the contrary, they still employ the subject *Greeks* to do their drudgery, and live supinely like the lazy drones, upon the plunder'd honey of the bees about them.

And

¶ Physic not well understood in Turkey.
The state of their Geographic Learning.
† The Turks unskil'd in Husbandry.
† Navigation, how far known to Turkish Mariners.
* Geometry, Astronomy, Astrology how far known in Turkey.
¶ Their Lands extremely fertil.

† And perhaps, this univerſal negligence in country matters, may proceed from that inglorious and ſubmiſſive ſlavery wherein they live, and which depreſſes weightily their unſupported ſpirits, by the ſad reflections of their miſerable ſervitude to an unbounded monarch, who poſſeſs at their deaths, the product of their labours, and becomes ſole heir to all their lands, excluding even the children of a frugal father from the wiſh'd enjoyment of a raviſh'd Patrimony.

¶ For tho' the charms and various pleaſures of a country life, may tempt the inclinations of a thinking man, to leave the hurries of a town deſtraction, and relax the ſprings of wearied life in gentle ſolitude; yet is not any of theſe flatterig bleſſings to be met, or hop'd for, from a rural life encumbred with the plagues of noiſy diſcord, and ſevere effects of an inſulted ſlavery, where every moment may produce ſome ſtrange and unexpected accident, and reduce the owner of a rolling plenty to the ſhame of poverty or military ravages, upon the ſpiteful nod of ſome capricious governor.

* Then, O ſweet and gentle ſolitude, are thy retirements truly happy, when we can enjoy, ſecure from danger, the inviting pleaſures of thy dulcid manſions; when the ſofter wiſhes of our peaceful ſouls, may free, and unconfin'd become ſucceſsful, and our undiſturb'd, and bliſsful hours roll ſmoothly on, within the limits of paternal reſidence. How truly juſt are the exalted notions of the *Roman Horace* on the preſent ſubject, when he ſays,

Beatus ille, qui procul negotiis, §
Ut priſca Gens Mortalium;
Paterna rura bobus exercit ſuis,
Solutus omni fœnore.
Neque exciatur claſſico miles truci,
Neque horret iratum Mare,
Forumque vitat, & ſuperba civium
Potentiorum limina.

Happy the Man, who free from Care, ‖
As Men in former Ages were,
From *Uſury* retires;
And Plows with pure induſtrious Hand,
With his own Steers his Father's Land,
The Crown of his Deſires.
No ſtorms of War his Peace can ſhake,
Unmov'd he ſees the Billows break
And mocks the Ocean's frown,
He ſhuns all Courts where Lawyers are,
Diſdains the haughty Grandeur there,
Contented with his own.

By what has been already ſaid, the reader may conceive with eaſe, the utmoſt altitude of *Turkiſh* learning; I ſhall now proceed in the enſuing Chapter, to inform him of the morals of thoſe mighty people.

† The Reaſons why the Turks neglect improving Lands. ¶ How a Country Life may be unpleaſant. * When, and how, a Country Life is truly happy. Hor. Ode 2d Epod. The Ode in Engliſh.

CHAP IX.

Of the Turkiſh *Morals.*

THE reader can expect no elevated notions of refined morality, from ſuch as live on others miſery, and owe the grandeur of their lofty fortune to the bloody ruin of invaded nations, yet as natures dictates and the common leſſons of mild humanity, excite mankind to do the juſtice they again expect, ſo have the *Turks* ¶ in the laſt age, been more refined than formerly they were, by frequent converſe with the chriſtian nations, which their extended conqueſts made their neighbours.

§ Strangely do the characters which all our travellers have given the *Turks*, miſtake their nature, ſome ingenious gentlemen the natives of *Great Britain*, have thought fit to ſpeak thoſe people noble maſters of a ſpotleſs virtue, and deſcribe them ſailing in a ſea of glory, laden richly with the golden notions of morality and wiſdom, which diſtinguiſh'd anciently the great inhabitants of the countries they have conquer'd

‖ Others leſs obliging, but alike miſtaken, byaſs'd by the follies of a fond partiality, allow them owners of not one commendable or virtuous practice, but deſcribe their natures wholly ſunk in dull ſtupidity, and univerſally inclin'd to miſchief and iniquity.

Theſe extreams are to be rejected, and a modeſt medium * choſen to direct us, we ſhall then diſcover that the ſame variety of humour and morality, now reigns in *Turkey*, that is found in *Chriſtendom*, and that the numerous *Mahometans* are like ourſelves divided into good and bad, according to the leſſons of their different educations, or the contrary impulſes of a vicious ſoul, or one inſpir'd with a ſublime and generous love of virtue.

† Not more divided is the *Turkiſh* faith than their infirm morality; ſome holding lawful, meritorius, and as duty, that which other ſome condemn as odious, ſinful, and illegal; nay to ſuch degrees of violence do they proceed herein, that ſome believe it ſin to pity chriſtians, others hold it charity to relieve them; ſome hate mirth, others ſorrow; ſome love one thing, ſome another; each oppoſing the others principle, with all the malice of diſcordant obſtinacy, as is deſcribed by *Horace* in the eighteenth epiſtle of his firſt book.

Oderunt hilarem triſtes, triſtemque jocoſi,
Sedatum celeres; gnavumque remiſſi.

The ſad the airy hate, the brisk the ſad,
The ſwift the ſlow deſpiſe, the joyleſs hate the glad.

But to let the curious clearly underſtand in what condition are maintained the common morals of the *Turks* in general, I will tranſcribe a ſort of catechiſm taught their children, who imbibing early what the parents make them learn, continue when grown up, to juſtifie their tenets. The interrogatories are as follow.

Q.

¶ All Men by Nature, more or leſs are taught Morality. § Some Britiſh Travellers have flatter'd the Turks, ‖ Others have detracted from their real Merit; * A Medium moſt eligible, and the neareſt Truth. † Their divided Notions of Morality.

§ Q. *Tell me thy name?*

A. My name is *Muſtapha.*

Q. *How wert thou made?*

A. By one great God, alone, and indiviſible, almighty, merciful, omnicient, ſempiternal, full of truth, and rich in glory.

Q. *By what means doſt thou hope to gain ſalvation.*

A. By walking ſtrictly in the paths of holineſs, as meaſur'd out by God's decree, and ſet before all true believers, by the goodneſs and compaſſion of our paſtor *Mahomet*, (whoſe name be ſacred) ſent by God to teach mankind, and now in Heaven, his mighty, true, and only prophet.

Q. *How doſt thou expect to gain his favour, or reward his goodneſs?*

A. By promoting his religion, and a charitable pity of my fellow creatures.

Q. *How muſt his religion be promoted?*

A. By deſtroying with ſword and fire all ſuch as dare oppoſe his holy doctrine, till the infidels are rooted from the earth, and all the univerſe ſubmits to own his glory.

Q. *How will you extend the charity injoined you?*

A. By erecting Hans or bublick Inns for entertaining poor benighted Pilgrims, building Bagnios, and endowing Moſques with large revenues, if the lord of paradice is pleas'd to bleſs me with a plentiful ability: If not, by giving freely to the poor as much as I can ſpare, redeeming ſlaves, and looking upon the beaſts which ſerve our uſes with a mild compaſſion.

Q. *How are you to pity beaſts, or birds which ſerve you?*

A. When an Ox, Aſs, Horſe, Dog, Mule, or Camel, has for many years been truely ſerviceable, I muſt let him graze in peace about my grounds, and live the reſt of his diſabled life, entirely free from toil, or drudgery, as a reward for all his former labours.

Q. *What elſe are you required to do to ſuch poor animals.*

A. I am obliged to load my camels and all other beaſts of burthen, favourably, and with pity; buy the birds that pine in cages for their abſent mates, and let them fly away to ſeek their liberty.

Q. *Who under* Mahomet, *will you obey?*

A. My prince and parents.

Q. *How muſt you ſerve your prince?*

A. With life and fortune, for he is the Lord of all my plenty, and may honour my head by making it his footſtool, I am to live and die when he commands it, and depend on nothing but his ſacred pleaſure.

Q. *How will you reſpect your Parents?*

A. With the unfeign'd duty of a meek humility; as becomes the honour of thoſe perſons, from whom, next God, I had my Being.

Q. *How will you deal with your Neighbours?*

A Love thoſe, who love me; hate thoſe, who hate me; kill thoſe, who ſtrive to kill me; but never give back Ill for Good, nor Good for Evil.

Q. *What is your higheſt wiſh?*

A. On earth ſucceſs, and paradiſe hereafter.

Q. *Is your wiſh ſincere? If not, may Heaven refuſe it,*

A. So be it to me.

This Catechiſm may convince the reader, that howſoever differing their notions are, in other points, they all concur in one unanimous reſpect, wherewith they humbly own the power of God, and worſhip his Divinity, of which the eldeſt ages of antiquity, acknowledge the aſſur'd exiſtence, and *Heſiod* ſeemingly inſpir'd with more than heatheniſh light of reaſon, thus expreſſes.

High-thund'ring *Jove*, who in Heav'ns loftieſt Throne,
Sits uncontroul'd, and rules the World alone,

At

§ A Turkiſh Catechiſm.

At pleaſure, liſts to Empire lowly Swains,
And hurls from boaſted Grandeur, him who reigns.
With eaſe extirpates Lines of nobleſt Race,
And gives undreamt of Honours to the Baſe;
In ſhort his Arm can make the Crooked Straight,
And draw out all the Pride, which ſwells the haughty Great.

§§ Their notions of the duty, which obliges them to propagate the doctrine of their prophet, leads their reaſon, juſtice and humanity ſo much aſtray, that neither promiſe, vow, nor ſolemn oath, can bind their conſcience, to omit an opportunity of adding any thing to former acquiſitions.

By this means, chriſtians find it dangerous to deal in *Turkey*, and gaining no ſecurity from ſacred oaths, nor oft-repeated promiſes, refuſe to credit ſuch as they ſuſpect, who therefore not regarding publick buſineſs, leave the management of all their trade to crafty *Jews*, a people wily, and induſtrious in the art of cheating handſomely, and who are numerouſly ſpread o'er every corner of the *Turkiſh* empire; *Conſtantinople*, and its neighbourhood, containing many thouſands of thoſe ſcatter'd people.

¶ Lying is a crime not often known in *Turkey*, nor does any man affirm for certain truth, what is not prov'd ſo, by his own experience; and ſpeaking generally, when a *Turk* has ſtroak'd his beard and laid his hand with gravity upon his breaſt, ſedately to aſſert ſome queſtioned point, you may ſecurely take his word, nor is he ever known to falſifie his promiſe.

Of all the *Turks* immoral practices, the vice of ſwearing * to a ſtrange extravagance, is moſt in faſhion; and ſo oddly new, and different from ours, are their invented oaths and curſes, that it will not be a needleſs trouble, to inform the reader, what uncommon thoughts thoſe people exerciſe on ſuch occaſions.

§ Thus for example, when they would expreſs their anger to a man or beaſt, they do it commonly in the raſh and inconſiderate manner following: *May the Graves black Angel fly your Soul: May you vomit up your Bowels, and your Heart-ſtrings burſt in ſunder: May the Birds of Heav'n defile your Head, and your unwaſh'd Body damn your Soul to Vengeance.* But more ridiculous, and impiouſly void of reaſon, is a method to encourage by a conſtant practice, curſing with a ſtrange and ſenſeleſs fury, things inanimate and void of underſtanding; if a man affronts 'em, Camel, Horſe, or any other beaſt of burthen checks their will, or any accidental ſtumble o'er a ſtone provokes their paſſion, they proceed, without reflecting on the object of their rage, to vent theſe curſes, *Annah ſana Secteim Gaour, Annah ſana Yonnian Sicheim.* That is, I raviſh'd your mother, you Infidel, and I will raviſh her again as ſhe lies in her grave.

‖ Their common oaths are ſuch as theſe, *By* Mahomet's *Great Office: By the Throne of God: By the Roof of Heaven: By the Sea and Land: By the Sultan's Soul, and the hairy Scalp of my Mother.*

† Gaming is ſo little prejudicial to the *Turkiſh* government, that tho' the natives much delight therein, as ſhall be ſhown hereafter, it was never known among this people, that eſtates were ruin'd, and whole families impoveriſh'd by the curs'd effects of ſuch a vicious practice.

** Ebriety, I have before inform'd my reader, is unlawful by their prophet's prohibition of the uſe of wine, or other ſtrong intoxicating liquors, yet how far this weak and diſregarded Barrier ſtops their progreſs in ſo lov'd a vice, will be eaſily conceiv'd, when I aſſure him, that no nation under

§§ The bad Effects of a bad Opinion. ¶ The Crime of Lying ſeldom known among the Turks.
* Swearing practi'd and encourag'd. § Strange and unexampl'd Curſes us'd in Turkey. ‖ The common Oaths in uſe among the Turks.
† Gaming, how far encourag'd. ** Drunkenneſs a prevailing Vice among the Turks.

under heaven is addicted more to frequent drunkenneſs, than are the *Turks* in private meetings.

¶ Whoredom, and adultery too much encourag'd by the chriſtian's practice, and alleviated commonly by the palliating cloak of pretended gallantry, are ſeldom found among the *Turks*; the puniſhments ſo great and obviouſly known, and difficulties of obtaining female correſpondence ſo inſuperably hazardous deterr them from attempting ſuch illegal love, and the little value they hold their women at, the ſlavery that poor unhappy ſex are there ſubjected to, and the unbounded liberty their laws afford them in promiſcuous uſe of wives and concubines, excite no ſearch of ſuch unvalued pleaſure.

§ But now, O black and horrid ſhame! I muſt with all the deteſtation of a chriſtian zeal deſcend to ſpeak a ſhocking truth, relating to the ſtrange and curſed pollution of inverted nature, that ancient helliſh crime, which ruined *Sodom*, and at preſent reigns among the *Turks*, with ſuch libidinous extravagance, that they will publickly avow their countenanced delight in ſuch a beaſtly and inhuman practice.

They have their favourite *Pooſhts*, or *Catamites*, as common as their concubines and ride attended to the wars or diſtant governments, by rich and ſplendid numbers of theſe young male proſtitutes.

* 'Tis more than probable, that the raging fire of this impetuous luſt, began to flame from the original confinement of the *Turkiſh* Janizaries, denied, like *Roman* prieſts the liberty of marriage, who therefore not ſupporting the unwelcome prohibition with expected reſignation to the will of their commanders, broke out in looſe and wanton ſearches after unknown pleaſures; and like water check'd in its incumber'd channel, ſoon doubled former force, and rapidly o'erflow'd the delug'd banks, whoſe lofty mounds had formerly confin'd them.

† Impunity for ſuch unnatural and encroaching guilt, emboldens their preſumtion to ſo vaſt an height, that I remember with the greateſt horror and amazement, an unexampled impudence I was my ſelf a witneſs of at *Adrianople*.

‖ Sir *Robert Sutttton*, ambaſſador from her majeſty queen *Anne* to the court of *Conſtantinople*, being juſt arrived in the abovementioned city, where his predeceſſor had ſome time expected him; is was my duty to congratulate his entrance on that dignity, which I did in company with many *Britiſh* gentlemen at that time there: The houſe in which Sir *Robert* lodg'd, was ſeated pleaſantly upon a noble river, which runs along the city, and an open *Keiſk* or airy ſummer houſe looked out upon the water.

We were ſtanding here extreamly pleaſed with the delightful proſpect, when from the plain on the other ſide, we ſaw a *Turk* of middle age and decent habit, lead a boy about fourteen directly to the bank which ſloped upon the river, where he thought himſelf ſecurely ſhelter'd from the people of a Village not far diſtant.

§§ Deſcended to a place convenient as he thought for the execution of his purpoſe, he began to our ſurprize, and inexpreſſible confuſion, to prepare himſelf and his conſenting catamite, for acting a deſign ſo hateful to our ſight, and ſuch a ſtranger to our cuſtoms, that we ſcarce believed our eyes, when they beheld this object: We hallow'd loudly to the luſtful wretch, who turned his head with ſeeming wonder to perceive us there, but ſtill perſiſted in his firſt attempt, till ſnatching up a fowling-piece, which lay by chance upon a table in the ſummer houſe, I cock'd it, and preſented it againſt his body, as if I would have ſhot him dead immediately; at this he ſtarted, and adjuſting the diſor-

¶ Whoredom and Adultery but rarely practis'd. § The Turks much inclined to Sodomy. * The means whereby the Turks grew fond of Sodomy. † The Vice encourag'd by its punity. ‖ A Story of a Turk at Adrianople. §§ An incredible proof of Turkiſh Inſolence.

der of his looſned dreſs, retired precipitately, with a thouſand curſes on the houſe and company, for having baulked his impious intention.

There is in *Barbary* upon the coaſts of *Fez*, and in the neighbourhood of that imperial city, a moſt ſtrange and dreadful proof of God's reſentment of this growing guilt, in his ſurprizing judgment on a certain *Moor*, inflicted in the very moment of the beaſtly action: 'Tis unbelieved, at leaſt ſuſpected, tho' atteſted in the works of ſeveral authors, but that common fate of travelers aſſertions will not make me backward in maintaining truths I know; nor will the judicious readers queſtion the authority of any man's relation, for his having travell'd into other countries; a poor, a weak, malicious proof of envy, and the mean effect of Judgments, want, or ſcarcity of honour: For Men by nature favourers of truth will ſtill continue ſo, whatever place or climate they may chance to viſit: For as *Horace* ſays,

Cælum, non animum mutant, qui trans mare current.

Men who o'er Seas to diſtant Countries rowl,
Oft change their climate, but retain their Soul.

¶ Upon a ſpacious wild unſhadow'd common in the way from *Fez* to *Arbacan*, a village not far diſtant, you perceive at near ſix furlongs from the common road, the figure of a *Turk* committing Sodomy upon the body of an Aſs, and coming nearer, led by wonder, or prevailing curioſity, diſcover it to be an image form'd in very hard and ſolid ſtone, the hoofs, hide, hair, teeth, and colour of the aſs, as various and diſtinct as when alive: The turbant of the poor unhappy man ſeems half unty'd and hanging negligently o'er his ſhoulders; even the eyebrows, noſe, mouth, lips, and every feature of his face exactly form'd to ſpeak him living, nay, the very rings upon his fingers, and the nails of either hand remain diſtinguiſhably obvious to the common view alike converted into ſtony ſubſtance, varying in its colours anſwerable to the different parts of that amazing metamorphoſis it repreſents.

It ſtands ſo ſtrong and deeply rooted in ſurrounding earth, that neither man nor aſs can poſſible be ſeparated, nor the whole conjuctive monument of ſin remov'd from its foundation; which, they ſay, has very often been in vain attempted.

§ Tradition teaches them, and they teach travellers, that in ſome old forgotten age, of which their ancient records make no mention, the miſerable wretch thus ſtrangely repreſented, frequently committed Sodomy upon the open common, with aſſes, mares, and other beaſts, which graz'd promiſcuouſly upon the publick paſture; but that at laſt the weighty juſtice of Almighty God o'ertook his inſolence, and chang'd him into ſtone, whilſt buſy'd in his wickedneſs, that ſo he might remain to future ages, an immortal monument of Heavenly vengeance.

† Houſe-breaking, pocket-picking, and and the meaner practices of petty-larceny are altogether ſtrangers to the natives of this country; who ſo much abhor the perſon of a thief, that where a man accus'd of any robbery, eſcapes the hand of publick juſtice, he will notwithſtanding, fall a victim to the unreſiſted fury of the raging populace; for all the *Turks* are ſo entirely free from fear of loſing goods or

* A noted Proof of God's obhorence of the Crime.
ditional Account they give of the abovenamed Acciden:.

¶ The particul rs of the Story. § A tra-
† No for. of Robbery much known in Turkey.

or chattels, by the breaking up their dwellings, that the richeſt ware-houſes, which their city boaſts of, oft lie whole nights unbarr'd, aud open in their loweſt windows, nor are theſe frequent opportunities of robbing any ways improv'd to others diſadvantage.

* But if they over-reach each other in their dealings, they do not only think it lawful, but a commendable diſcretion; and therefore 'tis a common cuſtom with the merchants of this country, when they hire a broker, book-keeper, or other ſervant, to agree, that he ſhall claim no wages; but, to make amends for that unprofitable diſadvantage, they give them free and uncontroul'd authority, to cheat them every way they can in managing their buſineſs; but with this proviſo, that they never muſt exceed the privileg'd advantage of *ten per Cent.* all under that, which they can fairly gain by blinding their reſpective maſters in the ſettling their accounts is properly their own, and by their maſters will, confirm'd to their poſſeſſion.

The Britiſh merchants will be apt to cenſure theſe proceedings as ridiculous, and tending to incourage knavery; but he will ſoften his opinion, when he thinks upon the reaſons, which they give for the permiſſion of this cuſtom.

** The ſervant knowing he has nothing to depend on, but the profits he muſt gain by an induſtrious application to the art of cheating, puts himſelf upon a wily method of o'er-reaching others in the goods he buys by order of his maſter; whom he ſtrives again to over-reach, by reckoning them to his accounts at full and current prizes: The maſter on the other hand well knowing, that unleſs he watches carefully his ſervant's managements, he will deceive him *ten per cent.* And probably go far beyond thoſe tolerated limits, becomes obſervant of his own affairs, and keeps his profits in his own poſſeſſion.

¶ Murder is ſo dangerouſly common in this country, that there paſſes ſcarce a day, wherein ſome man or other is not kill'd: The *Turks* however, rarely butcher one another, but the hated chriſtians fall in every corner wretched victims, to the blinded zeal of ſuch mad pilgrims as return from *Mecca*, or the lawleſs inſolence of unreſtrain'd *Levant*'s, or thoſe who man their ſhips of war; the firſt of theſe, tranſported by the dictates of deluſive doctrine, aim at Heaven, by the death of every chriſtian they may chance to met, till they are kill'd themſelves by way of vengeance; and the laſt delight in murder, by the bloody conſequence of a licenrious education; ſo that you can hardly paſs the ſtreets of *Turkey*, but you muſt be witneſs of an hundred proofs of their inhuman practices.

§§ One day I went on board a *Britiſh* veſſel in the port of *Conſtantinople*, and returning to the ſhore with ſeveral *European* gentlemen, all dreſs'd according to the chriſtian faſhion; we received a thouſand barbarous affronts as we were landing from the boat, but being long inur'd to *Turkiſh* inſolence, we took no notice of their ſcurrilous expreſſions, but endeavour'd to have paſs'd them by, with an uncommon exerciſe of patience and humility, till we perceived a certain tatter'd wretch, in habit of a pilgrim, leaping up and down, with elevated eyes, contracted forehead, and a viſage full of paſſion and deformity, he held a dagger in his hand, and skip'd about with ſuch conceated violence, as made me take his zealous tranſports, for an air of madneſs, ſo that thinking him ſome ſimple antick I laugh'd aloud at his extravagant diverſion.

‖ He ſaw me laugh, and made directly towards me, with his brandiſh'd weapon, which a *Greek* interpreter, endeavouring to turn aſide, receiv'd unhappily to the hilt

* A very comical Bargain cuſtomarily made among them. ** The Reaſon why the *Turks* allow this Cuſtom. ¶ Murder common in the Turks Dominions. §§ A Story of a Pilgrim who endeavour'd to kill the Author. ‖ The barbarous Action of a zealous Madman.

hilt within his boſom: I began at this, to change my humour, and endeavour'd to prevent the proffer'd ſalutation of the pilgrim's dagger, ſtepping back, I drew my ſword, and kept him at a diſtance, till retiring from his aggravated fury, which being now increas'd to double height by now and then a thruſt upon his wriſt, he grew quite deſperate, and finding that he cou'd not come within my ſword, ſtep'd back a foot or two to gather force, and threw the dagger ſwiftly at my breaſt, with all the ſtrength that zeal and anger could ſupply his arm with.

Providence prevented its deſign'd effect, and led me to avoid the danger of its point, by ſinking ſuddenly with knees upon the ground, but dreading the event of his continued villany, I made a ſtrong and lucky thurſt, which pierced his boſome through, and brought him ſtaggering to the ground, to reach the paradiſe § he hoped to gain, by ſuch a bloody method, and inhuman ſpecies of miſtaken merit.

Not one pretended to detain us from eſcaping; but on the contrary, diſcontinued all their inſolences, to gather numerouſly round the body, and repeat a prayer for his departing ſoul, deſiring *Mahomet* to ſee the piety of his intention, and reward his death with the aſſured poſſeſſion of expected glory.

A ſtrange and horrid principle! alike deſtructive to the *Turks* themſelves, and ſtrangers in their country, who ſeldom let the death of an aſſaulted friend go unrevenged, by which means all the trading towns of *Turkey*, conſtantly afford ſucceſſive ſcenes of murder and deſtruction.

The wonderful diſcovery of a barbarous murder happening in the time of my continuance in this country, claims a place in my remarks for two great reaſons; firſt, the oddneſs of the thing itſelf, diſtinguiſhes the accident in a ſurpriſing manner; and ſecondly, the never-ſleeping juſtice of Almighty God, appears conſpicuouſly in the ſtrange conviction of ſo black a villainy.

‖ The *Sackah*, or the man who carry'd water for the uſe of our Embaſſador at *Conſtantinople*, us'd to fill his leathern veſſel at a very deep and ancient Well not far beyond the buildings of the city, where one morning, he with great ſurprize beheld the lifeleſs body of a man without his head, lie weltring in a ſtream of blood, diſrob'd, and mangled in a thouſand places, to diſguiſe him from the knowledge of ſuch travellers as might occaſionally paſs that way: The virile marks of nature were entirely cut away, that ſo the proofs of Circumciſion, or omiſſion of that ceremony, might not ſpeak him *Turk* or *Chriſtian*.

Concern'd to view ſo ſad a ſpectacle, the melancholy *Sackah* ſoon return'd, and telling every man he ſaw the accident he met with, endleſs crowds of curious people flock'd to ſee the headleſs trunk of this unknown, and miſerable object, for a week or two it made a mighty noiſe about the town, and great enquiries were for ſome time made, in order to diſcover the author of this ſtrange barbarity.

¶ But full three months were now expired, and no news came of any man ſo much as gueſs'd to be concern'd therein, ſo by degrees it was forgot and ſilenc'd, till the hand of heaven thought fit to point out the undreading Villain, and deliver him to Juſtice, which he thought himſelf too wiſe to be detected by.

Raro untecedentem ſceleſtum
Deſeruit pede pœna claudo.

Rarely does Vengeance quit the Villains Chace,
Tho' ſhe purſues his Crimes, with a ſlow, halting pace.

There

§ An odd way of reaching Heaven ‖ A Story of the wonderful diſcovery of a Murder. ¶ An undeniable Inſtance of God's Care and Juſtice.

There was a publick ſhooting-match with bows and arrows, appointed to be held upon that very ſpot of ground, wherein the Well was dug, near which the body had before been found; unnumber'd multitudes were gather'd to behold the skill of the competitors, and being heated by variety of exerciſe, drew water from the Well, and cool'd themſelves by drinking it.

A crowd of men were gather'd round the brink, and gave a ſudden ſhout as if ſurpriz'd at ſome undream't of novelty; from every corner of the field the people ran to know the matter, and among the reſt, † one *Cara Muſul Alimet*, a Scrivener of the city, preſs'd among the foremoſt, to demand particulars.

He was no ſooner come, but looking o'er the ſhoulders of a man or two, who ſtood before him, he perceiv'd to his confuſion and aſtoniſhment, that one who had deſign'd to draw up water in the bucket, had attracted to the brim of the ſurrounded Well, a dead man's head, all pale and ghaſtly, hanging by the hair upon the iron of the bucket.

‖ He had reaſon to appear amaz'd, and had begun to tremble when the head fell ſuddenly from off the pail, and tumbled ſwiftly o'er a ſloping ground, till it arriv'd directly underneath his feet, and there lay ſtill; its horrid face, and dreadful viſage turn'd quite upwards, ſeeming to accuſe the ſilent guilt of his confounded murderer.

¶ The trembling wretch, half dead with fear, confeſs'd he had been the author of the famous murder that had been of late, ſo much diſcours'd of, and telling thoſe about him, that the name of him he kill'd, was *Gurat Oglani*, a merchant of *Aleppo*, newly come from thence to ſell ſome jewels he had bought a pennyworth of the eaſtern caravan; that he had been directed to his houſe, by letters from a friend, to lodge and board, while he continued in the city, and that curſed avarice had tempted his deſires to kill him on a certain evening, near that Well into which he threw the head, and had ſo cut and mangled all the body, that he knew 'twou'd be impoſſible it ſhou'd be known, or gueſs'd at.

§ Confeſſion was enough to gain a ſentence for the villain's death, who being broken on a wheel directly in the place the murder was committed in, acknowledg'd it to be as near as he cou'd gueſs, that very ſpot whereto the head had roll'd and ſtop'd beneath his feet, when firſt he own'd the monſtrous action.

* Thus much ſhall ſerve to have ſpoken of the *Turkiſh* morals, who are generally more inclin'd to vice than virtue; and tho' there are ſome men ſincerely pious found among them, yet are the greateſt part of thoſe, who paſs for men of zealous and religious principles, but ſeemingly affected with the love of piety, and rather honeſt by the fear of puniſhment for acting wickedly, than by the pungent dictates of a tender conſcience; directly contrary to the virtuous man, whom *Horace* thus deſcribes in the 16th epiſtle of his firſt book.

§§ *Tu nihil admittes in te, formidine pœnæ;*
Oderunt peccare boni virtutis amore.

Never let fear of puniſhments incline,
Thy backward will to act a good deſign;
He who is truely worthy hates to ſin,
'Cauſe guilt muſt wait without, where virtue dwells within.

† The Murderer's Name and Quality. and Quality of the Perſon murder'd. Lib. 3.

‖ A moſt prodigious and amazing Accident.

§ A very curious and particular Obſervation.

¶ The Name

§§ Hor. Ode 2.

I lead my reader now to view their trade, which with their various and peculiar arts of management therein, will be the only subject of the following chapter.

CHAP XI.

Of their Trade, Foreign and Domestick.

THE numerous advantages of foreign trade, and vast improvements which those nations make to whom the benefits of an extended commerce open great and glorious blessings, are so entirely known and envied by the *Turkish* court, ¶ that they reflect with grief upon those maxims of their policy, whose rigid dictates have confined their traffick to the meaner profits of domestick correspondence.

They would willingly abate the rigour of their laws, to taste the sweets of so desired a liberty, but fear the breaking one decree will shock another; for 'twould be full as dangerous to a *Turkish* Sultan to permit a traffick foreign and domestick, and thereby let his people grow more rich and wise, § as should some heedless sailor in tempestuous weather strike a window through the sides of a deep loaden'd vessel to admit the light. and thereby let in dangerous waves to sink the ship in a raging ocean; but however their esteem for trade, and inclinations to encourage it, as far as may consist with the security of the Sultan and his power, may be discover'd by the efforts used to draw as many merchants to the harbours of their empire, as may settle a continued commerce with the *Turks*, from the respective notions which they all belong to.

Constantinople is to this end named, the harbour of the universe, throne of splendor, and the seat of riches: ‖ But the common title, which both *Turks* and *Christians* give that city, is the *Ottoman Port*, and by that name alone we generally press it.

Since then their want of skill in maritime affairs, and the discountenance of the supreme and arbitrary power, forbid their sending ships abroad, let us proceed to see what foreign nations condescend to sell the manufactures of their country in a *Turkish* market.

* And first, the trade we manage with these people is so great and advantagious that the right worshipful the *Turkey* company employ a worthy and a numerous factory at *Constantinople*, consisting commonly of five or six and twenty merchants, with their servants and dependants, for whose protection and encouragement, the Kings and Queens of *England*, ** since the reign of Queen *Elizabeth*, have still maintain'd some wise Ambassador at the *Turkish* court, whose prudent managments, have all along preserved a sure establishment of profitable commerce, and defended both their persons, character, and factory, from those affrontive insolences, and audacious impositions, which the haughty carriage of the Sultan's ministers, have often offered with success to other nations.

§§ Another *British* factory is settled at *Aleppo*, under the direction of a consul of our nation, but that standing far from any port but *Scanderoon* or *Alexandria*, a little town which borders on *Cilicia*, and lies in 39 degrees of northern latitude, that is the harbour whence the goods are carried to and from *Aleppo*, by the merchant ships of our and other nations.

*** *Smyrna*, has its factory and consul, and in some measure rivals both the other

¶ The Turks not ignorant of the Advantages of Trade. § Why not encourag'd by their Government ‖ The glorious Titles of their Metropolis. † The British Factory at Constantinople. * The Antiquity of the Turkey Company. §§ The Factory at Aleppo. ** Another at Smyrna.

other in the richneſs of its traffick; many other places ſubject to the *Turk* have their peculiar conſuls, but are inconſiderable in reſpect of the aforenamed cities, and dependant on the plenipotentiary authority of the ambaſſador reſiding at the port.

¶ The goods exported to theſe wealthy factors, on the ſhips belonging to the *Turkey* company, are chiefly cloth, lead, tin, pewter, linnen, coral, and the fineſt iron, all which merchandizes are eſteemed at profitable rates, and turn to good account if rightly manag'd.

** *Britiſh* veſſels often ſail to *Lisbon*, where they take in cargo's of Brazil, ſtrong cheſted Sugars, which they carry on to *Smyrna*, *Scanderoon*, *Conſtantinople*, and diſpoſe of to a profit ſometimes reaching *Cent per Cent.* and always near it.

§§ Gun-powder yields conſiderable gain, and ever finds a ſpeedy vent, the *Turks* not skill'd in making it ſo well, and eagarly ingroſſing any quantity the chriſtians will afford them.

*** Fire-arms of all ſorts, will be ſure to meet a ready purchaſe, and the muſquets of a ſtrong, true *Britiſh* bore, are ſo eſteem'd in every part of *Turkey*, that they ſtick at nothing reaſonable in the price, provided they are ſuffer'd to approve their value by a ſhot or two's experience.

* Pitch, Tarr, and Rozin, are exported thither in conſiderable quantities; for tho' the conqueſts of the *Turks*, and nations tributary to their government, afford far more than they can poſſibly conſume, they notwithſtanding, value that which comes from *Britain*, and will barter for it with a double weight of what they have among them, which is often brought again to ſeveral parts of *England*, and there diſpos'd of at full the price the firſt had coſt 'em.

† All ſorts of clocks and watches made in *Britain* are in *Turkey* vendible commodities, with many other valuable merchandizes frequently exported into the Grand Seignior's country, and affording very large and eaſy profit.

§ The *Britiſh* merchants in return for theſe, import vaſt quantities of Grograms, Camblets, Tiſſues, Velvets, and Raw Silk in great abundance; fine Rhubarb, Opium, Aloes, Balm of Gilead, Caſſia, Coffee, and a thouſand other Drugs of noted efficacy in medicinal operations.

Fine Cochineal, Gum-maſtick, Terra Sigillata, Indico and Cotton; rich Sherbets, Cavear, and Carpets of a noble ſize, and wrought beyond compariſon; Embroider'd Muſlins, Silks, and Handkerchiefs, or curious Workmanſhip in Gold on Leather, with a number more of ſuch like manufactures, profitable pleaſant to induſtrious traders, are imported with ſuch unknown gain, from ſeveral harbours of the Sultan's empire.

‖ Another ſort of merchandize imported thence, is Leather of all ſorts, prepar'd and unprepar'd, beſides which the country yields great quantities of Seals-Skins, Goats-Skins, and the wild Aſs's Hide, whereof they make the beſt Shagreen in uſe amongſt us.

Piſtaches almonds, dates, dried quinces, marmalade, and fruits of all ſorts, are by foreign merchants, bought at very low and reaſonable prices, whence tranſported to the ſeveral ports of chriſtian countries, they are ſold to great advantage.

†† Next to the *Britiſh* factory, the *Hollanders* maintain the greateſt trade with *Turkey*, dealing for the ſame commodities by ſending ſhips much larger and at half the charges, they (for the moſt part) make the beſt returns and ſpeedieſt voyages.

§§§ The *French* as well as thoſe laſt named, maintain Ambaſſadors at *Conſtantinople*; but with this difference, that the firſt deſign thereby no other intereſt than their

¶ The Goods of Britiſh Manufacture, commonly exported into Turkey. ** Sugar how carry'd thither. §§ Gunpowder a profitable Commodity. *** Fire-arms how valued. * Pitch, Tar, and Rozin. † Clocks and Watches much eſteem'd of. § Goods imported by the Turkey Merchants. ‖ Shagreen, how made, and whence imported. †† The Hollanders Conveniences, in trading with the Turks. §§§ The ungenerous Policy of France, in reſpect to Turkey.

their factories prosprriy, whereas the last have other ends directly contrary, and by preserving a perpetual amity between their Monarch and the Sultan, endeavour still at every favourable opportunity, to stir that people up to war against such nations as are enemies to *France*; by such unchristian practices imagining to gain some sure advantage, by the great diversion which the *Turk* must make, invading christendom.

¶ I have before inform'd my reader, that the *Jews* are brokers to the *Turkish* merchants, and indeed on them lies all the management of publick traffick; people fram'd by nature with a conscience and capacity, alike endued to cheat the Universe; they grow by these means soon extremely great and wealthy, but the *Turkish* ministers have learn'd a lesson, how to squeeze a grape when ripe and juicy, to the best advantage.

§ The utmost of their foreign trade is now express'd, I next proceed to speak of their domestic traffick, which is partly carried on by coasting vessels sailing cautiously at little distance from the shore, and partly by the Caravans or land conveniences, which are constantly in motion, and export the manufactures of one part of their dominions to another.

Their navigation, as I have before declar'd, is mean and far inferior to the christian's skill, and therefore they are backward in the hazarding commodities by sea, unless in trade with Islands, or a country they may reach with ease and safety; thus they send their ships to load with goods, from *Cyprus*, *Candy*, *Rhodes*, and all the Islands of the *Archipelago*, and sometimes venture with considerable fleets to *Alexandria*, *Scanderoon*, and certain other parts of *Barbary* and *Egypt*.

* The *Euxine*, or *Black-Sea*, has a peculiar fleet of ships appropriated to the trade the *Turks* maintain, with all its harbours, whence they deal for little else but timber, and supplies of slaves to serve their uses, which are sold them annually by the salvage *Tartars*, who in their destructive ravages, and deep incursions into both *Poland*, *Russia*, *Muscovy* and other bordering christian territories, spare nor sex nor age, nor quality, but carry all in equal setters, to the shame and torment of perpetual slavery.

† The Caravans of *Turkey*, are mistaken generally by the vulgar notions entertained among our common people, who misled by their affinity of name with certain carriages in use among us, think them large unweildy waggons, which contain a multitude of passengers; whereas the true and genuine meaning of the *Turkish* etymology is *Haraa-vahan*, that is to say, a mixed conveniency, and such are all the Caravans of *Turkey*, consisting of unequal numbers of assembled merchants travellers, and pilgrims, from fifty to an hundred, thousand, and so on to sometimes fifty, sixty, seventy, or an hundred thousand souls.

‖ Over these promiscuous multitudes presides a certain officer, distinguish'd by the name of *Caravan-Bashaw*, or captain of the Caravan; he constitutes inferior officers, punishes disorders, regulates abuses, and preserving fix'd tranquillity and peace throughout their journey, guards 'em with a number of selected soldiers, from the scatter'd parties of *Arabian* horsemen, who are all profes's'd *Free-booters*, and will oft attack a number ten times larger than their own, and carry off the merchandize and Camels in the rear in spite of all the opposition can be made against them

** Travellers agree with this commanding officer, for such a sum of ready money, to be serv'd with carriage and provision (if they please for any journey; and by means of these continual motions of the Caravans from every corner, they are constantly

¶ The Jews the only Brokers for the Turkish Merchants. § Domestic Trade, how carry'd on.
* The Trade of Turkey, with the Euxine, or Black Sea. † What a Turkish Caravan is. ‖ The Order they observe in all their Caravans. ** The Method Travellers must take in Turkey.

conſtantly ſupplied with all the richeſt products of their diſtant manufactures, and the fineſt Jewels Porcelane, and the reſt of the commodities, abounding in the moſt remote diviſions *Eaſt-India*, *Perſia*, *China*, *Aromatic* confines of *Arabia Felix*.

¶ 'Twas long before the *Turks* had learn'd the benefit of making foreign goods pay cuſtom of admiſſion, but when once they taſted the advantage it might bring them, they proceeded to exact ſuch vaſt, unreaſonable ſums, that chriſtian traders find themſelves oblig'd to raiſe the former prices of their goods, the better to enable them to bear the impoſition.

§ As for the skill this people boaſt in their mechanick profeſſions, it is differently great or ſmall, according to the inclinations of the natives in general, or particular genius of the tradeſmen of that country. Some handicrafts fall vaſtly ſhort of ours in *Britain*; others far excel the fam'd artificers of even the moſt refin'd and celebrated parts of *Chriſtendom*.

* Thus in the ART of ſowing, or embroid'ring on leather, with a party colour'd ſilk, or golden wire, they have reach'd ſo great a pitch of excellence, that not the niceſt needles of our moſt induſtrious houſewives can by any means compare with their perfection.

§§ Again, in Clock-work, or the curious arts of of cutting or engraving metals, they are ſo poorly skill'd, that they underſtand not good from worthleſs work, but will alike encourage every ignorant and idle vagabond, and the accompliſh'd maſter of the niceſt operation.

‖ The *Turks* have reach'd peculiar excellence in damasking their ſcymetars, whereby they do not only ſtrengthen, but adorn the metal with a fine and ſtreaky ſubſtance, yield a delicious ſcent, and odoriferous perfume, ſurprizingly agreeable to ſuch as draw their weapons unawares and ſuddenly.

There is a notion commonly receiv'd, but falſe and groundleſs, as is well obſerv'd by *Mouſieur Tavernier*, in the two hundred and thirtieth page of his *Perſian Travels*; *viz.* That all ſuch ſcymetars are brought from *Damas*, or *Damaſcus*, and can no where elſe be made, when it is certain and notorious truth, that they are done as well in many other parts of the Grand Seignior's empire.

But as 'tis difficult almoſt beyond ſurmounting, to avoid aſſerting ſome eroneous probability, while we zealouſly endeavour to reform the falſe opinions of the men we ſpeak to, ſo the author lately mention'd, to correct one error hath produc'd another, for to undeceive ſuch people as imagin'd ſteel was only damask'd at *Damaſcus*, † he informs his reader that *Golconda* does alone afford a metal capable of that impreſſion; when it is not only practis'd in the cities of *Aleppo*, *Smyrna*, *Cairo*, *Conſtantinople*, and an hundred parts of *Turkey*; but in many provinces of chriſtian countries; I my ſelf once bought a ſword at *Hamburgh* of a Cutler, who for ten pence more than his dmanded price, both damask'd and perfum'd it to ſo high pitch that it retain'd the ſcent for ſome years after.

** This is done by heating to a moderate degree, the metal you wou'd damask; and inſtead of cooling it as uſual, by the dipping it in water, twiſting round it a rough canvas towel, purpoſely permitted for an hour or two, to lie and ſoak in milk and fountain water, wherein has been diſſolv'd a certain quantity of Vitriol, Sal-Armoniac, and ſome other ſuch like compoſitions.

¶ Bows and Arrows they have learn'd the art to make with wonderful dexterity, and can in ſteel or wood, not only ſhape them to an exquiſite perfection, but contrive them even for uſe, far better and more laſting than the celebrated archers of *Indian countries* can pretend to equal.

¶ The Turks exact great Cuſtom for imported Goods. § Mechanic skill divided into two extremes.
* The Turks excellent at Embroidery. §§ Extremely ignorant in Clock-work and Engraving. ‖ The Turkiſh Art of damasking their Scymetars. † An Error in the Aſſertion of Mounſieur *Tavernier*.
** The manner of damasking. ¶ The Turks exquiſite at making Bows and Arrows.

Carpenters, Joyners, Masons, Smiths, and other Artisans of *Turkey*, tho' they are extremely skill'd in their respective trades, according to the customs of the nations they inhabit, cannot boast that admirable genius which at present shines in the conspicuous improvements of our *European Arts*, but labour hardly under the oppressive weights of ignorance and tyranny.

¶ Painting, is in *Turkey* little understood, because they look on representing any human image, or a Being blest with life, as gross idolatry, and a black abomination in the sight of God, on which account they have maliciously defac'd unnumber'd pieces of antiquity, by beating off the heads, or picking out the eyes of every painted figure, or accomplish'd sculpture, which they had the undeserv'd good fortune to become the masters of, in their successive conquests.

§ However, some there are, who paint in Miniature, and represent in fine and lasting water colours, great variety of fruits and flowers, and sometimes landskips, but 'tis rarely known, that any can attain a tolerable skill in the expressive doctrine of a true proportion.

And yet they seem ambitious in the search of new improvements, and wou'd gladly reach the white they aim'd at, while push'd forward to a vigorous desire of an encrease of knowledge, by the placing as sublime a value on the excellence of art, as is express'd by the *Greek Hyparchus*, in the following verses.

Life boasts no blessing more refin'd than Art,
Nor can kind Heav'n to Man a lostier Bliss impart:
For when the unexpected Turns of Fate,
Has shook to Ruin our secureſt state;
When dubious War shall all things else destroy,
That stands unshock'd and safe, a sure and lasting Joy.

† But what shall men presume to say, when the almighty justice of an over-ruling providence, permits a poor and miserable people, to continue groaning under the resistless torments of a servile bondage, to the arbitrary sway of an unbounded monarchy, whose barbarous policy permits no light of learning, to disperse the gloom of an encouraged ignorance.

Before I end the chapter I am now upon, I will propose a useful and easy way of gain, to any who had rather hazard and fatigue their persons by embracing such a prospect as will give them more than hopes of great advantages, than sit contentedly in idle shame and poverty at home, indulging the deficiences of blinded reason, by a long neglect of active industry.

* *London* contains an unknown number of ingenious brewers, who for want of stock to carry on a creditable trade, are forced to live in mean conditions, servants to the more wealthy and thriving brothers of the same profession: But let such as these consider well their present circumstances, and learn by what I now proceed to treat of, how they may improve them.

Brandy, wine, and all strong liquors known in *Turkey*, are unlawful to their use, by the aforesaid prohibition of their prophet *Mahomet*, yet are these people so inclined to drinking, that for want of other pleasing beverages they will often venture publick scandal, and severest punishments, to satisfie the call of their insatiate appetites, by drinking wine in such

¶ Painting ill understood in Turkey. § Their manner of Painting. † The Cause of Turkish ignorance in Arts. * A usefull Project, for a skillful Brewer.

ſuch prodigious quantities, that I forbear to mention what my eyes have often witneſſed, leſt it ſhould with difficulty gain belief.

Now this exceſſive love of wine, proceeds from nothing elſe but their complain'd of ignorance, in brewing other liquors, for I frequently obſerv'd that when an *Engliſh* ſhip had brought ſome bottles of our country beer or ale to *Turkey* and preſented them to ſuch as afterwards would compliment the noted *Turks* § of their accquintance with a ſhare in drinking them, they conſtantly expreſſed a wonderful eſteem, and eager inclination to obtain a quantity, aſſuring us repeatedly, that could they make ſuch drink themſelves, they ſhould never be tempted to commit a ſin, by breaking thro' their prophet's order to forbear the uſe of wine and brandy.

Nothing can be poſſibly more eaſily accompliſh'd than the univerſal wiſh of the *Turks* and *Græcians* upon this occaſion, would ſome *Engliſh* brewer skill'd in his profeſſion, make a voyage into *Turkey*, purpoſely to uſe his beſt endeavours for the introducing common uſe of beer or ale inſtead of water.

For firſt, I have ſufficiently explained my reaſons to believe the natives of that country would with pleaſure drink it, and the price by no means could retard the practice, for ſo cheap is ‖ malt throughout their empire, that they feed their pooreſt horſes with the beſt of barley, and with ſo much eaſe might he expect to thrive herein, that tho he ſold the liquor he ſhould brew, at not ſo great a price as a quart a penny, he muſt ſoon grow rich by more than *cent. per cent.* clear profit in his dealings.

But ſo far beyond this loweſt computation, may he reckon his advantage, that I can experimentally aſſure him, he might ſell it (and be never thought too dear) at full the price it bears in *London*; nor would the *Turks* think more too much, or if they ſhould, the very factory itſelf, excluding all the other chriſtians there reſiding, would enrich him ſpeedily, provided he took care to manage well the brewing of his liquors.

If any timerous man objects the inconvenience of ſo long a voyage, his being altogether unacquainted with the country and its language, and his want of friends to help on his deſign, thoſe difficulties ſoon will ſoon vaniſh when I tell him, he may bargain for his paſſage * on an *Engliſh* ſhip, and be ſupplied with all proviſions to *Conſtantinople*. for conſiderably leſs than twenty pounds, that he will land within a few ſtones throws of the Ambaſſador's houſe, to whom the captain muſt of courſe preſent him, if deſigned to ſettle there, that he is bound to grant him his protection and encouragement, that he may have a Drudgerman, or an Interpreter to wait upon him for a little charge, and ſtill converſing with his countrymen, maintain a trade almoſt as free and uncontroul'd as if in *England.*

I beg the reader's pardon now, and ſhould before have beg'd his patience, for this long digreſſion, but have ſaid thus much to tempt the inclinations of ſome more ſprightly men than ordinary, to attempt a project that can no ways hurt them, but can boaſt of more than ſingle probability to advance their fortunes. §§ If it does the good for which it was intended, I am fully ſatisfied, if none believe it worth their while to put in practice I ſhall ſtill remain alike contented.

I have ſaid as much of both their foreign and domeſtick trade, as either ſubject will afford, and if you think it not proportionable to that mighty bulk, and far extended power of their arbitrary government, conſider them as people altogether

ſtrangers

§ The Turks extreamly fond of Engliſh Beer. ‖ Malt incredibly cheap in Turkey. * Some Objections anſwer'd. §§ The Probability of the Project's meeting with ſucceſs

strangers to the peaceful practices of correspondent justice, a nation built on ruin and the sword, and in its rude original entirely void of honesty and commerse. If then this great unweildy body has of late descended to the thoughts of traffick you must look upon it only as a branch of their prodigious oak, and consequently flourishing in far less bright and emulative splendour, than our christian artsof trade and navigation, which are the strong and stately trunks of our more thriving trees of profit, by whose celebrated sap, and vegetative juice, those spreading limbs are still supplied, and richly nourished with a never-failing and consumate plenty.

§ Why the Turks are more deficient in the point of Trade than we.

CHAP XII.

Of the Turkish *Habits.*

GOvernments so absolute and tyrannical as that of *Turkey*, give us little reason by the notions we conceive of their unpolish'd constitution, to expect examples of a common decency, much less exact oeconomy, from the untaught and rustical deportment of their rough inhabitants.

§ Yet to my great surprize, I found the *Turks* in many things, I speak it with concern, more prudent, or at least more orderly, than any part of *Christendom*, particularly so in that accomplished regularity observed among them in respect to dress; you may with ease distinguish there the mistress from her waiting-maid and know the quality of any man you meet by the particular ornaments of his restrain'd appearance; there, no footman huff along ridiculously vain, as if they wore their master's honour in the lining of his livery: Those look great among the *Turks*, who really are so, and a modest carriage, and and sincere humility adorn the persons of the common people.

¶ Dresses are as marks, whereby to know the men you meet, tho' strangers to your view, and pay the nice punctilio's of respect, which are requir'd from every quality to those above 'em and those below them; but the head, as commonly esteem'd the noblest part, is always chose to bear the marks of an injoin'd distinction, nor it is possible to speak in any reasonable compass, of the strange varieties among their fashions, every rank of men, or different order, being more or less distinguish'd from the other, by some answerable turn of habit and appearance; I proceed to treat distinctly of as many as prove diverting to the reader, or deserving of his notice.

† The ancient custom of the eastern nations, who delighted much in long and open habits, is to this day prevalent among the *Turks*; nor do they ever change the fashion of their dress, esteeming little such as are misled to frequent alterations of the cloaths they were, and hating with a fix'd and rancour enmity, the modish shape of christian habits, asserting that by openly exposing legs and thighs, and wearing coats so short and close, we do not only act immodestly, but by the follies of a fond, fantastic, and affected levity, (for which they wilfully mistake our *Conge's* and genteel deportment) entirely rob ourselves

§ An examplary Prudence of the Turks in point of Dress. ¶ Men are obliged to dress according to their Quality. † The Turks observe the custom of the Ancients in respect of Habit.

ourſelves of that grave majeſty, which ſhou'd diſtinguſh men from other creatures

‖ They ſhave their heads as ſoon as circumciſ'd, and ſtill continue to renew that practice through their riper years, permitting only one ſmall lock to grow upon their crowns to an uncommon length, which being daily combed and ſcented by the barber's art, is twiſted with a wonderful neatneſs and dexterity, then faſt'ned in a knot and ſuffered to remain unloos'd beneath their turbants.

¶ Ridiculous and groundleſs is the common notion, that the *Turks* expect to be receiv'd by *Mahomet* from earth to paradiſe, their prophet holding them by the above-named lock of hair (thence called *Mahometan.*

They rather wear it as a voluntary mark of their profeſſion of his faith, as many chriſtians, now inhabiting the miſerable countries of *Bulgaria*, *Georgia*, *Servia*, and *Sclavonia*, invent an art, to ſtain by a certain juice, the tender foreheads of their new born children with the forms of croſſes, and when afterwards, grown up and ſubject to the arrogance of *Turkiſh* neighbours, they muſt keep their faith in ſpite of perſecution, or expoſe their perſons to the ſcorn of chriſtians, and be ſhunn'd for ever in their baſe apoſtacy.

§ Their ſhirts are formed alike, for men and women, open in rhe ſleeves, which ſome men wear near half yard broad; they make them of a ſort of calico, crape, or muſlin, without either neck or wriſt-band; never ſuffering any linnen to appear when they are dreſs'd; a pair of drawers tie upon the ſhirt, of the ſame ſtuff, and reaching looſely to their very ancles; over theſe they draw their britches, called Shackſheers in the *Turkiſh* language, made of ſcarlet, or a violet colour'd cloth; and reaching like the former to the inſtep, where being gather'd at the bottom commonly three quarters round, they ſtrongly ſow them to a ſort of leathern houſe-ſhoes, ſoft and yellow, and contriv'd exactly to the ſhape of every foot; theſe they call meſts, which ſerve within doors, while they ſit or walk on their embroider'd carpet, for they leave at entrance into any houſe their walking ſlippers or Papooches, made with ſmooth and yellow upper-leathers, and the ſole extreamely thin, but ſo well beaten that it will reſiſt the dirt or water in the ſtreets to admiration, they are made without the ſmalleſt heel, inſtead of which they uſe a piece of iron fram'd exactly like a horſe-ſhoe; they are ſhaped like women's ſlippers with a ſharp and piked toe, and come not half way up the inſtep, ſo that by the ſmoothneſs of the outſide of the inner, and the inſide of the outer ſhoes, I often kick'd them off as I was walking in the ſtreets, nor can a ſtranger keep 'em on his feet till uſe has made them eaſy to his motion.

* Another inconvenience which attends the wearing thoſe above-named ſlippers, is the cuſtom they have got of leaving them without, like women's clogs, at every door I chance to enter, ſo that often, when I have been preſent at their ſtately viſits, feaſts, or publick ceremonies coming out amidſt a crowd of people, I have ſometimes found my ſlippers changed, and others ſoiled and not worth the wearing, left me in their room, nay very often have been forc'd to walk through all the dirt, with nothing on my feet but meſts, which letting in the wet, were worſe than if I had gone home barefooted; coaches are not found in *Turkiſh* cities as eſteem'd an idle proof of an effeminate indulgence.

They ride on horſeback with a great delight, and wear a ſort of boots † unable long to keep out water, they are ſhaped at bottom like the ſhoes above deſcribed,

‖ The Mahometan Lock. ¶ The common Notion of it falſe and groundleſs. § The ſhape and Subſtance of the Turkiſh Shirts. * The Inconveniencies of wearing them. † The ſhape of Turkiſh Boots.

and made, but weakly, of the ſame ſmooth leather, reaching to their knees, and large enough to hold with eaſe, the numerous gathers of their ſpacious britches.

*** A double made of thin ſtrip'd ſilk, or ſtuff, convenient for a ſummer wear, is form'd without the ſhorteſt ſleeves; and reaching to the hip, is folded, one ſide o'er another, and faſtned on the left with loop and button.

¶ Over this they wear a *Delamann*, or long looſe robes of callico or muſlin in the heat of ſummer, in the winter made of ſilks or ſtuffs, embroider'd richly, or not at all, according to the quality of thoſe, who wear 'em. Theſe reach, like ladies night-gowns to the ground, of ſpacious breadth at bottom; the ſleeves are cloſe and button at the wriſt, where they turn back with facings of the ſame; they button alſo at the neck, whence one ſide ſloping o'er the other, they are faſtned in the ſame place and manner with the under waſtecoat juſt now treated of.

§ They bind theſe *Delomanns* with ſilk or muſlin girdles, of a length ſufficient to allow three rounds about the body; after which, they tie an artificial double knot before, and twiſt each over-plus within the girdle to the right and left; the ends of theſe long ſcarfs embroider'd purpoſely, or richly flower'd with gold and ſilver, finely intermix'd with *Perſian Silks* of various colours.

‖ At home in ſummer they have nothing on beſides, ſtill turning up the corners of their *Delomann* within their girdles; but in winter, moſt men in their houſes, wear a ſort of looſe, and open gown, which reaches to their knees; ſome lin'd with ſilk, and ſome with furrs, ſome having open ſleeves, and ſome not any; all according to the different inclinations of the men who wear 'em.

† When they go abroad, they let down conſtantly the corners of the *Dolamann*, and put on blue, or ſcarlet, ſometimes green, long robes which train upon the ground, lin'd thro' with ermin, ſquirrels-furr, good fox-skins, rats, or ſables, ſome of which are very coſtly, and can ſcarce be bought for fifteen hundred Dollars.

* Some delight in wearing light and unlin'd ſilken robes, not much unlike the dreſs wherein we often ſee the ancient *Hero's* painted looſely o'er their armour, they are faſtned with a ſilver, gold, or diamond claſp above the breaſt, thence falling with admirable grace, and ſpreading with an hundred airy folds, wide, broad, and ſtately, from their manly ſhoulders.

§§ Gloves they wear not, nor appear with ſcymetars but when they travel; all the arms they bear about 'em, is the ſhort Hanjarr or Dagger which I mention'd in the chapter of their military government, which being thruſt within their ſaſh, on the left ſide thereof, does often ſhine with precious ſtones, and other rich and ſplendid marks of the authority and grandeur of the man who wears it.

¶‖ Their heads, as I have ſaid before, diſtinguiſhing their quality, are differently dreſs'd by different degrees of people; yet they all affect the wearing turbants, ſome of muſlin, ſome of ſilk, and ſome of callico; the various colours, forms, and magnitudes whereof, contain the marks of ſplendor or ſubjection The Muſtee wears one bigger than a buſhel, yet not heavy, nor any ways incommodious. The Sultan wears his ſomewhat leſs, and differently twiſted; the Grand Vizier, Lord Treaſurer, and other officers, whether civil, or military, are each oblig'd to wear a turbant anſwerable to their quality.

§* The faſhionable colour of theſe turbants is a ſpotleſs white, tho' they are ſometimes worn of black, red, yellow, or of any other unmix'd colour, (for a ſtrip'd, or ſpeckled turbant is a mark whereby

** Their Doublets. ¶ Another ſort of Weaſt-coat. § The richneſs of their Girdles. ‖ A ſort of Winter Gown to wear in Houſes. † A coſtly Sort of Lining. * A noble Sort of Robe, not much unlike the Romiſh Mantle. §§ The fineneſs of their Daggers. ¶‖ The Quality of Turks, diſtinguiſh'd by their Dreſs. §* Their ſeveral Colours.

whereby they know a chriſtian, who muſt never wear one of a pure and ſingle colour). Green is the peculiar property of thoſe emir's, or kindred of their prophet, which I long ſince ſpoke of, a *Turk* is puniſh'd if he dares preſume to wear it on his head unleſs intitled to it; But a chriſtian ſo offending, is without the ſmalleſt hopes of pardon, inſtantly condemn'd to a renunciation of his faith, or muſt aſſert it by the trial of a painful martyrdom.

¶ The meaner ſort of people go bare-leg'd, with girdles twiſted round their middles, and a dirty towel wrapt about their heads, or ſometimes a ſmall ſcarlet ſcull-cap, covering their crown, and reaching to the tops of both their ears, which is the only cover that the ſervants wear throughout all *Turkey*, who tho' ſomewhat better dreſs'd than are the other common people, yet in this reſtriction are not much above them, that is, they muſt not wear thoſe looſe furr gowns denoting power, but be contented with a tight cloſe-body'd dreſs, which ſpeaks their ſervitude.

§ Their womens dreſs at home is juſt the ſame, in britches, ſlippers, ſhirts and waſtcoats, with the mens before deſcrib'd, upon their heads they wear a ſort of paſt-board like a four-ſquare trencher, cover'd over with embroider'd muſlin; to certain ſilver points on whoſe extremeſt edges, their perfum'd and ſcented hair is faſtn'd, ſo that, twiſted into ſeveral locks, and hanging with a ſort of eaſy freedom round their heads, adorn'd with ribbands, diamonds and an hundred different ſorts of glitt'ring ſtones, it gives a graceful look, and amiable air to the appearance of the *Turkiſh* ladies.

'Tis but very rarely that they go abroad, and then to no place but the publick bagnio's, or the funeral, or marriage, of ſome near relation; but when they do they cover their above-nam'd head-dreſs with a linnen muffler, which meeting with another piece of black and ſhining ſilk that hides the upper part of their faces, nothing but their eyes and noſe can poſſibly be ſeen.

They hide their faces in obedience to the precepts of their prophet's law, which tells them 'tis unlawful to diſcover any of thoſe beauties God has given them, but to their husband, or their father; they wear abroad, a gown of blue or ſcarlet cloath, which buttons faſt before and hangs with narrow ſleeves below their fingers; as they walk, they hold the bottoms of their gown in their left hand al low as they can poſſibly reach, and ſwing their right each ſtep they take with a ſurprizing haughtineſs or rather gravity. The die their nails with cerrain drugs which yield a colour like a reddiſh yellow and delight extreamly in the richneſs of their habits, tho' they very ſeldom gain an opportunity of ſhowing them.

The female ſlaves and ſervants of the *Turks* are veil'd or mufled while about their buſineſs, but meanly dreſs'd according to the ſervitude of their condition.

§§ In every action of their lives, the *Turks* oppoſe the *Europæan* cuſtoms; they wear long cloaths, we wear ſhort ones; we in ſalutation of a friend, eſteem it rudeneſs not to bow with head uncover'd they receive that point of breeding as the greateſt and moſt baſe affront that can be put upon them; we eſtem a bending of the body graceful and obliging, they interpret it a mean acknowledgement of our inferiority to whom they ſpeak to; they love ſadneſs and a grave deportment, we love gayety and briskneſs of behaviour. Every thing in ſhort is carried on directly oppoſite to both our humours and our cuſtoms; whether one or t'other's airs of breeding are the moſt conſiſtent with that native majeſty which man are was formed with, muſt be judg'd by ſeveral perſons, ſeveral ways, and whether they or we are right or wrong, we both believe our own the worthieſt faſhion. For as the fam'd *Atenian Solon* has it in his Elegies. The

¶ Th Dreſs of common People. § The Dreſs of Turkiſh Ladies at howe. * Their Dreſs abroad
§§ The Turks in all their Cuſtoms oppoſite to us.

The Coward's self is brave in his own Eyes,
And the most homely Wretch will his own Features prize.

CHAP XIII.

Of their Wives, Concubines, and Ways of Courtship, and Forms of Marriage.

THE inimitable *Virgil* was undoubtedly inspir'd with love and truth, when he asserted this so oft expeinc'd maxim.

Omnia vincit Amor, & nos cedamus Amori.

Love conquers all things, to his pow'r we yield,
And proudly lose the Day, when beauty takes the Field.

¶ The roughest heroes of the ancient world, amidst the dusty scenes of war and ruin, red with blood of undistinguish'd slaughter, and encompass'd round with care and danger, often slacken'd natures springs, and sinking calmly from the love of glory, let their laurels wither on their heads, and lose the sense of honour and renown, entirely stupified in all their faculties, and slumbering meanly in the downey scenes of this lethargic passion.

§ Even the adamantine breasts of *Icy Scythia*, have admitted love in all its fervour and forgot entirely native roughness, by the softening charms of female conversation; nay, to such excess does that bewitching passion now prevail among the *Turks*, that as if they were not the posterity of such uneffeminate, and hardy ancestors, they frequently neglect the great affairs of state and interest. to dally wantonly with favourite women, and enjoy the lov'd and rapid transports which attend on their caresses.

Herein however they have got the start of such *Europæan* lovers, that whereas we languish long, and unsuccessfully, for some lov'd ladies favours, they enjoy the utmost of their wishes, iu a speedy consummation of their forwardest desires.

* Again, (tho' i'll not give my countrywomen cause of anger by affirming that as preferable an advantage as the former) they boast a sort of unconfin'd authority, which makes their wives submissively obedient; but since it ne'er allows that mutual confidence, that generous, free, and open familiarity, so requisite to make a marriage truly happy, I cannot praise their policy in robbing wives of that tolerated liberty, which serves to soften matrimonial bondage, and proves a sure and winning mark of conjugal good nature.

† It was the saying of a very ancient *Græcian* author, *Nature did not frame the Woman to command*: And *Phillemon* a poet, who flourish'd in the reign of *Alexander the Great*, has left his notions of the matter in the following lines.

A Wife, my Friend, who takes the wisest way,
Shou'd not command her Husband, but obey;

For

¶ The Power of Love. Power of Turkish Husbands. § How much that Passion now prevails among the Turks. † An ancient Saying. * The

For where a Woman o'er her Conſort reigns,
The weight that gaul'd before, now wounds with killing pains.

And ſo entirely do the *Turks* adhere to this poetic doctrine, that for fear their wives ſhould by degrees encroach on their prerogative, they rob them barbarouſly of thoſe indifferent liberties without whoſe taſt 'tis morally impoſſible for man or woman to be truely happy.

¶ The good effects of *Turkiſh* diſcipline ſurpriz'd me much, when I perceived that notwithſtanding their ſevere behaviour towards their wives, the patient Turtles were ſo far from leſſening their affection on confinement, that they rather doubled their reſpect, and ſpaniel-like fawn'd humbly on their injuries, with the aſſurance *Horace* had from *Lydia.*

Tecum vivere amem, tecum obeam libens.

With thee dear Soul I could for ever live,
My Life, to die with thee, I'd freely give.

§ It is a ſtrange amazing labyrinth of female wonders, to behold the contradictory inclinations of that unintelligible ſex; while thoſe in *Turkey* grow good-natur'd by a brutiſh uſage, ours in *Britain* ſometimes think it out of faſhion to oblige an eaſy husband, and inſtead of mending on the kindneſs they receive, inſult the more and make their ſpouſes gentle condeſcention, their undoubted privilege of nature; theſe ſpeak in rougher notes than thoſe above, and plead like *Juvenal*'s unreaſonable woman,

Sic volo, ſic jubeo, ſtat pro ratione voluntas.

It ſhall be ſo, I will, 'tis my Command,
And Reſolution ſhall for Reaſon ſtand.

Encreaſe and multiply, is held a very good and neceſſary maxim by the *Turkiſh* nation, and indeed they loſe no time nor opportunity of putting it in execution to the beſt advantage; wives, ſlaves and concubines, promiſcuouſly granted them without controul, and every tenet of their faith, and practice of their lives, combining jointly to indulge their wiſhes, in the groſs enjoyment of a ſenſual appetite.

Polygamy was by *Mahomet* allowed them, freely and unbounded, but the dictates of their policy obliged them to reſtrain that tolerated liberty, and fix a certain limit to that dangerous privilege for the reaſons following.

‖ Were men permitted to indulge their ſenſes in the various pleaſures of promiſcuos embraces, they would marry inconſiderately ſuch a number of wives, that on their death, the major part of their eſtates devolving to the Sultan, little would be left to ſhare among them, and the helpleſs ladies conſequently forced to want and beggary.

Another reaſon (and indeed the wiſer of the two) is this, the numerous doubts, fears, envies, jealouſies, and quarrels, that

¶ Submiſſion and affection of the Turkiſh Wives. § The miſtaken Notions of ſome of our Britiſh Ladies. ‖ The Reaſons why the Turks reſtrain Poligamy.

alternately poſſeſs a woman's mind, where rivals are reſpected, would by tolerating many wives, become ſo frequent, formidable, and ungovern'd, that thoſe Fairy pleaſures which invite to matrimony, vaniſhing away, would leave behind them little elſe but noiſe and diſcord, troubles and diſtraction.

* However they are yet permitted by the cuſtom, to eſpouſe four lawful wives; and leſt their wand'ring inclinations ſhould induce them to believe they were denied a pleaſure Heaven deſigned them, they are freely ſuffer'd to enjoy the perſons of as many concubines, or purchas'd ſlaves, as they may think agreeable, nor are the children ſo begot eſteem'd in *Turkey* as in other chriſtian countries, ſpurious and illegitimate, but equally intit'led to their father's love, and honour of his quality, with others born in wedlock.

With this proviſo, notwithſtanding are they freemen and legitimate; they muſt be manumitted in a publick form, by will and teſtament, before ſome judge of civil adminiſtration, ſeal'd, ſign'd,, and given in, by their own father's hand, with ſolemn ceremony. This neglected, leaves them ſervants § to their brother's will, who may at pleaſure uſe them as their bondſmen.

O *happy Turks*! cries ſome diſconſolate, and wretched *Britiſh* husband, when he hears me tell him, *Turkiſh* matrimony is not quite ſo true a *Gordian Knot*, but that 'tis frequently untied without much diſficulty; yet perhaps, were ſome *Mahometan* his ſpouces conſort, he wou'd find a bleſſing which her preſent owner, either does not know, or care to value.

¶ But e're we ſpeak of their divorces, 'twill be proper to deſcribe their matrimonial ceremonies, and in order thereunto, I muſt acquaint my reader, that the act of marriage is perform'd by the appearance of the husband, with the father, uncle, brother, or ſome near relation of the brides, before a judge; where in a publick manner, he avows his inclinations and affections to the perſon of the lady; tho' perhaps he never ſaw one feature of her face, but that's no matter; love you know is painted blind, and thence blind bargains are become a faſhion.

Proceeded this large ſtep on his intended journey, he is next demanded by the Judge what offers he can make deſerving her acceptance: Settlements are made according to his circumſtances, or the fetter'd privileges of *Turkiſh* ſubjects; and the bridegroom ſigning there an inſtrument, whereby he owns her for his lawful wife, the match is ent'red in a publick regiſter, and ever after they are conjugally coupled.

‖ Now then let's venture to obſerve the conſequences of this previous ceremony, after which the man (tranſported to be ſure, and full of raptures) takes his own and half-gain'd ſpouſes male relations to his own appartment, where he entertains them till within an hour of midnight, with the faſhionable muſick vocal and inſtrumental, coffee and ſherbet; and if of brisk, and airy conſtitutions, ſometimes treats 'em with a glaſs of wine, but very ſparingly, for fear of reprehenſion.

§* But as for the poor female victim, who is trembling all this while, with dreadful apprehenſions of ſome near ſurprize, ſhe ſits unveil'd on an embroid'red cuſhion in the midſt of a large room, round which are plac'd her ſhe-acquaintance, friends, and kinsfolks, all invited by her mother, if ſhe has one, to inform her what ſhe is about to do, and read alternately, repeated lectures of the duty of a wife, and power of her husband, while the poor half-frighted creature, ſtares about her with a bluſhing ignorance, amaz'd

* How many Wives the Turks may marry. Turkiſh Marriages not perform'd by Prieſts. 'tis employ'd by the Women.

§ A very ſtrange and barbarous Cuſtom.

‖ How the Man employs the Night before.

¶ The

§* How

amaz'd and quite confounded with their monitory leſſons.

Thus they paſs away the time till almoſt midnight when they take the bride with one conſent, and lead her to the bagnio, if there is one in the houſe, if not a common bathing tub will ſerve the turn. Here every goſſip plucks a feather, till having quite undreſs'd the helpleſs virgin, they begin to waſh and rub her ſoundly, ſmoothing o'er her body, with a certain ſcented and balſamick oyntment, the better to prepare her for approaching pleaſures; after this they put her on a ſhift, and wrapping night-gown, thence conducting her to take her reſt till early the next morning.

† At the dawning of the day they come again, to wake the bride, who riſing from the laſt poſſeſſion of her virgin pillow, is by them attended with officious ceremony, dreſs'd in all her richeſt robes, and ſoon made ready for the amorous call of her expected husband.

He is not tedious we'll ſuppoſe, in dreſſing, but with all the friends he entertain'd the night before, ſets forward from his houſe well mounted, and attended by a gallant troop of gentlemen on horſeback, ſerenaded as they go, by ſeveral ſorts of muſick, ſounding with them thro' the ſtreets. They come at laſt where lives the bride, whoſe father ſummon'd by the noiſy inſtruments, commands his door to be ſet wide open, and demands within it, what they want, and why they viſit him?

¶ The bridegroom anſwers, ſitting on his horſe, he comes to claim the lovely jewel God has given him, and names her with a loud and haughty voice; and being further ask'd, how well he can defend her, he lays his hand directly on his ſcymetar, and draws it half way from the ſcabbard, every horſeman in the company proceeding to the ſame expreſſion of his friendſhip to the married couple; hereupon the father ſtepping from his door, advances ſlowly ſome few paces to ſalute the bridegroom, who with all his followers, diſmounting nimbly, lays his hand devoutly on his breaſt, and utters this expreſſion, *True Happineſs this Moment bleſſes me*; to which the father anſwers heartily, *O may that Happineſs be great, and laſting.*

§ The bridegroom enters full of joy, and with his father, flies up ſtairs as nimble as he can; his friends mean while, conducted in and entertain'd below, according to the *Turkiſh Faſhion*; at the entrance of the womens chamber he is met by the expecting bride, her mother, and relations, ſhe unvail'd, and aiming all her beauties to ſurprize his fancy; entering he extends his arms with wonder and aſtoniſhment, and (doubtleſs overcome with rays of brightneſs,) finds himſelf unable to ſuſtain the ſhock, and therefore turns him round with great humility, in order to eſcape the danger of his ſpouſes lightning.

‖ But the tender natur'd nymph, unwilling to confound at firſt appearance calls him back with gentle phraſes, and the mild expreſſion of *Gehl Giacquir bennum*, that is to ſay, *Return, my good Angel*; this encouragement removes all fear, and tempts him forward, till his new conſort takes him by the hand, and leads him to a table, little higher than the ground; ſhe ſeats him croſs-leg'd thereupon a fine embroider'd cuſhion, and ſit down herſelf in the ſame poſture, oppoſite to him; all the company then place themſelves on cuſhions, ſix foot diſtant from the ogling ſpouſes, till they form a fine and ſpacious circle round the table

* Smiles and glances, and the common airs of meeting lovers, paſs the time till there

† The Morning Ceremony ¶ The manner of the Bridegroom's coming to demand his Wife. § How the Bridegroom is receiv'd at his father-in-law's Houſe. ‖ How the Bride receives him. * His Entertainment.

there is brought upon the board betwixt them, two ſmall diſhes; one containing a fat roaſted Dove, the other filled with certain cakes not much unlike our barley ſugar.

§ The Doves cut in four diſtinct pieces, whereof the head and neck make one, the rump the ſecond, and the body ſlit in two compoſes both the other. The bridegroom firſt preſents his lady with the rump, and this expreſſion, *Tho' loweſt yet acceptable.* The bride returns her conſort's compliment, by giving him the head with this ſubmiſſive motto, *Be thou my head, and I thy footſtool.*

Then put they both their hands together on the table, taking each one half of the divided pidgeon; which denotes, that they ſhould live like harmleſs Turtles, and that tho' the head and tail make ſome diſtinction, yet they ought to love and prize each other, as two different parts of one ſole body.

This done the bride extends her hand, and reaching from the other plate a piece of the above named barley ſugar, directs her fingers to her husband's mouth, and makes him ſwallow it; he does the ſame to her again, by this expreſſion of their ſilent will, declaring mutually that it ſhall be always eithers chief endeavour to oblige the other, by a conſtant practice of the ſweeteſt carriage, and moſt tender Actions which can prove affection.

* They next proceed to call for drink, which preſently is brought 'em in a china-cup, containing fine perfum'd ſherbet of coſtly preparation First, the husband ſips, and then the wife, which having done, they jointly lay their hands upon the cup, and ſpill the liquor on the table, which is thereupon remov'd immediately. This emblem ſignifies that they muſt always join with ſympathetical concern, or joy, and gain or loſe the pleaſures of this life with equal ſatisfaction.

After all theſe ceremonies are perform'd, the bridegroom takes his leave, and goes away to his own houſe, in order to prepare for the nocturnal entertainment of his charming wife, who in the cloſe of the evening, is attended to his place of habitatiou in the following manner.

¶ The bridegrooms brother, or the neareſt of his kindred, claims the lady in her husband's name, who is deliver'd into his poſſeſſion veil'd all over, mounted like an *Amazonian Heroine*, aſtride on horſeback, and attended by a ſtately number of her female friends, who ride about her and ſupport a ſort of *Indian Canopy*, which falling like a tent below her horſes breaſt, becomes a perfect cover, and prevents her being ſeen by any of the people who will always crowd the ſtreets on thoſe occaſions, round this ſhining troop of ladies ride a greater number of the male acquaintance of both parties, who ſerve alike to grace the cavalcade, and guard the women from the inſolent abuſes of the common people.

† Arriv'd at laſt, the waiting bridegroom ſtanding in his door, receives his conſort open arm'd, and leads her inſtantly to ſome prepar'd appartment, where their numerous men relations, who aſſiſted in the ceremony, enter one by one, according to their quality, and having each beſtow'd ſome preſent anſwerable to his circumſtances, they withdraw genteely, with repeated wiſhes for a happy bedding of the amorous pair, returning every man to his particular place of habitation.

** The women, to divert the husband and the bride, begin to dance, at which profeſſion they are skill'd but aukwardly, performing always ſingly; and inventing ſtrange, and frequently laſcivious poſtures, to adorn their motion, and excite an ardent flame of expectation, or, to call it by its right name, luſt, in the already-kindled fires which warm the breaſt of the impatient lovers.

But

§ Emblematical Proceedings of the married People. * A drinking Emblem. ¶ In what manner the Bride is carried to her Husband's Houſe. † How ſhe is receiv'd there. ** The Paſtimes of the Women.

But now the time, which ever rolls along with heavy wheels on ſuch occaſions, ſummons them to haſten the uſual preparations for the bridal bed, in order whereunto they lead the bride with ſongs and muſick, * to the chamber which contains the ſtately ſceen of her expected pleaſures; here they place her on a ſmall ſquare block all cover'd over with ſilk or velvet, and retiring to the diſtant corners of the room, invite the woman to the comical performance of a merry duty, faſhionably incumbent on new married people.

No pulling of the bridal garters, throwing the ſtocking, or other common practices in uſe at *Britiſh* weddings are obſerved among the *Turks*, but ſure the reader will allow the *Turkiſh* bridegroom has a task far more diverting, ſtrange and comical

§ For he is firſt oblig'd to be his ſpouſes valet, and undreſs her for his bed; nor is this odd injunction all he is oblig'd to, for the young and airy *Turkiſh* ladies who delight in dreſſing a new married friend, contrive ſuch ſtrange and artful knots about the ſilken ſtrings which tye her drawers, that tis next a downright impoſſibility to find out gentle means to looſen 'em; yet the eager bridegroom is enjoyn'd to kneel and fumble with his teeth, till he can ſome way get them open, which the young and eager lovers impatient of delay, with violent endeavours bite aſſunder: None in ſuch a caſe, muſt uſe the leaſt aſſiſtance either of their own or ſpouſes fingers, ſo that were there men as well as women preſent at this ceremony, they would doubtleſs find themſelves far more diverted than the merryeſt company that ever grac'd a chriſtian wedding.

It would, it is preſum'd, be altogether needleſs to inſtruct the male or female reader in the well known conſequences of theſe preparatory paſtimes, ſince the common knowledge of both turks and chriſtians will direct their fancy's to a full diſcovery of theſe ſecret practices, which eithers modeſty will conſtantly incline their will to draw a curtain over, ſo to leave them undiſturb'd and private.

And now ſince I am treating of the lover's fond elyzium, 'twill not be improper to obſerve, that thoſe bewitching joys are ſometimes fruſtrated, and leſſen'd very commonly, by the jealouſy or malice of ſome other wife, tranſported with the fear of ſcorn, at the appearance of a rival in her lord's affections.

In turkey nothing is more frequent then a deep and curſed knowledge in the practices of witchcraft, ſorcery, and a ſort of jugling villiany, whereby they render impotent and ineffectual the ſtrongeſt efforts of a vigorous lover on his wedding night; and 'tis perhaps to this, the turkiſh matrimony, tho' indulg'd in polygamy, owes the common and amazing paucity of children.

Nay, ſo skill'd are many in this damnably profeſſion, that they inſolently dare pretend to force affection from antipathy it ſelf, to puniſh infidelity in affairs of love, and give a lady ſupernatural charms to change her humble ſervant's vow'd inconſtancy.

¶ Nor do we find ſuch practices of modern date, the *ancient Greece* was famous for this ſtudy, which they had originally with their worthier knowledge from that ſource of learning *Egypt*. How skill'd the *Grecian Ladies* were in magic incantations, may be gather'd plainly from *Simætha*'s words to her maid *Theſtylis*, in the ſecond *Eidyl* of *Theocritus*, where ſhe endeavours to bring *Delphis*, who had abandon'd her affections.

Where are my Laurels, *Theſtylis*? And where
The pow'rful *Philtres* we muſt now prepare?

* The previous Ceremonies to the Bedding.
§ A comical Injunction on the Turkiſh Bridegrooms.
¶ The Practice very ancient among the Greeks.
‖ Witchcraft very common among the Turkiſh Women.

This ſacred Cup with purple Fleeces bind,
That tho' my fickle Lover proves unkind,
I may ſome Magic Incantations uſe,
And force him to a Breaſt he would not chuſe;
Since he ungrateſull went, twelve Days are fled,
Nor knows he whether w'are alive or dead.

And a little further in the following words begins her incantation.

With all the Sacred Charms of Magick Art,
I'll now inchant the lov'd Inconſtant's Heart;
But thou, *O Moon*, ſhed favourable Rays,
For, grateful, I to thee addreſs my Lays;
To thee *O Goddeſs*, and to *Hecate*,
The pow'rful ſubterraneous Deity;
At whoſe Appearance Curs forget to bark,
And ſilent let thee *Stalk* thro' dreadful Dark;
While o'er the Graves at Noon of Night you tread,
And preſs the clotted Blood of the corrupted Dead.
Hail, awful *Hecate*, *hail* Goddeſs, *hail*,
Grant me thy Aid — So ſhall my Charms prevail.

Go *Iynx*, go, kind Spirit, haſt away;
And drag him to my Houſe without the leaſt delay.

¶ There is another ſort of ſorcery much us'd in *Turkey*, if it may be call'd ſo, ſince perhaps the notion took its riſe from nothing but the ſuperſtitious fancies, and ridiculous opinions of *Hypocondriacal* perſons; they call it *Magic of the Eye*, or the bewitching by an evil look; now whether there are any real grounds for this belief, I ſhall not venture to determine. But this I can aſſure my reader, § that I knew a gentleman at *Conſtantinople*, who was naturally bleſt with an uncommon ſhare of wit and judgment, yet became a downright *Idiot* in the ſpace of twenty-four hours, upon going by the invitation of a *Greek* of his acquaintance, to make one among the gueſts at an *Armenian Wedding*, and it was believ'd in town by every man, who heard the ſtory, that the evil eye of one there preſent had depriv'd him of his ſenſes.

* There is among the *Turks*, another ſort of marriage, generally us'd by ſtrangers, who reſide but little time in any city; this is call'd *Hakabin*, and is a bargain made before a Judge, whereby the man is bound to take the woman, and maintain her as his wife, for one, two, ſix, or more months, and when his buſineſs calls him to another place, he is obliged to give her ſuch a ſum of money as is mention'd in their firſt agreement.

† Concubinage, as I have ſaid before, is granted to the *Turks*, who always keep as many ſlaves as they can maintain, to ſerve by day the uſes of the day, and all night long the pleaſures of their maſter.

There is in *Conſtantinople*, a ſlave-market twice or thrice a week, thither the people go, and ſee the miſerable chriſtian captive-virgins, dreſs'd in all the tempting ornaments, that can allure the looks of amorous paſſengers; they ſpeak to thoſe they are inclin'd to like, and having ask'd them any queſtions they think fit to ſtart, they

¶ Another ſort of Sorcery.
ort of Marriage us'd in Turkey.
§ A Story of a Gentlemen bewitch'd by an evil Eye.
† Concubinage how tolerated.
* Another

they feel their breaſts, hands, cheeks, and foreheads; § nay proceed, if curious in the nicety of ſearch, to have the young, and wretched creatures taken privately to ſome convenient place, where, undiſturb'd, and free to uſe the utmoſt of their will, they find out certain ſubtle means of boaſted efficacy, to diſcover inſtantly by proofs, and demonſtration, whether the pretended virgin has yet been robb'd of that ſo celebrated jewel, ſhe affirms herſelf poſſeſſor of.

The ſlaves they buy, they carry home, and uſe as is above-declar'd, till growing weary of their perſons and embraces, they have liberty again to ſell them to ſome friend or neighbour, taking others to their changeable affections; nor are their wives at all diſturb'd to ſee them uſe this tolerated freedom; cuſtom's tyranny has made them humble, none complaining of her husband's ſlight, ‖ provided he beſtows one night in ſeven in her conjugal careſſes; that the law has given them as their unqueſtion'd property, and will oblige the man to own it as his duty.

** An honeſt and an admirable notion ſways the judgments of the *Turkiſh* people in the point of cuckoldom, for that, which here with us is ſtrangely look'd upon as the husband's ſhame, is in their country plac'd more wiſely, and with juſtice, on the lewd adultreſs, and her hornified relations; for where the husband finds his bed diſhonour'd and polluted, he applies himſelf directly to ſome judge or governor, and ſetting forth at large the cauſe of his complaint, obtains relief by an immediate order of divorce, and frees himſelf at once from wife and ſcandal.

¶ The *Turkiſh* Sultan's muſt not marry, or it is become a politic omiſſion to forbear ſo doing; firſt. in that 'twou'd cauſe alliances, and diſtant kindred to their royal family, a thing they always feared and hated; and ſecondly becauſe the greateſt and moſt unexpected turn of fate, ſhall never wound the princes honour, in obliging him to ſee a wife become the victim of licentious inſolence, and he himſelf an helpleſs witneſs of his ſhameful uſage.

† *Bajazet* an ancient but unhappy emperor, by dear experince taught 'em this; for when the *brave Victorious Tamberlane the Great*, had won the battle which reduc'd him to his miſery; his wife *Debeſpeena* whom he dearly lov'd, and in whoſe bleſſings his were cent'red, being taken priſoner, was before the face of her diſtracted husband, raviſh'd by the conqueror. The unſupported ſorrow, which the haughty *Turk* conceiv'd hereat, ſhook all his patience into madneſs, and produc'd that rough and melancholy death which put an end to all his ſufferings.

The princes, who ſucceeded *Bejazet*, reſolving for the future, to avoid ſo black and piercing a misfortune, made a law that none ſhould marry ever after on the throne of *Turkey*, which has been obſerv'd with religious conſtancy, that two late emperors have been depos'd and little urged againſt their governments, but that they took the liberty of marriage, and thereby infring'd the ſolemn prohibition of their wiſer predeceſſors.

* I ſpoke juſt now of their devorces, and will here deſcribe four ſeveral methods now in uſe, whereby the *Turks* with eaſe untye the ſtrongeſt cord which joins their matrimony.

§§ The firſt is regiſter'd before a judge, as are indeed the other three, but this the man and wife are only ſeparated, either free, and altogether independant on the others power; here the husband is obliged to ſettle a ſufficient maintenance, and keep her ſeparate as well as when they lived together

¶¶ The ſecond kind of ſeparation is a wider breach of conjugal conjunction; for they then are left entirely to their liberty, and as by joint conſent they may return

§ A curious Search. ‖ The Turkiſh Wives may claim one Night in ſeven. ** The Turks notion o. Cuckoldom more reaſonable than ours. ¶ Why the Turkiſh Sultan's muſt not Marry.
† The Original of the Cuſtom. * Four ſorts of Divorces, us'd among them. §§ The Firſt.
¶¶ The Second.

return again to one another's arms, ſo may they alſo marry at their pleaſure, any other perſon, who ſhall beſt agree with either of their circumſtances.

¶ The third divorce now practis'd by the *Turks*, is when a woman is unfortunately married to a man unqualified for ſatisfaction of her warm deſires, by the natural misfortune of an impotent frigidity; in ſuch a caſe the man refuſing to diſcharge his wife, is ſummon'd by her friends before a judge, and forc'd to bring her with him to the ſame appearance; when the charge is read againſt him ſhe is ask'd if ſhe will then affirm the truth of all that accuſation, hereupon ſtoops, and taking of her ſlipper, ſpits upon the ſole, and ſtrikes upon her husband's forehead; modeſty requires no further confirmation from a female plaintiff, and the ſentence is immediately pronounced in favour of the lady, who is thenceforth free to marry as ſhe pleaſes, and intitled notwithſtanding, to a large allowance from her former conſort's yearly income.

Nor is it hard that women ſhould be favour'd in a caſe ſo reaſonable, when it is the only plea they have for gaining a divorce, while on the contrary, the men poſſeſs a thouſand great and boundleſs privileges, and are at any time enabled to obtain releaſes from their matrimonial chain, on every mean and ſlight occaſion.

‖ But the moſt diverting ſort of a divorce that e'er was heard of, is the *Oochy Tahalac*, which having once disjoin'd a pair, permits no ſecond thoughts, or change of inclination ſo as to be reconciled again; till, as a puniſhment for his ridiculous and fickle humour, the repeting husband will contentedly ſtand by, and ſee his wife in open day, enjoy'd before his face, by ſome briſk ſtranger who is led by accident to paſs the houſe, where they expect impatiently the fair comer.

A pleaſant paſſage happening, ſome years ſince, at *Conſtantinople*, will afford an entertaining and compleat idea of this humerous cuſtom; it fell out as follows.

§ The maſter of an *Engliſh* merchant ſhip, who underſtood but little *Turkiſh*, ſcarce enough to buy an Orange as he walk'd the ſtreets, wou'd needs vent'ring frequently on ſhoar, ſometimes with company and ſometimes without, well dreſs'd, with turbant, dolamann, and every other part of habit in the *Turkiſh* faſhion; he was often caution'd of the dangers he might fall into, but never liſt'ned to his friends advice, returning always ſafely to his ſhip, without the leaſt affront, or meeting any who accoſted him in the country language.

But rambling on a certain day, about the city, he was beck'ned to by ſeveral *Turks* who ſtood together at the entrance of a houſe; ſurpriz'd at firſt, he wou'd have paſs'd em' ſlowly by, as if he took no notice of their ſummons; but before he got five yards below the door, he felt himſelf pull'd back by one, who ſmiling, ſpoke a long and ſpeedy ſentence, and returning towards the door he came from, dragg'd him as it were by force to follow him.

The maſter underſtood not one ſmall Syllable of what he ſaid, but went as he was led, without ſo much as ſpeaking all the way, till coming to the door, the other company began to laugh, and talk with eagerneſs as if they were informing him of ſomething very pleaſant and diverting; he ſeem'd to liſten with a wonderful attention, and to cloak the matter, he laugh'd for company, but durſt not ſpeak for fear of a diſcovery; he then began to curſe his forwardneſs and *Turkiſh* habit, and to wiſh himſelf ſecure on board his ſhip, reſolving to attempt no more ſuch ſingle wanderings.

Mean while the *Turks* had led him forward, and conducted him to a large chamber, on an elevated floor whereof there lay

¶ The third divorce in caſe of Impotence. ‖ A very merry kind of practice for the puniſhment of Levity. § A pleaſant Story of the Maſter of an Engliſh Veſſel.

lay a bed, with quilt and mattreſs, after the faſhion of the country; upon the bed ſat eroſs-leg'd a genteel, young lady, gay, and beautiful, with face unveil'd, and ſprightly conntenance, who bluſh'd at his appearance; on a cuſhion not far diſtant ſat a Kaddee or Judge, the maſter of the houſe, and in a corner of the room, ſtood leaning, and diſconſolate, a well-made *Turk*, who by the ſequel, prov'd to be the husband of the lady on the bed, and ſtanding there, to be ſpectator of a duty he wou'd rather have excus'd.

¶ The company withdrew at the approach of the maſter, leaving none behind but the young lady and her husband, ſmiling as they paſs'd him by, and pulling to the door to keep them private. 'Tis not difficult to gueſs the wonder, which amus'd his thoughts at ſuch an odd and unexpected accident; he ſtar'd about him like a man diſtracted, ignorant of what he was to do, and fearing every moment ſome deſign, which he conceiv'd was form'd againſt him.

At laſt, the husband looking roughly towards him, ſpoke a few low words, which by the accent ſeem'd uneaſy, and with a nod or two, and motion of his hand, made ſigns, that he ſhou'd do the duty he was call'd to without delay; the lady likewiſe, beck'ned with her finger, and repeated often theſe words, *Gehl Adham Gehl*, that is, *Come Man come*; he underſtood ſo much, but no ways apprehending what they meant by thoſe expreſſive motions, inſtead of anſwering their repeated invitations, ſtood ſtill, and gaz'd about with mute aſtoniſhment.

The husband half amaz'd to ſee his ſilence, and fix'd poſture, as alſo eager, ſince he knew it muſt be done, to have it over, came grimly up, and puſhing him with anger forward, cried out aloud, *Gedi Brai, Boc Kabdin*, that is, *Go Fool, ſee the Lady*. But the frighted *Britain*, all ſurpriz'd at this new ſtep, was ſo confounded with the turns of the amazing accident, that ſcarce rememb'ring who or where he was, he forc'd himſelf with fury from the *Turk*, and in the *Engliſh Tongue* cried out, *Why in the Devil's Name d'ye puſh me thus? I know not what you wou'd be at, nor underſtand one Word you ſay to me.*

§ The ſhock'd *Mahometan* with all imaginable wonder ſtarted back, to hear him ſpeak an unknown language, and ſnatching off his turbant, preſently diſcover'd him a chriſtian by the manner of his being ſhav'd; and pointing to his head cry'd loudly to his wife, *Vollaa Boo Adham Gaour. By the Lord this Man's an Infidel.* With that he drew his dagger from his girdle, and his wife began in paſſion to riſe up and fall upon the maſter, when the *Turk* bethought him of a cunning ſtratagem to ſave his honour, and having given the *Engliſh Man* his turbant back again, endeavour'd partly by fair words and partly by his ſigns, to make him underſtand, he ſhou'd go out as ſilent as he came in, and ſeem to ſmile, as if he had been pleaſed with his adventure.

The trembling maſter, glad of any opportunity to get away from ſuch a dangerous ſceen of wonders, made abundance of expreſſive motions with his head and hands, to thank him for his kindneſs, and was marching off, with counterfeited ſmiles upon his face, when all the company ſtill waiting in the outward room, began to gather round him, and to ask him if he had been ſatisfied in his good fortune; he anſwer'd as the husband had made ſhift to teach him, *Hevett Sultanum*; that is, *Yes noble Sir.* ‖ But the expecting wife, who had it ſeems been baulk'd of her deſire, was unwilling though ſhe loſt the chriſtian's kindneſs, to deprive herſelf of ſome more qualified perſon, follow'd to the door, and cried out *Yoketer*, that is, *No, he lies*, as loud as ſhe was able.

¶ very doubtful State. § An odd diſcovery. ‖ A merry Action of a Turkiſh Lady.

This alarm'd the Judge, and all the reſt, and made the husband hang his head like one condemn'd to the ſtocks, or whipping-poſt; in ſhort they ſeiz'd upon the poor diſcover'd maſter and began to drag him back to do the duty they expected from him. He, unwilling to comply with their deſires, endeavour'd by continual ſtruggling, to break looſe and get away, 'till, in the ſcuffling, he again let fall his Turbant, and with much ado eſcaping from their hold, ran ſwiftly through the ſtreet, while all the boys he paſs'd by, ſeeing him diſorder d, and bareheaded, and beſides, alarm'd by the repeated exclamations of the *Turks* he broke way from, ‖ who cried out *an Infidel, an Infidel*, as loud as they were able. gather'd round him, and with dirt, and ſtones, purſued him through the city, 'till he came to the water-ſide, and found, among the reſt, ſome *Janizaries* whom he knew, and, whoſe authority protected him from farther injury.

I cannot ſay what ſecond ſpark the lady found to ſerve her turn, or how the buſineſs was perform'd among them; but the maſter's ill ſucceſs in this laſt ramble, prov'd more efficacious to diſſwade him from ſuch bold attempts in future voyages than all the good advice, and ſolid Doctrine, which had been before, in vain, beſtow'd upon his raſh and inconſiderate obſtinacy.

I promis'd in the title of this chapter, to ſay a little of the *Turkiſh* way of courtſhip, and will now proceed to let the reader know as much of their amours and gallantry as fell, occaſionally, within the compaſs of my obſervation.

* There is no ſuch thing in *Turkey* as a publick meeting, and promiſcuous converſation of ſexes, at the park, ring, balls or theatre. or any other tolerated ſcene of honourable liberty; all are grave, reſerv'd, and ſolitary; women ſeldom ſtir abroad, before or after marriage; and as there is never found the ſmalleſt opportunity of ſeeing or converſing with the ladies, love is, conſequently, quite a ſtranger to their warmeſt inclinations, 'till they have obtain'd an object whereupon to build it; yet there flames amongſt the youth of this licentious nation, ſuch a raging paſſion of deſire, that they employ the wiſhes of their earlieſt manhood, how to get a wife or two to paſs their time with, and apply themſelves accordingly, to thoſe allow'd and faſhionable means, whereby, tho' blindfold, they may gain a miſtreſs.

† Their common cuſtom then, in ſuch like caſes, is to liſten to their friends propoſals; ſuch a man has ſuch a daughter, niece, or ſiſter, ſo and ſo poſſeſs'd of beauty, and good humour. Fortune they expect none with a wife in *Turkey*; for the husband there muſt buy her perſon with a ſettled ſum according to her value, which they ſeldom hold at mighty rates; or the agreement made between the parents of the willing couple.

** The father's word is ſometimes taken for the daughter's merit, and the bridegroom ſigns the articles of marriage before he is admitted to a ſight of his beloved: But the briſk and wiſer ſort of gentlemen, will ſeldom make ſo blind a bargain, and refuſe to liſten to the ſmalleſt motion of a matrimonial treaty, 'till they are convinc'd by ocular experience, that the miſtreſs offer'd them is really as deſerving in her perſon, as they ſpeak her in her character.

§ It ſometimes happens that two rivals jarr about one lady, and in ſuch a caſe the parents of the virgin will not interpoſe their council or authority, but by the following method bring the lovers to her ſight, and let her choice decide the matter; they are both appointed, at a certain time, to meet beneath the window of a chamber of the houſe ſhe lives in, lettic'd over ſo that nothing can be ſeen within the room, but thoſe who ſtand

‖ A fortunate Eſcape. * No coming into Womens Company in Turkey. † Matches made by Friends. ** A Pig in a Poke. § The Turkiſh Cuſtom in caſe of Rivals.

ſtand within can eaſily perceive whatever paſſes in the court before it: here is plac'd the miſtreſs of their hopes, who having, by the throwing down a piece of Silk, inform'd 'em ſhe is there, the amorous madmen ſtrait begin to ſtrip one arm above the elbow, drawing with the other hand their ſharp-eg'd dagger, and exerting each his brigteſt faculties, in ſinging, riding, leaping, hurling the geritt, or javelin, and an hundred other exerciſes, in which the vanity of either has perſwaded him to think he can excell the other.

* But the moſt ridiculous and ſenſeleſs method of expreſſing their affection, is their ſinging certain amorous and whining ſongs, compos'd on purpoſe for ſuch mad occaſions, between every line whereof they cut and ſlaſh their naked arms with the above-nam'd daggers each endeavouring, in this emulative madneſs, to exceed the other, by the depth and number of the wounds he gives himſelf. Some *Turks* I have obſerv'd, when old, and paſt the follies which poſſeſs'd their youth, to ſhow their arms all gaſh'd and ſcar'd from wriſt to elbow, and expreſs a great concern, but greater wonder, at their paſt ſimplicity.

§ The marble-hearted lady, proof awhile againſt theſe barbarous demonſtrations of their love, at laſt makes choice of him whoſe air and face ſhe beſt approves, and ſpeaks her mind by throwing down a ball of twiſted ſilk, while he on whom her mind is bent, is whining out her praiſes; this produces frequently ſo great a fury in the diſappointed ſoul of him who loſes her, that running furiouſly upon his happier rival, they proceed, at dagger's length, a ſecond time, to try their titles to her partial favours, and before they can be parted, oftentimes prevent the bliſs of either, by an interchangeable beſtowing on each others boſoms, ſuch amazing wounds as bleed away their love and life together.

The oddneſs of the ſtile invited me to render ſome of the above-nam'd ſongs into *Engliſh*, which are the moſt eſteem'd, and run as follows:

Cou'd I, dear Ray of heav'nly Light, †
Who now behind a Cloud doſt ſhine,
Obtain the Bleſſing of thy Sight,
And taſt thy Influence all Divine;

Thus wou'd I ſhed my warm Heart's-blood,
As now I gaſh my veiny Arm,
Woud'ſt thou but like the Sun think good,
To draw it upwards by ſome Charm.

Another follows as diverting as the former.

Oh lovely Charmer pity me, *
See how my Blood does from me fly,
Yet, were I ſure to conquer thee,
Witneſs it Heav'n, I'd gladly die:

But oh! I fear when I am dead,
In t'other World we ſhall not meet,

* A dreadful way of making Love. § How the Lady makes her Choice. † An Amorous Turkiſh Song. * Another Turkiſh Song, on the ſame Subject.

If not, how like a fool I'm ſped,
For dying blindly at your feet.

I have at large inform'd my reader of their matrimonial ceremonies, and have nothing further left to tell him on that ſubject, but that however looſe the inclinations of the *Turkiſh* ladies may be rendred by confinement, it is ſeldom known that any wife defiles her husband's bed; perhaps 'tis owing to their want of opportunity, for I muſt own myſelf a great and utter enemy to that reſtriction which the *Eaſtern* nations lay upon their women, and believe, that where a mutual freedom, liberty, and familiarity, is by cuſtom, or unkindneſs, any ways deny'd a married couple, 'tis impoſſible to reach that elevated happineſs deſcrib'd by *Horace*, in his thirteenth Ode.

¶ *Felices ter, & amplius,*
Quos irrupta tenet copula, nec malis
Divulſus querimoniis,
Suprema citius ſolvet amor dic.

Happy, thrice happy, more than bleſt,
Are the unſhaken pair,
Whoſe tie ſtands fix'd in eithers breaſt,
Unbroke by grief or care;
Whoſe grounded love, by trifling jarrs,
Feels no abrupt decay;
But keeps within true duties barrs,
Firm to the lateſt day.

CHAP XIV.

Of the Turkiſh *Women, in General.*

IF by the title of the chapter, the reader may be induc'd to expect a particular account of the exterior qualifications of the *Turkiſh* ladies; he muſt imagine a difference in their perſons and complexions, anſwerable to the climate of a hotter or colder country; whoſe various influences muſt unqueſtionably produce as various effects in the perſons of its natives: But as the unlimited authority which the *Turks* uſurp, as a right of nature, over their ſubmiſſive wives, extends its force to the remoteſt borders of their unmeaſur'd empire. * The continued practice of a conjugal obedience, has beat the nature of their haughtieſt women to acknowledge readily an inferiority of ſex, and obey their husbands with the ſtricteſt duties of an unfeigned humility. This uſeful maxim, which is for ever taught 'em with the earlieſt rudiments of their infant knowledge, has, among many other, this one effect, that by repreſenting the women, even in their own imaginations, ſubſervient to the will of man, it inſpires them with an ardent zeal, in the

¶ Hor. Ode 1°. Lib. 2. * The Turkiſh Wives ſubmiſſive and reſpectful to their Husbands.

the daily practice of thoſe alluring parts of education, which may render their perſons moſt charming and agreeable to the happy object of their exhalted wiſhes.

¶ Many, beſides this, are the great advantages the *Turks* receive from their wives ſubjection; for it entirely frees 'em from the imperious behaviour of inſulting *Tokemates*; keeps 'em ſecure from the uneaſy diſcords of a jealous conſort, and gives their leiſure hours an entire poſſeſſion of the fulleſt pleaſures, to be found in matrimony; while the uncommon plagues, and bitter minutes of ſome *European* marriages are altogether ſtrangers to the ſweet enjoyment of their conſummate happineſs.

§ 'Tis a ſenſe of awful fear and duty, that obliges them contentedly to live at home, without the ſmalleſt power in domeſtick matters. ſhut up together in a long apartment, divided like our hoſpitals for ſeveral beds, where free from envy, pride or jealouſy, they eat, drink, and work together, guarded by the watchful obſervation of induſtrious *Eunuchs*, and excluded from the ſociety of men, above ten years old, never ſtirring from their houſes, nor making viſits to their neighbours, but all intirely bent to pleaſe by turns the wandring will of their reſpected husband.

Theſe then are the chief accompliſhments of their womens minds, which are moulded by the ſame cuſtoms, to the ſame nature, in every part of their country: And tho' ſome Provinces have been eſteem'd more famous than others for the beauty of their women; the following account will ſerve as a deſcription of the *Turkiſh* ladies.

* Their complections are for the moſt part, of a lovely fair, and without the help of art ſo exquiſitely ſmooth and ruddy, that 'tis beyond the power of imagination to gueſs at their beauty, which extraordinary perfection they owe to their ſo frequent uſe of bathing, and perpetual confinement to their houſes, by which means they are never ruffled by the changes of the weather, nor ſubject to the ſultry influences of a ſcorching Sun, but 'tis obſerved that they loſe their beauty much ſooner than the inhabitants of the northern world, for the daily uſe of Bagnio's, tho' it ſmooths their skin, and ſoftens their complections, does notwithſtanding, prejudice their conſtitutions by the warm effects of its ſulphureous quality. † Their features are generally moſt agreeably regular, of an exact and ſweet proportion, their eyes of a piercing black, almoſt tranſparently bright and ſtriking, and the larger they are, the more eſteem'd, for ſo vaſt a value do the *Turks* profeſs for great ey'd ladies, that the enjoyment of ſuch is by *Mahomet* promis'd them as one of the ſublimeſt joys of their chimerical paradiſe, ‖ the arched excellency of their eye-brows, is no ſmall addition to the beauty of their features, and ſo nicely ſenſible they are of this perfection, that where nature has deny'd 'em ſo agreeable a charm, they are never contented till, by the repeated applications of artificial endeavours, they raiſe their brows to a lofty ſemi-circle, meeting over their noſe in a ſharp and graceful angle.

¶ I can hardly ſpeak, with ſo large encomiums as I have done of their beauty, ſince the looſeneſs of their dreſs denies them that forc'd ſlenderneſs of waſt, ſo much admir'd by our *European* ladies; but tho' they boaſt not that one excellency, nature has adorn'd 'em with a thouſand others, which ſufficiently ſupply its want, for their bodies have ſomewhat of an agreeable turn, and their motions carry a peculiar grace in an eaſy and unaffected freedom of behaviour, the native charms of an umorous ſoftneſs appear unfeignedly in every look, while every ſtep bears ſomewhat of an air not altogether free from a majeſtic gravity, and yet entirely govern'd by an uncommon eaſe.

¶ The great Advantages thereof § How Wives are kept in Turkey. * The Excellence of their Complections † A Deſcription of the Perſons of the Turkiſh Ladies. ‖ Arch'd Eye-Brows judg'd a Beauty by the Turk. §§ Their Shades and Airs.

† I am sorry (after so true, yet great a character of their persons) to descend to the weakness of their unguarded virtue, which lies so open and unfortified by principle, as to be incapable of resisting the smallest temptation of a favourable opportunity. This vice of incontinency is undoubtedly no hereditary misfortune deriv'd from their ancestors, since most of the modern *Turks*, especially those of *Europe*, are descended from the *Greeks*, the old inhabitants of that subverted country; a nation so entirely free from lewdness and immorality, that they instructed all the world in the sublimest virtues. The warm desires which at present sway the looser inclinations of the *Turkish Ladies*, ¶ are rather the effects of their unnatural confinement, and the strict prohibition they are under from the society of mankind, which raising their imaginations to an opinion of a more elevated bliss than is really found in the conversation of our sex, enflames their wishes, as it heightens their curiosity, and renders the coldest constitution of 'em all an easy conquest to the first addresses of an advent'rous lover; and 'tis no wonder they have no more regard to their virtue or their honour, while the duties of religion are never taught 'em; but on the contrary, their minds possess'd, that as God has given them a soul inferior to that of man, he exacts less service from the female sex, whom he only created for the use and satisfaction of the nobler males.

By these notions, and the want of liberty before-mention'd, they are all led to so vast an esteem of men, that they care know a difference in their merits, receiving promiscuously all such as chance, or assurance throws in their way, and proceeding without the ceremonies of a formal courtship, to a plenary satisfaction of their lew'd desires; and so lascivious are their inclinations, that if, by the ingenuity of their contrivances, they can procure the company of some stranger in their chamber, * they claim unanimously an equal share of his caresses, and proceed by lots to the enjoyment of his person, nor can he be permitted to leave them, till having exerted his utmost vigour in the embraces of the whole company, he becomes incapable of further service, and is dispatch'd with the thanks and presents of the oblig'd family.

I will desire my reader's patience, while I entertain him with a fair example of the levity for which I thus accuse the *Turkish Ladies*; 'tis not now above eight years since first it hap'ned to a fond *Mahometan*, who, all possess'd'd with *European* dreams of love and beauty, would neither marry wife, nor take a concubine, that was not mistress of a tender nature, and, as he thought, accomplish'd sweetly in those bright perfections which, in spight of fate, must make him happy; § but oh! how vainly does deluded man depend on beauty as a means of bliss, when every frail misfortune of deficient nature robs him of his hope? It is a blessing ever subject to a thousand accidental shocks of ruin, and even in its longest and uninterupted course of sun shine, but the transient shadow of a momentary satisfaction, excellently defin'd by *Seneca*, in his tragedy of *Hyppolitus*.

Anceps, forma, bonum mortalibus,
Exigui donum breve temporis,
Ut velox celeri pede laberis.

Oh

† The Turkish Ladies are Lasciviously inclin'd. ¶ The reasons of their Lewdness. * The Lewdness of the Turkish Ladies, when they can convey some Stranger into their Apartments. § The folly of our inconsiderate Love of Beauty.

Oh beauty, doubtful good, to human kind!
Thou ſhort-liv'd bleſſing, tranſient as the wind;
How doſt thou ſlide with ſlipp'ry ſpeed away,
And how the baffled hopes of mortal life betray!

The *Turk* of whom I am about to ſpeak, was long an enemy to every thought that led him to a ſcene of matrimony; but he was caught at laſt; and I have ever found, that thoſe who moſt inveigh'd againſt it have been ſooneſt tempted to its yoke, and often moſt gaul'd by it. It was a very witty obſervation made by an old *Greek* poet, in the following Epigram.

* The Man is curs'd, who takes a ſhe,
As Partner of his Bed,
This all Men know as well as me,
Yet, who forbears to Wed?

† This *Turkiſh* nobleman, for ſmiling fortune had enlarg'd his circumſtances to a great and lofty pitch of ſplendor, kept a very large *Haramm*, or chamber of his women, he poſſeſs'd, I think, of wives and concubines, no leſs a number than a quarter of an hundred, and ſo fondly doated on their amorous converſation, that he knew no pleaſure greater than the enjoyment of their company, would paſs whole days in their apartment, and chuſe ſome one among them every night to carry to his bed, and favour with the duty of his kind embraces.

However, whether nature had not qualify'd him for the womens favourite, or whether every lady thought her turn too long in coming, is not known; but this is certain that the whole ſociety of beauties were extremely melancholy, and would penſively retire to a large window, which look'd out into a garden on the backſide of their apartment, and by throwing up the lettice, let in air, which fan'd, not cool'd the warmth of their deſires; their lord, it ſeems, was very covetous, and finding *Eunuch's* ſomewhat chargeable, maintain'd but one, and that an old and lazy fellow, who would always go to bed before the ladies, and by that means give them favourable opportunities to open the above-nam'd window, and look out in the garden, or divert themſelves with any entertainment they thought fit to paſs the night in.

Twas late one evening and the family ſecure in their repoſe, when a brisk *Engliſh* ſailor, who had loſt his company, in coming, not an hour before, from drinking at a little Hovel, where a *Greek* ſold wine, had rambled up and down from ſtreet to ſtreet, till he arriv'd in a ſmall narrow lane, one wall whereof belong'd to the above-nam'd garden; he was walking haſtily along, not knowing whereabouts he was, when he was ſtartled at the ſudden noiſe of womens voices, and deſirous to behold what ſort of creatures females were in *Turkey*, ‖ he was led by wine and curioſity together, to aſcend a ſort of wooden ſcaffold, which he found there rais'd againſt the wall, and had been built in order to repair ſome breaches made by time.

The art of his profeſſion had inſtructed him to climb, by which means he with eaſe got up ſo high, that hanging by his hands and feet, he overlook'd the ridge of the wall, and cou'd perceive diſtinctly by the favour of the moon-ſhine, ſeveral ladies almoſt in their ſhifts, and ſporting wantonly together in a window, on the other ſide the garden; he was wonderfully

* The witty Obſervation of an ancient Greek.

† A pleaſant Story, of a bold Adventure of an Engliſh Sailor.

‖ A lucky Curioſity.

derfully pleas'd to ſee a ſight he had been long a ſtranger to, and, not being able to expreſs himſelf in *Turkiſh*, was reſolv'd to ſhow his breeding in the *Engliſh* language, and call'd out aloud, † *Ha! my dear rogues, have I caught ye faith? Egad I wiſh I was among ye.*

Nothing could have been a greater ſurprize to the diſcover'd ladies, than to hear a voice, at once appearing to be a man's, and ſtranger to their language or acquaintance; but it was encreas'd, if poſſible, when they beheld a head, chin high, looking over the Wall, with ſhort thick hair, and hat of *Engliſh* faſhion, the fright, at firſt, oblig'd them to ſhriek, and drove them from the window for about five minutes, * but perceiving none had overheard them in the houſe, they gather'd courage and return'd again, believing providence had ſent a man to gratify their wiſhes.

The ſailor had, by this time, got aſtride upon the wall, and was beginning an old ballad in that merry poſture, not remembring he had chang'd his *Wapping* reſidence, for a ſhort continuance in a *Turkiſh* city. But the ladies gathered in a knot about the windows and, by the cautionary motion of their fingers, huſh'd him to ſilence, and began to becken him with ſmiling looks, and all the tempting invitations of an amorous deportmeut.

§ Encourag'd by their unexpected kind behaviour, the advent'rous Tarr forſook his ſtation, and leaping from the wall into the garden, expreſs'd his ſatisfaction in their beautiful appearances, by all the aukward bows and apiſh cringes his marine accompliſhments had made him maſter of. He came, at laſt, and ſtood directly under them, explaining by the motions of his head and eyes, and other ſigns, that he was ſorry ſuch an inacceſſible heighth prevented him from reaching them.

They talk'd awhile by ſings and motions, but perceiving they could reap but little pleaſure from ſo remote a converſation, † the obliging *Ladies*, loth to looſe ſo rare an opportunity, began to make ſucceſsful uſe of thoſe amorous inventive faculties, which nature conſtantly beſtows on woman, in her amorous exigencies; and while certain of the company continued at the window, ſmiling in a ſort of wanton dalliance with the raptur'd ſailor, others ran and tied as many of their ſheets together as would reach the ground, which having done, they came again, and making faſt the hither end to certain hooks within the chamber, threw the other down to him, and kindly back'ned to him to make a proper uſe of their inviting favours.

* He was not backward in performing their deſires, but never thinking of the conſequences which might happen, made a ſhift to reach the window by the help of their contrivance; they receiv'd him joyfully, and had begun to ſtare upon the ſtrangeneſs of his habit, when he interrupted them by roughly kiſſing all the company, imagining, that ſince he always us'd his *Engliſh* miſtreſſes in that familiar manner, it was the faſhion ſo to do in every foreign place he came to

The *Turkiſh* husbands never kiſs their women but in bed, and conſequently this behaviour of our merry *Britain* wonderfully diverted them, they laugh'd exceedingly and gather'd round him; every one ask'd ſome particular queſtion, but he could not underſtand one word they ſaid, and finding more than he expected in the chamber, look'd about him with a great amazement, but began at laſt to catch them in his arms, embracing them by turns, with ſo much zeal and rapture, that 'twas hard to tell which party knew moſt pleaſure; he, in meeting ſuch engaging, beautifull, and willing creatures, or the ladies, in their accidental ſatisfaction of admitting to their arms a lover of ſo brisk and airy a deportment, and a man ſo full of mirth and vigour.

The

† A comical Saluration. * A Surprize ſoon over. § A very kind. familiar Invitation. † An obliging Condeſcention. * A bold Adventure.

¶ The room wherein they lay, was long and broad, with beds all laid in order along either ſide, and each deſirous firſt to offer him a part of hers, they rais'd a ſort of war among them, till it was reſolv'd that all ſhou'd draw a lot apiece, and ſtand to the deciſion.

This then at laſt they all agreed to, and with ſciſſars cut a crimſon ribband into five and twenty pieces, each a little longer than the former; theſe they made the ſailor hold, and drew their lots in order; ſhe, who had the longeſt was that very night to have him for her bedfellow, and ſo proportionable ſhe, who had unfortunately drawn the ſhorteſt lot, was doom'd to be the fartheſt diſtant from his wiſh'd embraces.

Thus had they form'd almoſt a months task, for the poor ſailor, who never us'd to think on time to come, and therefore went contented to bed, with his fair firſt-night miſtreſs. We will not doubt of ſatisfaction, which he met with, § but proceed to tell the reader that an hour before the break of day, that lady, who was next to be his partner, came and wak'd him from a pleaſing ſlumber, leſt he ſhou'd unluckily by over-ſleeping his ſecurity, be found as ſoon as morning broke by the *Eunuch*, who was always us'd to walk his rounds about that time, and this was the concluded order they were all to take, for their aſſur'd ſecurity.

I ſcarce believe our amorous tarpawlin, when the cool reflection of his waking ſenſes, repreſented his condition, found himſelf ſo pleaſant as the night before; but he had gone too far to think of going back, till he had done the duty they expected from him, and therefore wiſely thought it beſt to ſeem tranſported with his preſent, paſt, and future happineſs. ‖ In ſhort they led him to a very high and ſpacious preſs, or rather wardrobe, for it was the place, wherein they us'd to hang their cloaths; in this repoſitory he was forc'd to ſtand or lie all day, and had the door by chance been op'ned, he had yet perhaps, continued undiſcover'd, hid all over, by the cloaths about him.

The maſter of the houſe would often come, and paſs ſome hours every day amongſt his women, ſo that all day long the ſailor was confin'd to keep his ſtation, yet wanted little elſe but liberty, for he had meat and drink, far more than he requir'd, * which the good humour'd ladies, ordered to be ſet aſide, pretending they wou'd eat it at another time, and taking ſome convenient opportunity, when all was ſafe, they carry'd it directly to their pounded Amoroſy.

† They paſs'd about ten days and nights without the ſmalleſt fear, or danger of diſcovery, when an unlucky accident fell out, and ruin'd all: It hap'ned that the lady to whoſe turn 'twas come that night to claim the ſailor for her bedfellow, was taken by the *Turk*, her lord and maſter, to the unexpected favour of his own enjoyment, ſo that ſhe, whoſe lot came next was ſooner than ſhe thought of, miſtreſs of her long'd-hop'd for happineſs, but when the next turn came, the lady, who the night before had lawfully poſſeſs'd her husband's bed, renew'd her title to the baulk'd enjoyment of the ſailor's perſon, which ſhe, who next expected it deny'd with fervour, urging that ſhe, having loſt her turn, ſhou'd ſtay till laſt of all, before ſhe cou'd in juſtice lay a ſecond claim to what ſhe aim'd at.

¶‖ Words were multiplied to noiſy diſputations, and from thence they fell to downright blows about the matter, till the houſe alarm'd by the diſturbance, wak'd the *Eunuch*, who came running to the chamber to demand the cauſe of their ſo ſudden diſagreement, and the firſt body he took particular notice of, was the poor ſailor, who was got among the

¶ A very fair Proceeding of the Turkiſh Ladies. Contrivance. which they made to hide him. ons. † All overturn'd by an unlucky Accident. § The Order they contriv'd to keep. ‖ The * Their good-natur'd manner of their getting him Proviſi- ¶§ The Sailor's dangerous Diſcovery.

thickeſt of the fray, to interpoſe the beſt of his endeavours, for appeaſing their tumultuous violence.

** The *Eunuch* all amaz'd to ſee a man ſo ſtrangly dreſs'd among the ladies, came and caught him roughly by the ſhoulder, who, ſurpriz'd as much to find himſelf diſcover'd, ſtruck the old and feeble *Eunuch* ſuch a blow upon the head, as beat him to the ground, and running to the window, never ſtaid to look for ſheets, which if he had he wou'd have miſs'd, but venturing his neck to ſave his liberty, leap'd nimbly down, and lighting on the ſoft and yielding mould, receiv'd no hurt, but made a ſhift, to clamber up a gate which open'd to the lane; and after half an hours rambling up and down, half dead with fear, came out upon the port where lay an *Engliſh* veſſel, half unladen, cloſe upon the key; he got on board, and overjoy'd at his eſcape, went next morning to the veſſel he belong'd, which departed two days after, bound for *Alexandria*.

¶ He brought off ten or twelve conſiderable diamonds, of a greater value than the profits of a hundred of his voyages could poſſibly amount to, every lady gratefully beſtowing one the night ſhe bedded him. Had he but ſtaid to have gone through the family he had grown rich by their ſucceſſive beauties; but he had cauſe to be contented with his fortune otherways: And what will ſerve to make this accident the more diverting is, that when the *Eunuch* roſe and look'd about him, the ingenious ladies join'd to tell him an amazing ſtory, how the man he ſaw came in and frighted them, which paſſing for a truth, they ſav'd their reputations, and perhaps their lives, while it was commonly reported round the city, that the devil of an infidel had entred the *Haramm* of ſuch a nobleman; nor was it known which way he had got in, or how he could find means to get away again.

§ Leſs fortunate, though equally adventurous, was the commical amour of a young gentleman, ſecretary to the *French* embaſſador at *Conſtantinople*, about the year 1700, who attempting to have brib'd an *Eunuch* of a *Turkiſh* nobleman's *Haramm*, receiv'd encouragement to hope admiſſion on a certain night, when, coming by direction of the aboveſaid *Eunuch*, to a certain woodpile in the yard, belonging to the houſe wherein they were, he mounted on the loggs, and waited for a ſummons.

He had not long continued there, before a certain lady, purpoſely, as it was reported afterwards, admitted to a chamber very near him, came and look'd about her at the window; the amorous *Monſieur* had no ſooner fix'd his eyes upon her, and believing that to be the future object of his love, he put in practice all the || lears, bows, cringes and grimaces, he was capable of uſing.

But while thus employ'd upon the *Turkiſh* woodpile, the maſter of the houſe, who had been told the ſecret by his faithful *Eunuch*, came attended by a number of his ſervants, and apprehended him amidſt the numerous airs of his too diſtant courtſhip. No excuſe could plead his pardon, but he was immediately led out, and in the very gate, ſet open purpoſely to gather lookers on, received * two hundred baſtinadoes on the ſoles of his feet, and was turn'd out to hop along the ſtreets, and reach his home, as well as his ſore bruiſes would permit him.

Complaints were made by the embaſſador his maſter, but the *Turkiſh* court return'd for anſwer, † that, *As all their dealings with the ſeveral miniſters of foreign princes, had been hitherto directed by the cuſtom of their countrey, ſo they knew not well to grant a ſatisfaction for an accident which had not yet afforded them a precedent.* Thereby inſinuating, that the ſeeretary had ſo greatly and ſo openly affronted

** His bold Attempt to get away. ¶ The Liberality of the Turkiſh Ladies. § A Story of the unfortunate Intrigue of a French Embaſſador's Secretary. || A ſilent way of making Love. * The bad Succeſs of his Amour. † The Turks ſharp Anſwer to the French Embaſſador's Complaint.




Turks of Quality at Dinner



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affronted the *Turk* who baſtinado'd him, that 'twas an action whoſe peculiar inſolence was paſt example.

¶ Let love excuſe the amorous *Frenchman*'s raſh attempt, or rather his miſcarriage; 'tis a flame will burn in every country, and the ſmoak it raiſes may excuſe the blindneſs of the objects which it ſeizes on; no man can always run too faſt for following indiſcretion, and you know who tells us *Nemo omnibus horis ſapit*; *no man is always free from folly.* Well ſpoke that ancient *Greek*, who asks this queſtion, in the very caſe we now are treating on.

Ah brainleſs youth, in vain you fly from love,
He's wing'd, and you on foot; who then muſt ſwifter move?

§ Conſider reader, when you ſee this ſtrange accout of the fair ſex in *Turkey*, 'tis not nature but the rules of education, which inſpire the moſt accompliſh'd chaſtity with purer notions; and if the rude and barbarous ignorance, wherein the *Turkiſh* women are oblig'd to live has ſacrific'd their honour to the warmth of their deſires, rather pity than condemn their want of virtue, and remember, in compaſſion of their frailties, that,

Humanum eſt errare.

'Tis natural for all mankind to go aſtray.

¶ Loves blind Effects excuſable in all Men. § The Turkiſh Ladies want of Honour rather to be pitied than condemn'd.

CHAP XV.

Of the Turkiſh *Cuſtoms, and Ceremonies in Converſation.*

IN deſcribing the general cuſtoms of the *Turkiſh* converſation, it will be the plaineſt method to begin with their morning exerciſes, and trace them through the various entertainments of a buſy day; for when you know what manner of living is practic'd by the richeſt and moſt active of their people, you may eaſily gueſs at the leſs ſtately or ſtirring life of the remainder.

* Each then obeys, for the moſt part, the ſummons of the earlieſt Cock, and riſing from the mattreſs, for feather-beds are never u'd in *Turkey*, his ſlaves attend in an obſequious reverence to wait his motions to the bagnio, which great men conſtantly build in their houſes, others muſt be contented with the publick ones; here, when throughly cleans'd, they rub him with napkins 'till he is dry, and then attend him ſilently to that part of the houſe he pleaſes to be dreſs'd in; every ſervant knows his office, one puts on his ſhirt, another his waſtecoat, the third his veſt, and another his turbant, till he is, at laſt, compleatly ready.

If

* The firſt Employment, whereto Great Men in Turkey put the Day.

¶ If he intends a viſit, he commands his attendants to put themſelves in order, and in the mean time ſits croſs-legg'd on a cuſhion in the corner of ſome *Saffrai*, looking into his gardens, ſmoaking tobacco, drinking coffee, or perhaps playing at cheſs with ſome favourite *Eunuch*, which are the only domeſtick diverſions in uſe amongſt them.

§ When his horſe is ready, for they ſeldom viſit on foot, he comes gravely down to the gate of his houſe, through a double row of his attendants, who, laying their hands on their boſoms, bow ſlowly to the ground and kiſs the corners of his veſt, which is the common ſalutation of the *Turks* to their ſuperiors; his horſe is cover'd with a ſtately capariſon of cloth of gold, or ſilver, ſometimes adorn'd with jewels, which reaches from under the ſaddle to his heels; his ſtirrups are of ſilver, and ſo large as to contain his whole foot; they are held, while he mounts, by two of his ſervants, and when he moves, he is follow'd by a great number of them on foot, walking two by two at equal diſtance; in this order he proceeds to the houſe of him he would viſit (having before given him notice) where alighting at the bottom of the ſtairs, he is conducted through double rows of ſervants, to the preſence of their maſter, ‖ who meets him nearer to, or farther from his room of ſtate, according to the difference of their quality, though to chriſtians they never ſtir out of their places, but receive them ſitting; after the mutual compliments of ſomewhat declining their bodies, with their hand on their boſom, they proceed through ſeveral rooms to that they are to ſit in; the ſtranger, as they walk, always taking the left hand, preſerr'd as the nobleſt place in converſation, becauſe whoever has it, is ſuppos'd to be maſter of the other's ſcymetar, as I think I have, in the foregoing part, inform'd my reader. When they are entred, they advance to that elevated part of the floor call'd the *Saſtrai*, and place themſelves croſs-leg'd oppoſite to each other, on cuſhions richly cover'd, with their hands upon their laps, like our women.

* Now begins diſcourſe, which is hardly enter'd on, when ſeveral pages, richly dreſs'd, bring a ſilk or muſlin handkerchief finely embroider'd, and ſpread it on the ſtranger's lap; then comes another with a ſalver, containing ſeveral ſorts of ſweet-meats in little ſpoons, like thoſe we uſe for tea, ſome of theſe he eats, and is immediately attended by a third with a diſh of coffee; that drank, the handkerchief is taken away, and they withdraw; but the viſiter has hardly renew'd his diſcourſe, when they return again with another handkerchief, which being ſpread as before, one ſprinkles ſweet water in his face from a ſilver bottle, and another ſmoaking his beard and the inſide of his veſt with burnt perfume from a golden incenſe pan, they withdraw again; theſe two ceremonies are uſually perform'd at the page's diſcretion as to the time between them; but there remains a third, which they muſt wait their maſter's call for, and that is, the bringing in a large diſh of ſherbet of an excellent flavour, which as ſoon as the ſtranger has drank he takes leave and goes away; † for 'tis their cuſtom never to call for that liquor, till they grow weary of their viſiter's company.

They ſeldom eat above one meal a day, and that a dinner; they are rarely known to be luxurious in their appetites, and are yet extremely covetous of heaping vaſt and numerous ſums of money from the offices they hold; unskill'd in that incomparable doctrine of *Horace*, in the twelfth epiſtle of his firſt book.

——— ——— *Tolle querelas.*
Pauper enim non eſt, cui rerum ſuppetit uſus;

Sj

¶ Their Diverſions when at home other at their Houſes. § Their manner of making Viſits. ‖ How they receive each * How they are Entertain'd in Viſits. † A very odd Cuſtom.

Si ventri bene, ſi lateri eſt, pedibuſque tuis, nil
Divitiæ poterunt regales addere majus.

¶‖ ——————— Ceaſe your Complaints;
'Tis not the want of Riches makes Men poor,
Nor can your Wealth a laſting Bliſs procure;
If you have Meat, and Drink, and Habit too,
Oh! learn Content, what more can Riches do?

¶ Their diet is but courſe, and rarely varied, conſiſting generally of boil'd hens, or mutton, and a ſort of butter'd rice, of late much us'd in *Britain*, where 'tis call'd according to the *Turkiſh* name *Pilowe*; their butter is not made like ours, but on the contrary, is nothing elſe but ſheeps tail fat once melted down, and ſo preſerv'd in certain skins for common uſes.

§ And ſince I mention *Turkiſh* ſheep, it will not be digreſſive from the ſubject I'm upon, to tell you that there are in many provinces of *Perſia*, and the Grand Seignior's country, ſheep, whoſe tails are ſo prodigiouſly encumbred with an incredible load of fat, that twenty, thirty, often forty, *Engliſh* pounds of greaſe are taken from the tail of one ſole ſheep; nay, to ſuch a bulk and weight they ſometimes grow, that 'tis a common ſcene in many parts of *Turkey*, to behold 'em dragging after them their pond'rous rumps, on two-wheel'd carriages, contriv'd on purpoſe.

‖ Another ſort of diet us'd among the *Turks* are certain pies, indifferently bak'd, and fill'd with meats of various kinds, but ſo exceſſively, and paſt all reliſh mix'd with garlick, that the ſtrongeſt appetite of *France* it ſelf, could ſcarce digeſt them.

* They ſeldom roaſt, and when they do, obſerve a very different manner from the *European* practice; all their fires are made in holes one or two foot deep in earth about the ſeveral parts of all their kitchins; an iron engine, ſhap'd not much unlike a gibbet, holds a ſtring, which faſt'ned to ſome part of any thing they roaſt, turns gradually round, and ſo prepares it for their eaſy palates.

† One diſh they have in frequent uſe, a reliſh not unſavory, which may be nam'd a ſort of forc'd meat; it conſiſts of many kinds of fleſh, all minc'd and chopp'd together, with the rind of lemons, nutmegs, pepper, cloves, and cinnamon, all this they roll, when ſeaſon'd, into balls of reaſonable ſizes, wrapping them about with double bay-leaves, newly gather'd, and proceeding ſo to roaſt 'em with a gentle fire: This I think they call *Kabobb*, and is, if my skill'd country cooks will take my word, a ſort of palatable preparation worth the imitating.

§§ As for bread, they uſe no other than a ſort of flat and dough-bak'd cake they call *Ecmeck*; they make it of a courſe, and ill-grounded flour, rend'red moiſt by milk and water; after it is kneaded they proceed to preſs it out with heavy rolling pins, and cutting cakes in trencher form, lay many on an heated hearth by one another, throwing over them the hot and burning aſhes, till they judge 'em bak'd ſufficiently, by which means they are very harſh and grating in the teeth, as if ſome ſand had fallen upon them.

** When they eat, they uſe no plates, knives, forks, or any thing but wooden ſpoons, not much unlike the faſhion of our ladles, theſe cakes of bread ſupply the place of plates or trenchers; upon them they lay their meat, ſo thoroughly boil'd or roaſted, that they tear with eaſe what part they chuſe, by the aſſiſtance of their

¶‖ Hor. Epiſt. 12. Lib. 1. ¶ The Turkiſh Diet. § Sheep with Tails ſo large, that they are forc'd to draw 'em on Carriages. ‖ Turkiſh pies. * Their manner of dreſſing Roaſt Meat. † A very ſavory ſort of Diſh, in uſe among the Turks. §§ Their way of making Bread. ** Their manner of Eating.

fingers, eating last of all the plates themselves, as did *Æneas* and his newly landed *Trojans*, thus describ'd by *Virgil*, in his seventh *Æneid*.

* *Consumptis heic forte aliis, ut vertere morsus.*
Exiguam in Cererem *penuria adegit edendi,*
Et violare manu malisque audacibus orbem
Fatalis crustli, patulis nec parcere quadris;
Hens etiam mensas consumimus, inquit Julus!

While having swiftly swallow'd all their meat,
Nor finding further dainties for to eat,
Insatiate hunger, not yet fully fed,
Forc'd their keen teeth to gnaw their small-shar'd bread,
With eager jaws, and hands to bite and tear,
The poor remains of their porteutous fare,
Nor ev'n the very plates themselves to spare.
See, cry'd *Ascanius*, we no morsels loose,
But make those trenchers meat, which we for meat shou'd choose.

¶ They sit at meals cross-legg'd, about a table scarce so much as half a foot high, made hollow, and the inside cover'd over with tin, or silver; in their laps they have a long course towel, very narrow sereaching round the whole table, who, uncover'd surface contains their several dishes, still remov'd as soon as tasted, to make room for others, only differing in the colour of the soop, wherein their meat is brought before 'em.

§ As for dring, they rarely use at dinner any other than fountain water, commonly at hand in all their dining rooms, and taken up in gold, silver, or earthen cups, that moment it is call'd for, by the servants that attend them. It is seldom known that all the family sit down together to their meat; one smoaks, another sings, and a third perhaps is playing on his fiddle, one is eating, and a fifth employ'd at chess, with some companion of no greater stomach than himself.

They commonly delight in sprightly exercises after dinner, as believing them conducive to their healths and reputation, many sports they use, all which I shall describe in proper order, and will first proceed to treat about their hurling the *Gerit*, the favourite exercise of all these peple.

‖ This manly sport is not unlike, perhaps the same with that ancient *Roman* custom of darting javelins from their hands, the vigour wherewith they therw them, and the execution they perform'd when thrown, may be conceiv'd by the description of the death of *Turnus*, in *Virgil*'s last *Æneid*.

* *Cunctanti telum* Æneas *fatale coruscat*
Sortitus fortunam oculis, & corpore toto
Eminus intorquet. Murali concita numquam
Tormento sic saxa fremant, nec fulmine tanti
Dissultant crepitus. Volat atri turbinis instar
Exitium dirum hasta ferens, oraque recludit
Loricæ & clipei extremos septemplicis orbeis:

Per

* Virg. Æn. 7. ¶ Their Postures when they eat. § The Drink they use at Meals. ‖ Hurling the Dart, a common Exercise in Turkey. * Virg. Æn. ult.

Per medium ſtridens tranſit femur: incidit ictus
Ingens ad terram duplicato poplite Turnus.

Æneas ſwift to uſe the lucky hour,
Graſp'd his ſtrong ſpear with a collected pow'r,
And lifting all his body to the throw,
Aim'd at his rivals breaſt a dreadful blow;
Not from ſtone walls by batt'ring engines broke,
With half ſuch horrid roar reſounds the ſtroke;
Not meeting thunder-claps which rend the sky,
With ſuch rude ſhocks, roll on, and ſtriking, backwards fly,
The jav'lin flew, like a black whirlwind, ſtrong,
Bearing grim death with hiſſing force along,
'Till, thro' the edge of his broad ſev'n-fold ſhield,
It pierc'd his coat of mail unus'd to yield,
Transfix'd his thigh with a ſurpriſing wound,
And nail'd, with folded knee, great *Turnus* to the ground.

¶ Nor is the *Turkiſh* skill inferior to the *Roman* in this celebrated exerciſe, which is ſo common, and thereby ſo exquiſitely known, that ſome are found among them, who with one ſtrong throw, at fifty five yards diſtance, will, with blunt unheaded wooden javelins, break a door of near an inch thick into twenty pieces.

Nay, to ſuch perfection are the *Turks* arriv'd in this encourag'd practice, that they never miſs the ſmalleſt mark they aim at; uſing the diverſion both on horſeback and on foot, and catching with their hands the weapons of their enemies, in certain skirmiſhes by way of ſingle combat, or a party of an hundred, twenty, ten, or more or leſs, againſt an equal number. § 'Tis a curious ſight, and worthy obſervation, to behold their admirable horſemanſhip, and dext'rous management of theſe *Gerits*, at certain publick and appointed trials, by the way of challenge, where an emulative fire inſpiring either ſide with hopes of conqueſt, leads them on to act as cautiouſly as if in earneſt. 'Tis amazingly agreeable to ſee theſe men, amidſt an hiſſing multitude of darts, which fly continually from ſide to ſide, behave themſelves with free and unaffected careleſſneſs, with eaſe defending every part, and turning, prancing, rearing, and curvetting on their warlike horſes, as if they were not two diſtinct and ſeperate bodies.

* They bear within the left ſide of their horſe's girt a certain cane, of crooked top, not much unlike a crook, or nuthook, with which they ſuddenly ſnatch up whatever javelin lies upon the ground, which ſome can do without ſuch help, by bending from their ſaddles in the ſwifteſt gallop; others there are found in *Turkey*, who will throw a dart with all their ſtrength, a little riſing as it flies, and watching eagerly the courſe it takes, ſpur violently on, and catch it as it is inclin'd to fall, ſome yards before it comes upon the ground, and this they often will repeat for twenty, ſometimes thirty caſt together.

And now, ſince I occaſionally ſpoke of *Turkiſh* horſemanſhip, I will deſcribe the manner of their riding, which, together with the graceful ſhape, courageous nature, and the ſwiftneſs of their horſes, renders them the ſureſt and politeſt horſemen in the univerſe.

Their

¶ The Turks how skill'd therein. § The Beauty of their graceful Forms of exerciſing it. * Their dexterity in ſeveral admirable Points.

¶ Their saddles are of deep and solid make, of gentle rise behind, and bearing at the bow, a sort of high, and round steel, brass, or silver headed pummel, very dangerous to men unus'd to riding: They tie their upper girt quite round the saddle, under which is fast'ned to three buckles, a caparison, which falling largely back, hangs almost to the ground, and being made of silk, or cloath of various colours, is embroider'd nicely, with a gold, or silver wire, and ostentimes set thick with precious stones, of a surprizing lustre, and inestimable value; their bitts are excellently made of polish'd steel, so sharp, and yet so easy, that when gently held, they cannot hurt a soft-mouth'd horse, and yet upon occasion, will controul a Lyon: All the bridles us'd by gentlemen, are made about the breadth of one of our inches, of a sort of fine and twisted silk, of green, blue, scarlet, white, or any other colour.

Both their bodies and their breast-plates are adorn'd with massy plates of brass, or silver, gilt genteely, and their stirrops of a very large unweildy size, with four sharp corners, which supply the want of spurrs upon their boots, for those they never wear in *Turkey*. They are fast'ned strongly to the saddle frame, but hang so short, that they are to ride with knees quite bent as when they sit; but tho' this posture may not seem so graceful to the eye, as ours in Christendom, 'tis yet far more secure, and useful; for by this means, *Turkish* horsemen rising in their stirrops, leaning all their bodies to each stroke they give, both reach as far again as we can do, and strike with twice the strength of *European* cavalry; and 'tis in imitation of this *Eastern* custom that the hussars of our army ride so short, and are esteem'd so usefull in pursuits or parties.

* Another exercise much us'd among the *Turks*, is shooting for a prize with bows and arrows, at which they are expert and dext'rous, as I have said before; but they practice this diversion in a very dull and slothful manner, always near the mark, and shooting at a sort of plaister'd target, while they sit in rows upon the shady grass, and send their servants for the arrows as they use them. All their bows are toughly made, of hardened horns of Buffelo's, mix'd with steel, of admirable workmanship, and finely gilt and painted with an airy mixture of bright silvan colours.

† Wrestlers are esteem'd, and very common, but unskillful in the dext'rous art of tripping fairly; all their method is to strip their bodies naked to the middle, oyl their joints, and stooping forward very low, run aukwardly about each other; making sudden, strange, and uncouth noises to surprize or startle their antagonist, and snatching with their hands his leg or thigh, so throw him upon his back, without so much as ever making use of their own legs about it.

‖ Rope-dancers, and a sort of juglers, are encourag'd to perform their several tricks, to please with mean amusements, in the open street, such persons as will stand and gather round their exercises, who contribute something each, to pay their labours, when a fellow brings about a certain wooden dish to every one of the spectators, and desires their penny, two pence, or whatever more or less they please to give him.

** The carriages in *Turkey* are a sort of long and heavy waggons, drawn by Buffelo's, a kind of beast not much unlike an Ox, but stronger far, and larger by one half, their horns are long, and spread to such considerable breadth, that I have seen the tips, or utmost points, almost two yards asunder.

§§ I have told before, their manner of saluting one another; as for visiting, they seldom use it, and when business leads 'em to each other's houses, they are always entertain'd in outward rooms; not are

¶ The Turkish Saddles, and Caparisons. * Their use of Bows and Arrows. † The Turkish way of Wrestling. ‖ Rope-dancers and Juglers. ** The Carriages in Turkey. §§ Their unfamiliar way of Living.

are their wives permitted to appear, nor grow acquainted with their neighbour's conſorts

They ſleep on quilts extreamly hard, and very often in their cloaths, by which continued cuſtom they are ſome of them ſo louſy, that you cannot paſs a ſtreet without obſerving three or four employ'd, while ſitting at the door, or in their ſhops, in ſearching for, and killing thoſe encroaching vermin: Nor do they bluſh to be diſcover'd in ſo ſtrange an action, common practice having made a faſhion of this lazy paſtime.

¶ When they have occaſion to make water, they withdraw from publick obſervation, and like women, couch themſelves almoſt upon the ground, leaſt by an accidental drop or two upon their cloaths, they ſhou'd become defil'd: They ſpit with ſcorn to ſee a chriſtian ſtand againſt a wall, and ſometimes ſtrike him as they paſs along, to ſignify their hatred of his action and immodeſty.

§ I very well remember that I landed once at *Candy*, with about four more, all *Engliſhmen*, and ſtrangers to the cuſtoms of the country; we were buſy in obſerving as we walk'd along, the buildings of the city, and afforded as ſurprizing objects as we look'd upon, by being dreſs'd in *Engliſh* habits; till at laſt, an inconſiderate and unluckly member of our company, who found himſelf inclin'd to urinate, turn'd round with far more confidence than wit to do it, juſt againſt the corner of a *Turkiſh* Moſque.

The people with a ſudden hollow flew about us, and began to uſe us ſomewhat roughly, but a mild deportment, and ſubmiſſive carriage, ſav'd all harmleſs but the frighted criminal; he poor man was doom'd to ſuffer; certain inſolent and unreſtrain'd levants, the ſailors of the country, came about him with their knives all drawn, and having along time beaten him about the head, oblig'd him to lie down upon his back, and never waiting for the uſual ceremonies, circumcis'd the ſtruggling and complaining gentleman with butcher-like inciſion.

They ſaid abundance, but to little purpoſe, for we underſtood not then one ſyllable of *Turkiſh*, yet ſuppos'd they were upbraiding the offender, and adviſing him to err no more, leſt he ſhould meet a ſecond ſort of circumciſion, far more fatal than the former; and indeed the ſuffering perſon was beyond expreſſion overjoy'd to find his loſs not half ſo great as he at firſt expected it. Complaints are vain, where remedies are never found; ſo we were glad to march contentedly away reſolving the future to avoid the danger, which our friend had met with.

‖ Shame and regret ſo much confounded him, that he endeavour'd once or twice to drown himſelf, upon receiving a kind, amorous letter from a miſtreſs he had left in *England* and wou'd often ſwear he never wou'd return becauſe of his misfortune; but it ſeems, ſome merry gentleman of his acquaintance writ a letter to the lady, and inform'd her of his reſolution and the accident, which caus'd it; and upon her writing to her lover that ſhe knew the buſineſs and was glad it was no worſe; the poor diſpirited gallant took courage once again, and ventur'd to go back. He married her immediately on his return, and ſince he found her ſatisfy'd, has little reaſon to continue melancholy. I cou'd tell the reader a more pleaſant ſtory of another gentleman, but he's unmarried, and might chance to loſe his miſtreſs by the bargain.

* Hunting is an exerciſe in which the *Turks* take great delight, ſometimes with dogs, and ſometimes without: With dogs but far inferior to our *Engliſh* breed they courſe the Stagg, Fox, Hare, and other ſwift defenſeleſs animals; but when they hunt the Lyon, Leopard, Tyger, Boar, or other forreſt beaſts, they uſe the dogs for

¶ They make water like women. § A ſtory how a gentleman was circumcis'd for piſſing againſt a Turkiſh Moſque. ‖ A comical humour of the gentleman in relation to his miſtreſs. * What the Turks hunt with dogs.

nothing but to rouse the game, and leave it to their management.

† They have both weekly, monthly, and yearly hunting matches, when the gentlemen about the country gather in a great and formidable body, at some noted place of rendezvous, each mounted bravely on some horse that has been train'd to warlike discipline, and arm'd with a large oval target, full of spikes almost yard long, which hangs on their left sides; upon their shoulders, certain quivers full of the beforenam'd gerits, or steel pointed javelins, and in their girdles stick a pair or two of small skrewbarrel'd pistols; besides all these, a crooked backsword arms their thigh: When thus accout'red, they obey the summons of the captain's trumpets, one distinguish'd by that title being always over them.

¶ The common form wherein they ride is that of an extended Crescent, or Half-moon, whereby encompassing the corner of a wood, they send in dogs to rouse the beasts about it, which the cautious currs no sooner have perform'd, but they came barking back, and save themselves from danger by retiring underneath the horses heels: If 'tis a Lyon or a Tyger they disturb, those often have the courage to run roaring forward and attack the party.

When the beast is seen approaching, every man prepares his target for his own defence, unknowing where he aims his vengeance; while the furious salvage makes directly at some singled horseman, who opposing his sharp-pointed shield, the leaping beast is wounded deeply, and, while redoubling disappointed efforts, clos'd upon by the surrounding party, who discharge a shower of javelins, at his body, till he dies and falls amidst a thousand wounds.

§§ But, if, as sometimes has been known, the man at whom the Lyon leaps, is ignorant at his defence, and let him seize his back or shoulder with a dreadful paw, the company no more prefer their sport to their companions safety, but ride in upon the beast, and shoot him dead with pistol bullets.

‖‖ The boar they often hunt on foot, with spears of steel, and having rows'd his bristled anger, wait his coming, with a cautious eye, and leaping from his tusks as he runs swiftly by them, take him on the turn, with strange agility, and strike him through the heart with their abovenam'd Boar spears.

¶ Wild Cats, or Cats of mountains there, afford an excellent diversion; they frequent the woods, and leap about from tree to tree, insomuch that all, who hunt them, are obliged to wear a sort of headpiece; for 'tis very common to behold 'em jump upon the shoulders of their hunters, and endeavour so to wound them, till they are prevented by the dart or pistol-shot of some behind them.

§ Coffee-houses are frequented by all sorts of people, for 'tis there they meet to talk of news, divert themselves with smoaking, telling stories, or hearing novels read; yet are these Coffee-houses different from ours, in that they only are a sort of stalls, like Taylors shop-boards, open to the street, and capable of holding twelve or fourteen men, who meeting there sit cross'd leg'd for an hour or two, to pass away the time, which lies upon their hands, with several different kinds of innocent diversion.

‖ Opium has in former times, been taken as a cordial by the generality of men among the *Turks*, and certainly that custom ow'd its introduction to the prohibition of the use of wine; yet, now, 'tis much disus'd, and mostly practis'd by the lawyers, scribes and such, whose heads are ever busied in affairs of great and high importance; these by constant use, become enabled to digest a quantity, of force sufficient to destroy three other men. Its chief effect is for a while to elevate

† How they hunt wild beasts in Turkey. ¶ The form they ride in. §§ When they shoot wild beasts with pistols. ‖‖ How they hunt the boar. ¶ How wild cats are hunted. § The manner of a Turkish coffeehouse. ‖ Opium, how and by whom taken among the Turks.

elevate the ſenſes to a wond'rous pitch of mirth and gayety; but in few hours, they muſt renew the means, or their agreeable and brisk deportment, will be ſoon transform'd to a ſurprizing dullneſs, and ungueſs'd ſtupidity.

* There is an admirable cuſtom, firſt no doubt deſign'd as an encouragement to induſtry, by ſo perſwaſive an example, that the Sultan's muſt profeſs ſome certain trade, or calling, ſo to be the better able, ſhou'd their fate require it, to get their livings by their own hand-labour. Thus, ſome are taught the art of turning cups and balls *Lignum Vitæ*; others learn to dreſs up turbants; ſome make bows, and ſome embroider; every one in ſhort, who has the ſmalleſt proſpect of ſucceſſion to the throne of *Turkey*, being taught ſome uſeful and ingenious art, to honour and promote induſtrious applications.

I have as fully treated of their ways of living in this chapter, as is needful or diverting to the reader, who may ſee thereby, that tho' they boaſt no ſunſhine of illuſtrious learning, nor the more polite and ceremonious cuſtoms of the chriſtian world, they are not altogether void of form and order, in their publick or their private wheels of government: Proceed we now to trace them to their graves, and ſee their officers of mourning and reſpect for ſuch as having run the courſe of nature, drop aſleep and make their exits.

* An excellent Cuſtom to encourage Induſtry.

CHAP XVI.

Of the Turkiſh *Funerals.*

¶ TO what a ſtrange degree will ſuperſtition lead aſtray the minds of mortals! and how wonderfully blinded in a cloud of ignorance, and obſtinacy, muſt our ſenſes lie, when even the brighteſt ray of truth itſelf wants force to diſſipate our errors?

Yet ſuch a darkneſs ſways the judgment of the *Turkiſh* nation, nor can even the plaineſt demonſtrations of their moſt ridiculous, ſelf-contradictory, and erroneous principles, convince them of their folly; they are hardned in their reſolutions to perſiſt unthinkingly, in what they have ſo long maintain'd; and the encreaſing weight of dangerous pride has ſhut the door againſt their reaſon.

§ The follies of our lives forſake us ſeldom, where we ſee them not, and the unhappy *Turks*, believing all their ſuperſtitious notions ſacred truth, die as they live, and have as ſtrange and unaccountable opinions of a future ſtate between their death, and gaining paradiſe, as of the pleaſures, which they dream, will there preſent themſelves: 'Tis pity that a people ſo prodigiouſly ſucceſsful and ſo full of power, ſhou'd be hoodwink'd frem the knowledge of a more refin'd and Hevenly doctrine; how true is that expreſſion of the *Greek Theognis*:

True Wiſdom knows a more exhalted Bliſs,
Than Boundleſs Pow'r or mighty Empire is.

For

¶ Moral Reflections on the Conſequences of Superſtition. § The Turks unhappy in a grounded Obſtinacy.

For want of that the *Turks* miſtake the road to truth, and wander both in life and death, alike eſtrang'd from reaſon or the ſmalleſt ſhare of ſolid judgment.

¶ When any of this people, weak and aged by the courſe of nature, or perhaps invaded by the raging pains of a diſtemper'd body, are ſuppos'd by their acquaintance or relations any ways in danger of approaching death, they flock in numbers to the ſick mans chamber, and endeavour to perſwade him that he ought contendly to meet his fate, and chearfully reſign his ſoul to him, who gave it; making him repeated proteſtations of their great affection, and aſſurances that they had rather die to keep him company, than live to loſe his valued converſation: They inceſſantly in doleful ſtrains, a kind of melancholy ſongs, whereby they think they charm the evil angel, who attends to kill him; the ſubject of theſe ſongs is the profeſſion of their love, not much unlike, but far leſs tuneful than the 17th ode, of the ſecond book of *Horace*, where thus addreſſes his expreſſion to indiſpos'd *Mæcenas*.

Cur me querelis exanimas tuis?
Nec diis amicum eſt, nec mihi, te prius
Obire Mæcenas, *mearum*
Grande decus columenque rerum.
Ah, te meæ ſi partem animæ rapit
Maturior vis, quid moror altera?

Oh! why, *Mæcenas*, ſhou'd you thus unkind,
With your complaining Murmers rack my Mind?
Believe me, 'tis not kind to Heav'n nor me,
That you ſhou'd firſt to Death a Victim be,
You, the great Ornament of all my Fate,
And generous Prop of my depending State;
Ah! if too ſwift a Call this mournful Day,
Muſt ſnatch my Soul's dear better half away,
Why ſhou'd the other part, imperfect, longer ſtay?

* But when the fleeting breach of the departed mortal has forſook this body, and they find no further room for hope, they tear their cloaths, and for a while abandon o'er their reaſon to the force of paſſion, weeping with a long immoderate ſorrow, till at laſt, thoſe kinſmen fartheſt from his blood, begin to dry their eyes, and ſtrive to comfort him, whoſe nearneſs of alliance to the perſon of the deceas'd, requires him to appear chief mourner at his obſequies, they firſt condole his loſs and then proceed to ſuch advice as the ſo late nam'd *Horace* gives his brother poet on the death of *Quinctilius*.

Multis ille bonis flebilis occidit:
Nulli flebilior, quam tibi, Virgili,
Tu fruſtra Pius, heu, *non ita creditum,*
Poſcis Quinctilium *Deos.*

He's Dead, and when he loſt his precious Breath,
A Thouſand pious People Mourn'd his Death,

Yet

¶ The Ceremonies us'd by the Turks in Sickmens Chambers.

* Their Ceremonies immediately on a Friends Death.

Yet none, *O Virgil*, does like you compl in,
And ev'n your ſelf, alas! lament in vain;
For not the utmoſt Pity you can ſhow,
Will bring his ſummon'd Ghoſt, from the dark Shades below.

The melancholy mourner muſt a while reſiſt their ſtrongeſt arguments, but by degrees is brought to own with them,

Durum, ſed levius fit patientia,
Quicquid corrigere eſt nefas.

'Tis hard, but Patience makes that Burthen light,
'Gainſt which 'tis vain to ſtrive, and ſin to fight.

So that when their tears are dried away, and they have time for ceremony, they proceed to do their other duties in the following manner.

The men by men, and women by the help of their own ſex, are, in the midſt of ſome large room, ¶ laid out as here in *England*, on a carpet, mat, or ſomething meaner, anſwerable to their quality. A crowd of friends ſwarm round the body, which is naked on the ground, and having turn'd it nine times round and round, with prayers, and invocations for the mercy of Almighty God, they lather it with ſoap and water, ſhaving it from head to foot with ſharp-edg'd razors.

After this they waſh it clean with milk and water ſomewhat warm; then tie their beads or other little toys about his limbs, which is a faſhionable method of expreſſing their affection: § But the ſtrangeſt cuſtom I have ever found among the practice of any nation, is a method they have got to wound their boſoms, with a pin, or bodkin, and receive as much of their own blood upon their fingers end, as will enable them to write diſtinctly in a crimſon character, their names and ages, on the breaſt of the deceas'd.

‖ Then they fold up the body in a linnen ſheet, which twiſts about a dozen times the compaſs of the corps, but is left open at the top and bottom for a pleaſant ſort of reaſon, which I ſhall hereafter mention.

When they bear 'em to the grave, 'tis commonly about the cloſe of day, and with a numerous train of the acquaintance and relations of the late deceas'd; but for the reader's further ſatisfaction, I will ſet down all the order, which the *Turks* obſerve at the moſt celebrated Funerals of men of high and noted quality.

* Firſt march a train of grave *Derveeſhees*, or the Prieſts of whom I ſpoke in a foregoing chapter, theſe bear a certain number of large flaming torches, and with melancholy looks, and careful, ſlow, and heavy ſteps, fortell the people what is coming after them.

Next follow other Prieſts, who by their wringing hands, and ſhaken heads, and other ſuch expreſſive ſigns of ſorrow, ſeem as much concern'd as if the parts they only act were true and real.

Then come ſeveral men, who bearing along large enſigns trailing far upon the ground behind 'em; after them four, ſix, or ten led horſes, at an equal diſtance, led by grooms on foot, come ſlowly forward, cover'd to the heels with fine † white cloth, (for that's the *Turkiſh* mourning) treading with a grave and heavy ſtep, as if they knew the cauſe of their appearance.

¶ Their way of laying out dead Bodies. § A very ſtrange expreſſion of reſpect. ‖ How they fold the Body. * Their forms of marching to a Funeral. † The Turks all mourn in White.

¶ Now comes the body, carried on a bie by four tall men, half cover'd over with the mourning cloath, which falls about 'em from the bier and hangs upon the ground, the corps is born head foremoſt through the city, wrap'd in linnen, with his face uncover'd, and a turbant at his crown, whole ſhape or magnitude denotes his quality; they never bury them in coffins, ſo they lie all open to the publick view, beſtrew'd with every flower, which may happen then to flouriſh.

Behind the corps immediately appear two venerable prieſts, with turbants of a large and ſtately ſize, who, all the way they go, with elevated eyes, and arms extended, ſometimes ſtriking furiouſly againſt their breaſts, call vehemently on the name of God, pronouncing it a thouſand times, with awful ſound, and melancholy accent.

§ In the rear of the proceſſion walk his friends, in graceful order two by two, with handkerchiefs, to wipe away the tears they ſhed for grief or faſhion. Women go not to the Funerals of men, nor men to thoſe of women, unleſs it be a number for their ſafety, and perfo'mance of the ceremonies requiſite in Funerals.

‖ Church-yards among the *Turks* are alwa's plac'd without the town, or in ſome wild and vacant place within it; as for ground they never mind to chuſe it level, hills and dales are all alike, and for the ſpace of ſometimes full three miles about, you ſee a ſort of grove or wood (if the expreſſion be allow'd) of lofty ſtones, for at the head and foot of every grave, is plac'd a marble, of the ſhape and bigneſs of a common man: The only way they have to ſignalize the memory of noblemen, I mean great officers among them, is to carve the tops of both the ſtones they faſten at his grave, to repreſent a turbant of a ſize or form, which ſpeaks his quality; they ſtrow the ground with odiriferous flowers, and often plant ſuch little trees and herbs as are for ever green and flouriſhing. Three times a week the women meet in all their *Cæmitery*'s, to condo'e the loſs of dead relations, with continued howlings for about two hours, * leaving when they go away, on every grave, meat, drink, and money, as a charitable offering to the numerous poor, who afterwards come in, and taking whats there left, do gratefully repeat a certain number of petitions for the ſoul of the deceas d, proportionable to the alms beſtow'd upon them

Hither then they bring the corps, and coming to the grave, firſt lay it on the earth and gather round it, every one repeating prayers for his delivery from the puniſhment of purgatory, for they hold (as I have ſaid before) a middle ſtate; this done, they bury him without a further ceremony, and filling up the grave with earth, return again in order as they came.

¶ Now ſays the *Turkiſh* doctrine, they no ſooner leave the body in the ground, but up ſtart two black, horrid Angels, with their hands of ſteel, and heads of fire; theſe immediately rejoin the ſoul and body, and by force oblige the frighted wretch to ſit upright, while they with great ſharp knives of fiery ſubſtance, cut the body wide open, and examine nicely all his heart, to ſee what ſort of life he led while here on earth; if they perceive his good deeds more in number than his evil actions, they with humble congees ſneak away, and in their room, come two bright ſpirits from the realm of bliſs, who laying him gently down to reſt again, and ſitting, one to guard his head, the other to protect his feet, attend him ſo till the great day of univerſal judgment.

§ But if they find (as ten to one they do) that his ill action have ſurpaſs'd his good ones, one black Angel with an hammer of a thouſand weight with fury ſtrikes him on the head, and beats him with

¶ How the body lies upon the bier, and where plac'd. § The cloſe of the proceſſion. ‖ Their church-yard, how' ex.mination in the gr.v. * A charit ble cu'tom of the Turk ſh women. ¶ A very ſtrange notion of an § The puniſhment they fancy ill men undergo.

with eighteen fathoms under ground; by which time being turn'd in paſſage like a Shuttlecock the other fiend receives him at the bottom with another blow as fatal as the former, and thereby ſends him ſwiftly up again, ſo continuing to knock him up and down, 'till *Mahomet* their prince of mercy, ſhall in gracious pity of his human frailties, condeſcend to grant a ſhort reprieve, which being paſs'd, the bloody executioners ſtrait fall to work again, as roughly as before; and this opinion ſo prevails in their imaginations, that they always, in their prayers for friends deceas'd, implore the mercy of Almighty God: to eaſe them from the torture of the two black Angels. And it is for theſe two Fiend's conveniency, that, as I ſaid before, the winding ſheet is left unty'd at top and bottom.

Nine days ſucceſſively the dead man's friends aſſemble at his grave, and pray together for the welfare of his ſoul; that time of mourning over, they erect a monument of little coſt, (but not unleſs he was of a diſtinguiſh'd quality) upon the flats whereof appear, engrav'd in *Turkiſh* Characters, the ſeveral graces and accompliſh'd excellencies, which adorn'd his perſon with peculiar merit while he liv'd and flouriſh'd.

‖ Some are buried in their gardens, and have tombs built over them, adorn'd with Jeſſamines, and all the odoriferous plants, which blooming ſpring perfumes the world with, whoſe delightful ſhades embracing with a ſort of melancholy cloſeneſs, the half cover'd pillars of *Thebaick* marble, afford a pleaſing and ſurprizing proſpect, through a graſed opening in the outward wall; form'd purpoſely to let all paſſengers behold the monument.

* The Sultans, who have built large Moſques in *Conſtantinople*, and, who ſhall be ſpoken of in the Chapter relating to that city, have their rich and ſtately *Mauſolæums* near the temples, where aſſemble daily numbers of poor Pilgrims who receive a certain alms to pray for the departed ſoul, of him, whoſe liberality they then are bleſt with; many lamps are conſtantly kept burning, and a ſet of prieſts maintain'd on purpoſe to inſpect the duties of the place, which are both numerous and ſuperſtitious even beyond imagination.

† 'Tis ſeldom known that any other epitaph is plac'd upon a tomb, than juſt a plain account of the condition, name, age, ſex, and time of burial, of the perſon there interr'd, yet 'tis of late become a cuſtom with the richeſt and moſt of the nobleſt of their people here and there, to order certain ſhort and witty verſes, to be made upon the vertues of the dead, and either carv'd or writ in golden letters on the marble monument, I will tranſcribe and print in *Engliſh* one or two of different kinds; that you may better gueſs their manner of compoſing them. Here follows one, upon the death of *Iſhmael Beſhaw*, the governor of *Conſtantinople*, who was kill'd in battle, at the great defeat the *Turks* receiv'd in paſſing o'er the river *Raab* in *Hungary*, to fight the *German* and *Hungarian* forces, under the command of general *Montecuculi* on the 27th of *July*, *Anno Domini*, 1664.

¶ Here, by his two good Angels guarded, lies,
Iſhmael Beſhaw, in War the *German*'s Prize.
They kill'd him baſely, e'er the Stream he paſs'd,
He won but loſt again, becauſe he won too faſt:
O Infidels beware, he, who perplext
Your Souls while in this World will damn 'em in the next.

Another

‖ A pleaſant kind of burial. * The Maulolæums of the Turkiſh emperors. † Epitaphs of a modern uſe among the Turks. ¶ An Epitaph upon a Turkiſh general, kill'd in battle by the Germans

Another follows of a merry strain, upon a certain orange merchant, who died in his first wives arms, upon his wedding night; in which they seem to shew a love of puns, by jesting on his profession.

§ Alas, Alas! here free from Cares and Strife,
Lies one embrac'd to death by his first Wife;
Had'st thou been sow'r, as *Persian* Lemons are,
Thou had'st not met a Fate so sharp, so rare;
But as thou wa'st an Orange, thou art dead,
For Women love such Sweatness, e'en in Bed:
And she, who by thee chanc'd that Night to lie,
Tasted thee, found thee sweet, and quickly suck'd thee dry.

I cou'd insert some others, which I now have by me, but the two above-written will suffice to shew their genius, and the *Turkish* taste of wit in Epitaphs.

§ An Epitaph on a Man, who died in his Wives Arms, on his Wedding Night.

CHAP XVII.

Of the Publick and Private Buildings of Turkey.

AMONGST the various and innumerable follies which possess the *Turks*, they boast one prudence and maintain it with an argument, that is, ¶ 'Tis indiscreet and next to madness, to employ their thoughts and constant labours in the raising lofty and stupendious palaces, whose solid forms may probably out live the very memory of their forgotten founders. Why shou'd we, cry the *Turks*, bestow our cares and riches on the vain contrivance of magnificent and stately structures, when we neither know if we shall live to morrow, nor are sure to leave our sumptrous habitations to an heir's possession of our race, or our religion; *Horace* wisely in his second book and eighteenth ode wisely reproves this folly.

Tu secanda marmora
Locas sub ipsum funus: & sepulchri
Immemor, struis domos.

In hewing Marble all thy Hours
Unthinking Wretch, roll on,
When the swift Call of Death's keen Pow'rs,
Shall snatch thee hence anon.
In buildling Palaces of State,
You waste your measur'd Breath,

Vainly

¶ The reason why the Turks neglect great Buildings.

Vainly affecting to look Great,
Unmindful of your Death.

¶ Nor are there now remaining many of thoſe vaſt and unexampled buildings of antiquity, whoſe ſtately ſpires and venerable piles in former times, were wont to crown the face of *Greece* with an amazing majeſty; almoſt all thoſe ancient marks of pride and grandeur are entirely ruin'd, and effac'd from even the niceſt ken of curious obſervation, and if any yet remain, they are ſo mouldred and deform'd by penetrating time and ages injuries, that they will harly ſerve to any other end, than the preſenting a *memento* to the frailties of mortality, and telling lookers on with a prevailing ſilence, and the horrid marks of an experienc'd deſolation, what *Auſonius* ſays, when he declares that

Mors etiam ſaxis, nominibuſque venit.

How wide alas! does Death's Dominion fly,
When ev'n our Names themſelves, and Stones muſt die!

§ The *Turks*, however negligent in the magnificent and laſting ſtructure of their houſes, ſpare no pains, no art, nor money in their publick buildings; ſuch as Moſques, or Churches, Bagnio's, Hans, and Hoſpitals, which with their common dwelling houſes, form the ſubject of this chapter, and ſhall at large be treated of in their reſpective places.

‖ And firſt their Moſques, as dedicated to the ſervice of the Great Almighty, tho' in an erroneous and miſtaken way of worſhip, claim our obſervation. They are ever ſituated on ſome elevated hill, or riſing ſpot of ground, thereby appearing more majeſtically great, and tow'ring; the common ones are ſeldom found ſo ſtately as our country churches.

But the royal Moſques, or ſuch as have from age to age been founded by the mighty *Turkiſh* emperors, deſerve a more particular and full deſcription, which take as follows; firſt obſerving that the *Turks*, * unskill'd in ancient orders of *Ionick*, *Doriek*, or *Corinthian* buildings, practice methods independant on the cuſtoms of our *European* architecture, and proceeds by meaſures altogether new, and owing to the product of their own invention.

† They are built entirely of a ſpotleſs white and ſhining marble, round in form, and riſing to a large and ſtately Cupola, ſupported nobly by a double, ſometimes treble row of pillars of a different order each from other, yet without a name whereby I can expreſs them in the *Britiſh* language; their capitals and baſes are not ſeldom form'd of braſs, and frequently the columns ring'd about with a continued piece of twining carv'd-work of that very marble, which compoſes the pillar; ſometimes other workmanſhip adorns them, not unlike that rais'd work, which *Italian* architects diſtinguiſh by the dame *Baſſo relievo*; very often they are left quite plain, but admirably poliſh'd by an art which gives them laſting luſtre.

The capitals of theſe high pillars ſupport not only the above-nam'd Dome or Cupola, but a broad marble gallery, which running round the whole circumference, at ſeveral doors admits an ent'rance from four, ſix, or eight tall § turrets, which ſurround the outſide of the Moſque, and are erected of an equal magnitude from top to bottom, riſing from the ground, and reaching half as

¶ The ancient Buildings of Greece, quite ruin'd, and forgotten through ſlight. ‖ The ſituation of their Moſques. † The Deſcription of a Royal Turkiſh Moſque. § The Publick Buildings more magnificent. * The Turks unskill'd in the ancient Orders of Architecture. § A ſort of Turret, not unlike the Monument in London.

high again as to the center of the Cupola; at equal diſtance from each other, every turret is adorn'd with two, three, ſometimes four tarraſſes, exactly like the gallery upon the monument on Fiſh ſtreet-hill, in *London*, whence Prieſts appointed for that duty, call the people to aſſemble in the Moſques at their divided hours of prayer.

¶ The Cupola's, which often are ſurrounded with an hundred others, ſmall and cloſe together like a bunch of grapes, are with theſe ſmall ones, richly gilded, as are frequently the ſpires of the above-nam'd turrets, ſo that the ſun-beams reflected glorioufly from their all dazling luſtre, ſtrike the eyes of gazing ſtrangers with the ſort of new, ſurprizing pleaſure.

§ Round the bottom of the outward building are erected many ciſterns, curiouſly contriv'd with brazen cocks, affording water for the ceremonious waſhings of the zealous *Turks*, who hold it an unpardonable crime, to enter any Moſque before their bodies are prepar'd by waſhings, as directed by the precepts of their prophet *Mahomet*.

A ſtately portico admits them to theſe Moſques, of wonderful contrivance, and and extenſive magnitude; here all who enter, leave their ſlippers, and advance bare-footed upon mats or carpets, which are ſpread at large, and cover neatly all the floor, which with the ſides, ‖ is flag'd with admirable ſquares of poliſh'd marble join'd ſo cloſely, that in many places 'tis a difficult attempt to undertake a quick diſcovery of any joynt.

* All images, as I have ſaid before, are ſo abhorr'd by the *Mahometans*, that they eſteem it an idolatrous offence to have 'em in their houſes, ſo that conſequently they are never found in Moſques, or places conſecrated to the practice of religion; yet the' images are diſallowed, the compaſs of the inner wall of their Muſques is full of Niches, ſuch as in the *European* piles, contain fine ſtatues, but are here appointed to another uſe; for being large and deep beyond the chriſtian form; they fill the ſurface of thoſe ſpacious hollows, with the oft-repeated names of *God* and *Mahomet*, in broad and ſhining golden characters.

From the great gallery, which I juſt now inform'd you was ſupported by the capitals of thoſe vaſt rows of pillars which ſecure the building, certain broad and ſtately arches ſloping downwards through the body of the church, between the columns and the bottom of the Cupola, ſurprize a ſtranger with a diſtant proſpect of the ſides of the Moſque and all within it, terminating nobly in the late-nam'd Niches, rendred ſtately by the golden names of *God* and *Mahomet*.

Within the Temples ever burn prodigious numbers of glaſs lamps, which hang about ten foot above the ground, illuminating day and night the body of the church with a ſurprizing brightneſs, and requiring ſuch an annual charge for the ſupply of the oyl and cotton, that revenues are appropriated to that ſingle uſe; and ſuch amazing numbers ſtill continue burning in their royal Moſques, that I dare hardly hope belief when I inform my reader that in the Moſque call'd *Sancta Sophia*, at *Conſtantinople*, no fewer lamps are always lighted than thirty thouſand, and ſome outward odd ones.

† To every Moſque belongs a Bagnio, which is much frequented by the *Turkiſh* people, is eſteem'd a building of no ſmall importance; theſe are often, though not always, built of marble, ſquare and ſpacious, all divided into many and convenient chambers, ſweating rooms and cooling baths, which each makes uſe as he finds himſelf inclin'd; in every one of theſe diviſions different cocks of braſs admit what quantity of water hot or cold they think convenient; and ſince, as I have ſaid before, the men and women knowing conſtantly the hours of eithers bathing, never offer at entrance, there is

¶ A glorious Appearance. § Religious Waſhing Places. ‖ The fineneſs of the Marble Sides and Floors. * Images eſteem'd Idolatrous. † A Deſcription of the Turkiſh Bagnios.

no precaution taken to prevent an inſolence the laws of *Turkey* puniſh ſo ſeverely All the doors are therefore careleſly left open, and the modeſteſt of all their women, wives or virgins, bathe ſecurely in unguarded nakedneſs, as never apprehending they are liable to any kind of danger.

§§ Yet what withholds the bold preſumption of a curious ignorance? 'tis not many years ago ſince an aſſembled company of naked ladies, were unexpectedly ſurpriz'd by an adventurous Tarpawlin, cook on board an *Engliſh* merchant ſhip, then lying in the harbour: He was rambling up and down about the city, when to a *Turkiſh* Bagnio, built of marble, round and not extreamly large, he took it for a cockpitt, and perceiving no body denied him entrance, was reſolved to ſee a little ſport; ſo in he went, but had not paſs'd two outward rooms before he made a full diſcovery of his miſtake, and ſomething elſe which the poor frighted ladies ſhreiked at; but the attendants of the Bagnio being naked in performance of their office, and the ſtarting *Britain* nimble heeled, and quick to apprehend his danger, he eſcap'd and ran directly to his fellows whom he left upon the waterſide, and got on board without ſuſpicion, ſo that he can truely boaſt he was eye-witneſs of a curioſity unknown perhaps till then, to the moſt eſteem'd and favourite breaſt of any chriſtian.

¶ Next come their *Hans* a ſort of ſquare ſtone buildings, for the entertainment and reception of promiſcuous travellers, ſome of theſe have lodgings and conveniencies of diet, to deliver gratis to whoſoever asks it, which has been the gift of ſome deceas'd rich Officer, as are indeed moſt buildings of this kind over all *Turkey*.

Others only give them room for carriages and cattle, which are rang'd in rows along the middle of the *Han*, whoſe ſides are all divided into large partitions, each whereof contains a chimney where the company who took it up, may dreſs their meat, and ſleep on mats if wearineſs inclines them, for nothing elſe can poſſibly occaſion even the leaſt repoſe, in ſuch a wretched place, with ſuch companions as are generally met withal, and in the midſt of ſuch confus'd and ſtrange variety of endleſs noiſes.

‖ *Infirmaries* or *Hoſpitals* are commonly ſtone buildings of a large quadrangular deſign, not much unlike our own but inconſiderately expoſing all to publick view and dangerous converſation.

§ Now let us look upon their common houſes, and we ſhall perceive them poor and mean, ill-contriv'd, and never higher than one ſingle ſtory, they are generally built (I mean the frames) of green unſeaſon'd Timber, cas'd with mud and unbak'd bricks half harden'd in the Sun, which is the cauſe that, yielding to the weather, they can ſeldom ſtand above ten years, without expenſive trouble in a general repair; and another inconvenience which attends their way of building is, that by the ſudden moiſtures, and as ſudden heats theſe bricks are ſubject to, a ſort of black and deadly Scorpions breed ſo frequently in all their walls, that I have had them often fall upon my cloaths as I have walked about their fineſt houſes.

The meaneſt of their buildings riſe a little in the roof, and form a low and arched like ridge, defended from the rain by ſlates or tiles, of odd contrivance, and have a ſort of gallery or balcony built quite round them: * The better ſort, are ſomtimes rais'd to moderate heigth by an unpoliſh'd kind of ſtone of greyiſh colour: they open from the ſtreet with low and ill-made wooden doors, to ſpecious courts or yards, which lead them to an ill-contriv'd and timber ſtair-caſe, that admits them to an hall where wait attendants

§§ A merry Story of an Engliſh Cook, who caught ſome Turkiſh Ladies naked in a Bagnio. ¶ A Deſcription of the Turkiſh Hans. ‖ Inconveniencies of Turkiſh Hoſpitals. § Deſcription of their common Dwelling Houſes. * Deſcription of their fineſt Houſes. + Pleaſant Rooms.

attendants at a door, which opens into the more rich and private chambers.

Round the above-named court-yard are the several Offices as stables, kitchin, cellar, buttery, and the other necessary places in a great man's family.

The best apartments, tho' not stately, are beyond imagination pleasant and agreeable, for some are floored with oak, all cover'd over with fine mats or carpets, painted on the side and ceiling with an hundred various colours, richly intermix'd with gold and silver, and adorned with little wands of Deal cut long and in a semicircular form, the flats whereof are glew'd on cross ways to the colour'd roof, and form a sort of square confusion, or agreeable irregularity; one half of all these rooms is rais'd about a foot above the other, called the *Saffrai*, which I have before occasionally mention'd; and is generally that side of any room which looking out upon the gardens, adds a double beauty to the place it self, which is alone sufficiently agreeable, by being cover'd with the richest carpets, and surrounded on the sides with fine embroider'd velvet cusheons, upon which they sit or lean by day, to eat drink, talk, or entertain their family; and where at night their beds are made, not soft with down, but stuffed with camel's hair, sheep's wool, or cotton.

Other rooms are pav'd with fine and curious colour'd marble, having fountains of a round, triangular, square, oval, or what other form their fancy leads them to make choice of, in the midst of the apartment; and several others trickling gently from the hollow wall and falling with ‖ a sort of melancholy murmuring, upon thin shells of brass, contriv'd on purpose to resound the notes of the complaining waters, and compleat thereby the dulcid entertainment, of a charming, natural, and yet uncommon harmony.

The *Turks* delight extremely in a country life, retiring often to some rural seat, to please themselves in solitude, for which end, they have very large and costly gardens to their city houses, where tho' 'tis allow'd, they neither know nor covet christian arts of planting flowers, and marking out their ground in orderly divisions; they yet contrive so charmingly to imitate soft natures sweetness in their wilderness, groves, and shady bowers that, underneath the covert of the meeting boughs, and undistinguish'd avenues they seem possess'd of that *Elyzian* happiness, ** described as follows by *Tibullus*.

Sed me quod facilis tenero sum semper amori,
Ipsa Venus campos ducet Elysios.
Hic Choreæ, cantusque vigent: Passimque vagantes
Dulce sonant tenui gutture carmen aves.
Fert cæsiam non culta seges, totosque per agros
Floret odoratis terra benigna rosis.
Ad juvenum series teneris immista puellis
Ludit: & assidue prelia miscet amor.

Since gentle Love with ease my Heart invades,
Venus shall guide me to *Elizian Shades*;
There Songs and Dances swell full Tides of Joy,
And Birds from Tree to Tree their Wings employ,
Stretching for dulcid Strains their tuneful Throats,
And chanting Harmony in warbling Notes. Uncul-

‖ A melancholy, but delightly Amusement. ** The Turkish Gardens form a sort of natural Paradise.

Uncultivated Shrubs yield *Caſſia* there,
And all the kindly Soil does fragrant Roſes bear.
There lovely Nymphs with amorous Shepherds toy,
Mix'd by kind Love in Skirmiſhes of Joy.

It may not be improper under the head of *Turkiſh* building, to introduce a word or two concerning their skill in the art of fortification, which far inferior to the chriſtian practice, you may take as follows.

¶ They have no opinion of the lofty baſtions, horn works, ravelins, counterſcarps, tenailles or out-works of the chriſtians; but level all their modern works within a little of the ditches, which ſurround them, which tho' leſs chargeable, they hold as efficacious to oppoſe approaches as the other method: But their chief ſecurity, and whole dependance, is in undermining all their works, which they do ſo dexterouſly, that by ſinking one below another, they can blow up bull-warks after they are taken, three ſeveral times, ſo often ruining the efforts of their enemies.

§ The *Turks* of any nation are the beſt in the defence of towns beſieged, for prieſts or politicks, have craftily infus'd a notion in their minds, that he, who being garriſon'd in any fort belonging to the Sultan, lives to ſee the Infidels poſſeſs it, ſhall not only loſe his Prophet's favour, but for ever be excluded from the future bleſſings of expected Paradiſe.

‖ I ſhould add a little of the *Turkiſh* priſons, which the reader may perhaps, expect of ſtrength and number, in proportion to their cruelty *is*, the contrary, the only reaſon why there are in *Turkey* very few, and thoſe weak priſons; for the juſtice or injuſtice of the ſentence, which condems a criminal of any kind, is ſpeedily inflicted, that there frequently are known but fourteen hours between the crime and execution; ſo that any place will hold the guilty, ſince, for reaſons mention'd in the part foregoing, an eſcape from juſtice is eſteem'd impracticable.

¶ The Turkiſh Art of Fortification. § The Turks the beſt Defenders of a Town, and why. ‖ The Turkiſh Priſons, few and weak, and why.

CHAP XVIII.

Of the City of Conſtantinople.

THIS great and famous town, the ſubject of this chapter, and an ancient ſeat of grandeur and authority was built about the time wherein the *Perſian* empire flouriſh'd o'er the weſtern world, her founder's name was *Byza*, whence ſhe took her firſt denomination of *Byzantium*, and continued an obſcure and inconſiderable city till the reign of *Pauſonius* king of *Sparta.*

¶ To him it fell the prize of war, he won it by aſſault, and gloriouſly rebuilt and ſtrengthned it; inſomuch that long enjoying peaceful plenty, ſhe continued miſtreſs of a fixed ſecurity, and after three

‖ The Antiquity of Conſtantinople. ¶ When conquer'd by the Romans.

years vigorous defence, became a dear and bloody victim, to the conquering army of *Severus* an ambitious *Roman* emperor.

* She changed her masters, but continued notwithstanding, in the same condition as to power or character, till the choice of that illustrious christian emperor, *Constantine the Great*, distinguished her by bright and shining honours from all other cities, stripping *Rome* of all her glories to adorn this happy favourite of his fancy; and in short removing from the western world the mighty seat of universal empire, to dignifie this new elected eastern city with that envied title, and conferring on his rich and stately residence, the celebrated name of *Constantinople*, thereby expressing that he placed her welfare, in an equal balance with his own prosperity, and had elected that one place of the world, to the proud and splendid scene of his amazing grandeur.

To draw inhabitants from *Rome* to this new city, he decreed that freemen and citizens and freemen of the one, should all of course, be free of t'other, robbing *Italy* of many monuments of conquest and antiquity, and transplanting endless numbers to *Constantinople*, which continued from the year of Christ, 331, to 1453, in all the glories of unrival'd plenty, and extended power; under a successive race of formidable monarchs, who possess'd a large and uncontrouled dominion over distant territories, and enroll'd the glories of their great metropolis, in the politest, nay the foremost leaf of Fame's great register. But how uncertain and delusive are the honours of mortality! And all the shining trains of pegeantry, which join to flatter us with promis'd fortune! What condition of our frail humanity is parmanent or solid? Or as *Juvenal* has it in his tenth satyr.

——— ——— ——— *Quæ præclara & prostera tanti,*
Ut rebus lætis par sit mensura malorum?

Where can be found that uncomplaining State,
Or where the master of so blest a Fate
That they can freely and sincerely say,
Ours is a griefless Joy, and Bliss without delay.

¶ Ambition and the wild distractions of intestine discords, shook at last to worse than nothing that divided empire, and involv'd her children in a bloody ruin, by the conquering arms of *Turkish* enemies, who in the year above-nam'd, won by storm that miserable city, which with different fortunes has born different names; and reign'd by turns the fam'd metropolis and favour'd residence of the ancient *Roman*, *Grecian*, and the present *Turkish* emperors, who now have chang'd her name from *Constantinople*, to § *Stambole*, the *Etymology* of which *Arabian* word is by the *Turks* interpreted, *Fair Peace and Plenty*.

‖ Learn O mortals by the fate of empires, not to swell imprudent thoughts with sails of pride for any frail and transitory gifts of fickle fortune, when you plainly see how roughly she insults, and swiftly tyrannizes over boundless monarchies, whose unimagin'd paleness oft to days declining state, so strongly gives the lye to the deceitful gloss of glittering yesterday, Well judg'd the *Greek* who thus defin'd her fickle nature.

Fortune

* How render'd great and glorious. † How long it flourish'd. ¶ When Constantinople was taken by the Turks. § Her present Turkish Name. ‖ Moral Reflections on the Instability of Fortune.

Fo tune makes wretched human things her ſport.
And triumphs from the Hovel to the Court:
Thoſe, whoſe, who but juſt before, ſhe downward hurl'd,
She lifts again to ſhine above the World;
Whilſt he, ſhe late exalted to the Skies,
Is thrown to beds of Clay, and on vile Dunghills lies.

Let us then proceed to view this city in her modern dreſs, * perhaps not leſs illuſtrious tho' more enſlav'd, than when ſhe ſhon the empreſs of the gazing univerſe; her ſituation as I have before obſerv'd, has open'd all the gates of plenty and command to her unbounded ſway and traffick, and the unexampled beauties of the proſpects ſhe affords, are ſuch as render her the ſeat of pleaſure and the paradice of nature.

† The town is built of form triangular, and lies upon a cape of land, which gently riſes with a ſmooth acclivity, to a conſiderable imminence of ground. The eaſtern ſide is water'd *Boſphorus*, or channel, which divides the *Euxine* from the *Helleſpontic Sea*, about ſeven leagues in length, in breadth three quarters of an *Engliſh* mile. A ſpacious Haven of unequal'd depth, ſecurity, and beauty, lies upon its northern line, 'tis bounded by the continent.

¶ The compaſs of the town is ſixteen miles, ſurrounded ſtrongly by a tripple wall, with towers and ditches, the remaining labour of the ancient *Greeks*, whoſe arms and names are yet perceivable, carv'd here and there, upon the ſtones: Five gates of four and twenty open to the land, and nineteen look upon the ſea or haven, into which no ſhip can come, which does not firſt paſs almoſt cloſely by the point of the *Great Turk*'s Seraglio, which compleatly forms one angle of the city; and the buildings riſing gradually on ſeven eaſy hills, each crown'd with a magnificent and ſtately Moſque, whoſe ſpires and domes are richly gilded, and moſt ſtrangely intermix'd with groves of Cypreſs in the gardens of their houſes, form a ſcene ſo lovely and ſurprizingly, that the raviſh'd traveller believes himſelf approaching to a place no leſs agreeable, than was the fam'd *Elyzium* of the ancient poets.

§ But nothing can be poſſibly a greater diſappointment than I found at entrance; all thoſe bright and golden glories, which had tempted at a diſtance loſt their beauties in a nearer view; and I, inſtead of an expected Heaven, was amaz'd to find a Hell of darkneſs; narrow ſtreets, with dirty cauſeways on each broken ſide, and windows hanging over, almoſt meeting in a dark conjunction; low mud cottages, and wide diviſions, all o'ergrown with graſs or buſhes, and unpleaſant proſpects of dead walls and crooked lanes, no glaſs in any of their windows, but inſtead thereof, ‖ old rotten lettices, half ſtuff'd with dirty rags of various colours, and half cover'd over with a ſort of thick, white, paſted paper; every thing in ſhort, but their great buildings, ſuch as Moſques, or Bagnio's, Han's, or palaces of powerful officers, meanly repreſenting to a ſtranger's view, the rougheſt ſide of ſhameful poverty, ſeeming to upbraid the baſe inhabitants with their dejected ſlavery, in all the ſhocking marks of miſerable ſervitnde.

However, many ſtately publick edifices well deſerve a full deſcription, and in order thereunto, omitting purpoſely the great Seraglio, the ſouth weſt wall whereof divides it from the city, becauſe I ſhall diſcourſe apart of that proud palace of the *Turkiſh* tyrants, in the nineteenth chapter. I proceed to ſpeak of all things elſe in proper order.

And

* The Beauties and Conveniences of Conſtantinople. † Her form and ſituation. ¶ The circuit of the Town, and how fortified. § A wonderful Diſappointment. ‖ The ill Condition of the Town of Conſtantinople

And first, among the many royal Mosques, which crown the highest places in *Constantinople*, none comes near the fam'd *Sophia*, standing not far distant from the Sultan's palace, who resorts thereto each Friday in publick state. By the description of this one, the others stateliness may be easily comprehended.

'Twould be a needless labour to repeat the form, since what I mention'd in the foregoing chapter, may sufficiently inform the reader as to that particular: it shall suffice to say, that as no human Imagination can conceive its wonderful magnificence, no mortal pen can describe it. 'Tis in short, a faultless and unequalled edifiice, yet not the work of *Turkish* architects, for it was erected in the reign of the emperor ¶ *Justinian*, and remains the unrival'd queen of temples, notwithstanding more than half her beauteous ornaments have been maliciously defaced by *Turkish* superstition.

§ For all that excellent *Mosaic* work, which so amazingly adorn'd the floor and sides with shining figures of a thousand various forms and colours, is at present either hid by mats and carpets, effac'd by iron instruments, or quite daub'd over with an inch-thick plaster. The stone and brazen statues of the *Grecian* emperors have lost their heads, and are become disguis'd by the repeated efforts of licentious insolence. The deep and admirable cisterns, which were form'd amidst the vaults belonging to the temple, and supplied with water from stupendious *Aquæducts*, now almost ruin'd by the mouldring rust of time, and base effects of sloth and ignorance.

‖ Yet is the venerable pile in spite of accidents adorn'd with such a sacred, lofty, and majestic aspect, that her tow'ring roof, bright gilded dome, and artful Cupola's, her marble pillars and unnumbred ornaments, combine to strike an awful reverence thro' the breasts of strangers, obliging them to own they see in her, a sort of shining glory, which our modern buildings in their richest splendor fail to equalize.

* Amongst the numerous rarities this church affords, there is a large black marble, plated from the basis to the capital with sheets of copper, which at certain hours of every day throughout the year, emits a sort of vap'rous moisture, and is therefore call'd the sweating column; whence this odd effect shou'd probably arise I cannot guess, but 'tis the common notion of both *Turks* and *Græcians*, that it was the pillar whereunto the officers of *Pilate* bound our Saviour when they scourg'd him, and upon this only ground, (perswaded to believe the drops afford some secret blessing, or prevailing vertue;) you may see great numbers of promiscuous people wiping off the moisture with their cloaths or foreheads, some expecting by its sovereign power, to be protected from the least misfortune.

§ Four doors it boasts, of stately height and curious workmanship, the wood whereof the largest is compos'd is said to be a part of *Noah's-Ark*, and therefore, (being purposely left open in some parts, the rest plated over. Multitudes of poor and superstitious people, come, and kneel'd in the hallow'd portico, imprint their kisses on the holy timber, with a sort of mad and zealous transport.

¶ Within the view of the above-nam'd temple, stands the *Hippodrom*, a large round spot of ground like *Lincoln's-Inn-Fields*, surrounded with the best and noblest buildings of the city; about the middle of this spacious circle, stands a very large and stately Obelisk, of rich Thebaick marble; on one pedestal whereof may be discover'd the remains of some antique inscription.

It is impossible hereby to guess at what the meaning is, so twou'd be vain presumption to attempt interpreting the broken sentences.

¶ Not

¶ A description of that glorious Temple. § How much it has been defac'd by Turkish Superstition.
‖ Her further Encomiums * A Sweating Pillar. § Door of Noah's-Ark. ¶ Description of the Hyppodrom.

¶ Not far from this *Thebaick Obelisk*, there is a pillar form'd of braſs, wreath'd upwards in the ſhape of three large Serpents, looking from the top to three diſtinct corners of the city, in the figure of a juſt, proportional triangle; what the meaning of this ancient hieroglyphick was, is now unknown; but this is certain, that the *Turks* have had ſome grounds to look upon it as as an ominousr emain of magick skill; ſince juſt two months before the depoſition of their Sultan *Ibrahim*, one head fell off as if it had been ſaw'd, which being faſtned on again by ſome ingenious artiſt, kept its place as firm as ever; but about a month before that great rebellion ſome years ſince, which ended in the Sultans death, and total ruin of his favourite officers, another head fell off, and was attended by as fatal conſequences as the former.

§ Another *Obelisk* not ſo far from thence, conſiſting of a wondrous number of large ſtones, cemented artfully together, now entirely ruin'd, ſo as ſcarce to repreſent the form it bore, upon its baſis wears an an ancient *Greek* inſcription ſo defac'd by time, that 'tis a needleſs trouble to inſert the broken characters.

‖ The pillar, commonly diſtinguiſhed by the name of *Conſtantine*'s, ſtands tolerably whole, by little more than twelve foot high, excluding capital and baſis.

* Beneath this celebrated *Hypodrom* there is a very deep and vaulted ciſtern, of incredible extent, and formerly ſupplied with water by a ſubterraneous paſſage in ſuch plenty, then when *Conſtantinople*, was inveſted by *Mahomet the Great*, it yielded a ſufficient quantity for all the numerous inhabitants; but whether avarice or other dependance on their ſtrength, has made the *Turks* neglect repairing it I cannot tell, 'tis now quite ruin'd, all the walls being fallen in, and rend'ring the ciſtern conſequently unfit for any future uſe or ſervice.

† This place was called the *Hippodrom* from the *Greek*. which ſignifies a Horſecourſe, and to that ſole uſe it was of old appointed: The *Turks* at preſent call it *Hatmahdan*, which is as much as Ridingplace in *Engliſh*. 'Tis here each friday, that the moſt accompliſh'd horſemen of the *Turkiſh* court and army, meet in parties to encounter one another the hurling the *Geritts*, which I ſo lately ſpoke of: They do it all with ſuch wonderful dexterity, that tho' their darts are blunt, they imitate exactly even the roughest ſhocks of real war; nor in their ſtrange agility of body, come below thoſe youthful heroes, whom the tuneful *Virgil* celebrates as follows, in his fifth *Æneid.*

Poſtquam omnem læti coſeſſum oculoſque ſuorum
Luſtravere in Equis; ſignum clamore paratis
Epytides longe dedit, it ſonuitque flagello.
O'ii diſcurrere pares, atque Agmina ierni
Diductis ſolvere choris, rurſuſque vocati
Convertere vias, infeſtaque tela tulere.
Inde alios ineunt curſus alioſque recurſus
Adverſis ſpatiis, alternoſque orbibus orbes
Impediunt, pugnæque cient ſimulacra ſub armis
Et nunc terga fugæ nudent; Nunc ſpicula vertum
Infenſi, facta tariter nunc pace feruntur.

Soon as with pleaſure they had view'd the Train,
And ſaw the graceful Horſemen crown the Plain;

‖ The Pillar of Snakes. § Another Obelisk of ſeveral Stones. ‖ Conſtantine's Pillar. † A deep and moſt prodigious Ciſtern. * Whence it took took the name of Hippodrom.

Epytides, who diſtant from the reſt,
A lofty Station purpoſely poſſeſt,
Obſerv'd them ready ſwiftly to diſjoin,
Then ſmartly crack'd his whip, and gave th'expected Sign.
At once the Troops by gallant captains led,
Around the plain in ſpacious Circles ſpread,
Then ſummon'd back, in diff'rent lines appear,
Each warlike Hand ador'd with a ſharp pointed Spear;
Now march in adverſe Files the ſtately Train
Now changing Forms, renew their ranks again,
And circling Rings in Rings, curvet along the Plain.
Thus they extend their artful wheelings far,
And wage with friendly arms, a counterfeited War;
Now they by Flight their naked bacs expoſe,
Then turn with lifted Spears, upon purſuing Foes;
Till Peace proclaim'd, they lay their arms aſide,
And mingling Ranks and Files, in graceful Order ride.

§ In the women's apartment, which the *Turks* diſtinguiſh by the name of *Auharat-Baaſar*, ſtands a column of prodigious height, and ſuch a curious workmanſhip, that being full even from the baſis to the capital with hieroglyphick figures repreſenting in a twining manner, by towns, caſtles, ſhips and horſemen battles, and a thouſand other ſtrange devices, all the riſe and progreſs of the *Græcian* empire from its original Succeſſes; the figures are contriv'd of ſuch proportionable magnitude that both the higheſt and loweſt ſeem alike: This pillar, like the *Monument* at *London*, is not ſolid, but within to be aſcended by a ſtrong and winding ſtair-caſe, where the curious enterer finds not any thing that's worth his obſervation, but the names of travellers of every country, cut upon the †ſtones to tell ſucceeding comers, who were there before them; I perceived among them all but three, that I could think were *Engliſh* which were writ as follows upon diffe' rent places.

H. Blunt —— an Engliſhman, and lover of his Country.

William Dennis, in the Year 1560 was here.

George Sandys, December the 28th, 1610.

This laſt is doubtleſs that ingenious gentlemen, who has ſo much oblig'd the world, with his polite and learned obſervation on the eaſtern countries.

But now, methinks I feel in writing it, that weighty grief, which ſeiz'd my ſpirits, when I ſaw the poor remains of ruin'd majeſty; the great and glorious palace of the mighty *Conſtantine*, where honour breath'd as in her native element, and all the vertues, which adorn the mind of man conſpir'd to render good, a court, whoſe greatneſs, and magnificence, could poſſibly admit of no addition; even this rich court with all its ancient ſtate and grandeur, is ſo ſtrangely chang'd amidſt the unexampled miſeries of poor ſubverted *Greece*,

§ The Hiſtorical Pillar. † The Author enters it, and what he found there.

Greece, that thoſe tall roofs, once ſhining brightly in a dreſs of gold, are tumbled with the columns, which ſupported them, and lie confus'd in heaps of rubbiſh, ſcarce deſerving even the name of ruins: ‖ Thoſe bright apartments, which in former times, were wont to ſhine with ornamental balls, and glorious crowds of celebrated beauties, are at preſent made a den, or ſtable, for the ſeveral ſorts of wild and forreſt beaſts, which ſerve the pleaſures of the haughty Sultan.

Here may the proud man read his fate, aad ſee in the example of this fallen empire, (which by the haughty reigns of her inſulting monarchs, grew divided and was conſequently weaken'd more and more, till all her diſcords ended in her downfall.) How admirable are the notions of the great *Tragedian* upon this particular.

Violenta nemo imperia continuit diu:
Moderata durant. Quoque fortuna altius
Evexit ac levavit humanas opes,
Hoc ſe magis ſupprimere felicem decet,
Varioſque caſus tremere, metuentem Deos
Nimium faventes.

No Tyrant's Government can long endure,
A mod'rate Sway is ever moſt ſecure;
The higher Fortune builds a Man's Eſtate,
And ſtill the more ſhe elevates his Fate,
So much the more does it become his Mind.
Humbly to own the Gods, beyond his Merits, kind,
To fear the various Ills poor Mortals know,
And worſhip bounteous Heaven; whence all his Bleſſings flow.

Antiquity I think, can boaſt no more remains, than what I have already nam'd, of all thoſe glorious monuments of art and ſplendor, which in former times adorn'd this city: Modern buildings, as deſcrib'd in the foregoing chapter, are not wanting, but as none deſerves particular remark, I only will inform you, that the *Turks* § compute the number of their Moſques at *Conſtantinople* to exceed ſeven thouſand.

But the reader muſt not here miſtake my meaning, as confin'd to the wall d town alone; for they include the cities following, joining all in one denomination, as we do that of *Weſtminſter* with *London*.

¶ The old *Chryſopolis*, at preſent *Scutary*, a *Bythinian* city, ſtanding oppoſite upon the other ſhore of the abovenam'd *Boſphorus*, contains within her bounds, a great Seraglio of the *Turkiſh* Sultans, and is large and wealthy, not much leſs than three miles round.

* *Pera*, *Galata*, or *Cornu Byzantium anciently*, reaches with conſiderable breadth from the oppoſite ſhore of the Haven, much above an *Engliſh* mile, with ſteep a ſcent, even to the very ſummit of the Hills, which overlook the city; † here is likewiſe a Seraglio of the Sultans, ſerving as a priſon to receive at each triennial view of the Grand Seigniors women, whole ſhoals of barren, ſick, or or antiquated ladies.

All the miniſters of foreign chriſtian Princes have their dwelling houſes in ſome part of *Pera*, ſeldom ſuffor'd to reſide within the walls of *Conſtantinople*; the

‖ The Palace of Conſtantine the Great, now mad: a Stable for while Beaſts. § The Number of their Moſques. ¶ The City Scutary. * The City Pera. † The Uſe of a Seraglio there.

the buildings of this town are ſomewhat larger, and more ſtately than the other, * all the chriſtian factories reſiding there, and favour'd with a ſort of privileg'd immunity among themſelves, poſſeſſing a large place, thence term'd the Frank-ſtreet, or the ſtreet of Frenchmen, for the *Turks* in common talk call every chriſtian by that name, who there, with pleaſure, live promiſcuouſly, enjoying almoſt uncontroul'd, an envied liberty, which very rarely, any *Turk* preſumes to make encroachments on, tho' ſome have often inſolence enough to threaten it.

Some other ſuburbs, ſuch as theſe without the gate of *Adrianople*, where the *Turkiſh* Sultans at at a certain tomb of ſome old prophet, are inveſted with their power, ſpread themſelves about and much enlarge the compaſs of the city, which if taken altogether, does indeed poſſeſs a greater ſpace of ground than in *London*, but by reaſon of the gardens join'd to every houſe, and many vacant places of the town, can notwithſtanding boaſt ſcarce half her number of inhabitants.

¶ The houſes, or the greateſt part of *Conſtanntinople*, are the Sultan's property, who lets's them out at different rents, according to their value, and appoints collectors to receive the profits thence ariſing

§ *Beſiſtenes* or large and high-roof'd places built of timber or ſomtimes of ſtone, are publick markets not unlike our old exchange, where goods of every kind are bought and ſold, each myſtery or trade poſſeſſing a peculiar row or walk: Hither reſort both *Turks* and others, who would purchaſe any thing of worth, for only here they can procure it; all the ſtreets, directly contrary to ours, made dark and cloſe in front, no ſhops appearing in them, worth the notice of a ſtranger or inhabitant.

‖ The perſons, who inhabit the oppoſite ſides of the Haven, correſpond at eaſe, by means of many thouſand boats, perpetually rowing up and down, call'd *Kaicks*, of long and narrow form, a little riſing at each end and widening in the middle, not unlike an open Bean-ſhell: And now I mention their conveniences of rowing, I will venture to digreſs a little way, in order to divert you with a ſtory common in the mouth of every Waterman, who rows you by a caſtle founded on a rock, that ſtands ſurrounded by the water, at about two furlongs diſtance from the town of *Scutary*.

* This fort, for ſuch 'tis now, is call'd by the inhabitants the *Maiden Tower*, it is ſtrong and well defended by five and twenty cannons of conſiderable bore; the ſea between the town and it, runs thirteen fathom deep, yet is it plentifully ſtor'd with cool freſh water, by a ſpacious ſubterraneous paſſage, which admitting it from a large brook not far from *Scutary*, it finds a channel, and emits vaſt quantities from a prodigious well within the tower, running thence through hollows in thc rock, and mixing with the waters, which ſurround the caſtle.

The ſtory, which they tell, is ſomewhat odd, but may divert the reader, or at leaſt, will ſerve as a moral caution, to beware how much he liſtens to the tempting calls of loves extravagance; whereof the knowing *Senecca* has left this maxim.

——— *Quiſquis in primo obſtitit*
Reſublitque amorem, tutus ac victor fuit.
Qui blandiendo dulce nutrivit malum,
Sero recuſat ferre, quod ſubiitt, jugum,

He,

* The Chriſtian Privileges there. § Ber fiſtcens, their uſe and deſcription. ¶ The Sultan common Landlord of moſt Houſes. The form of Turkiſh Wheries. * Tee Maiden Tower.

He, who can bravely inborn Courage prove,
And dares repulſe the firſt attacks of Love;
With ſure applauſe ſhall break his fancy's Chain,
And, crown'd with glorious Conqueſt, ſafe remain:
But he, who flatters his miſtaken will,
Inflaming Fire, and nouriſhing the ill;
Too late ſhall weep, to ſee himſelf undone,
Gaul'd by the weighty Yoke, he could, but would not ſhun.

There liv'd (ſay *Turkiſh* chronicles) at *Scutary*, then *Chryſopolis*, § a very rich and noble Earl, extremely favour'd by the *Græcian* Emperor, with whom he often us'd to ride abroad on hunting, and continue abſent ſometimes twelve or fourteen days together.

The Counteſs, an exceeding good and pious natur'd lady, being dead, and leaving one ſole daughter of the greateſt beauty, wit, and other excellencies, which adorn a female mind and perſon, ſhe was us'd to mourn her father's abſence in a ſolitary ſorrow, ſtill forſaking company and pleaſure, to retire alone to ſing or read, amidſt the ſhady groves and pleaſant meadows, which afforded ſweet retirements, not far diſtant from her father's palace.

‖ Her celebrated beauties had alarm'd the youth of court and country: Every father wiſh'd his ſon this maids poſſeſſor, and the ſons of every parent mad with paſſion, loſt their ſenſe of other pleaſures, and enchanted by her graces, flock'd in numbers to ſollicite her affection, but the aged Earl, entirely doating on his daughters converſation, never liſt'ned to their largeſt offers, bent, if poſſible, to keep her ſingle, that he might, as long as he ſhou'd live, enjoy her company.

* Fortune, on a certain time, the father being abſent, led a young and amorous gentleman, to take a penſive walk along the bank of a delightful current, near the bottom of a wood belonging to this Earl, and not ſix hundred paces from his houſe, whence juſt before his lovely daughter had walk'd out, and was by him ſurpriz'd while leaning penſively beneath the ſhelter of a ſpacious oak, and reading ſoftly with fix'd attention.

Never was joy more unexpected and tranſporting than that, which ſeiz'd the ſtarting youth at this ſurprizing accident; for he had long been one of thoſe, who languiſh'd for her favour, but till now, had never gain'd the ſmalleſt opportunity to let her know how much he lov'd her, having been, among the reſt, denied admiſſion by her father's obſtinacy.

† Love I think, is ſeldom wanting upon ſuch occaſions, to inſpire his ſubjects with rhetorical aſſurance, ſo that prompted by the dictates of prevailing paſſion, he addreſs'd the lady with a modeſty ſo graceful, yet becoming reſolution, that ſhe had no ſooner caſt her eyes upon his perſon, but a ſudden inclination, and as ſudden fright together, ſeiz'd the other regions of her virgin boſom.

Various arguments with mutual ſatisfaction paſs'd away the time in ſympathetic pleaſures, and ſuch powerful charms did each diſcover in the others perſon, that from that time forward, they agreed to meet in the adjoining grove, at the the ſame hour every evening, not having opportunity elſewhere to do it, leſt the ladies father ſhou'd diſcover their intrigue, and hinder them from proſecuting their reſolv'd affection.

I need not tell the *Engliſh* ladies, that the rules of vertue, and her female modeſty oblig'd the daughter of the abſent Earl, to ſeem more backward than her

§ A Story of an unfortunate and melancholy Love. ‖ A Father's fatal Fondneſs. * An unexpected Meeting. † A ſudden Conqueſt of a Lady's Heart.

eager love in the amorous ſettlement of their intended meetings; but where occaſions are ſo ſeldom found, it is a needleſs nicety to ſtand too long on ling'ring ceremonies; ſo in ſhort, upon aſſurance of her lovers honourable meaning, and indeed her quality had plac'd her far above diſtruſting his pretenſions; ¶ ſhe permitted him to hope he might at laſt be happy in her wiſh'd poſſeſſion, and for many weeks met undiſcover'd in the ſecret grove, and taſted all thoſe innocent delights, which lovers may enjoy, without the ſmalleſt tincture of a guilty converſation.

But oh *How ſoon decay the brighteſt Scene of ſplendid Fortune*! 'Twas not long this amorous couple held their bliſs unbroken and ſerene; for the Earl long ſince return'd, had oft obſerv'd his daughter abſent in the evenings, and wou'd frequently reflect with not a little wonder, that ſhe always choſe one certain hour to leave the houſe, and ſtill refus'd whatever company propos'd attending her; § his natural jealouſy requir'd no fuel to increaſe its fire, but ſupply'd with this, burnt out in double fury, ſo that he reſolv'd to watch which way his daughter took, and make it his endeavour to diſcover what he doubted.

Accordingly one evening, purpoſely diſguis'd in habit like a ſhepherd he continued in a meadow near his houſe, and ſaw the poor, unthinking lady haſten from a private door, aud croſs the fields directly to the entrance of the grove juſt mention'd.

‖ Little did ſhe dream her father was ſo near, and not miſtruſting him, who at diſtance ſhe miſtook to be the perſon he appear'd, went boldly forward to the place appointed, where ſhe met the object of her love, and ſitting down upon a bank as uſual, tenderly reclin'd her head upon his boſom, and began to ſay a thouſand ſoft, endearing things, believing they were then as private as before, till, in a manner ſtupified with eager paſſion, both neglected every object but each others perſon, not perceiving the ſuſpecting father, who had gone a little round, below the brow of an impending hill, and now ſtalk'd forward undiſcover'd, till he came ſo near, behind the lovers, buſied in their courtſhip, that he overheard with eaſe, each little word, which paſs'd between them.

* Kiſſes, and a thouſand other amorous actions prompted the unfortunately raptur'd couple to repeat with loud and ſolemn proteſtations, old aſſurances of love and marriage, inſomuch that the ſurpriz'd and angry Earl, tranſported by his rage to hear his daughter give away herſelf to one, to whom he had before denied her, and for certain family diſputes, extreamly hated, drew a ſword, which he had privately convey'd within his dreſs, and running violently at the ſtarting nobleman, who drew in his defence, was kill'd upon the ſpot before the lady almoſt dead with fear, recover'd from the fright, his ſword had put her in.

† But none can ſurely gueſs the ſtorms of grief and wonder, which o'erwhelm'd her breaſt with a tempeſtuous hurricane, to hear the ſhepherd's dying voice ſo plainly ſpeak her father's accent; in ſhort, upon approach ſhe knew him notwithſtanding his diſguiſe, and while the lover, half diſtracted at her fatal accident, prepar'd to ſpeak his wonder and her comfort, ran with violence about the fields, forgetting love and all its conſequences but this laſt unhappy one, which ſhe proclaim'd aloud to every ſervant of her father's houſe, whereto ſhe flew with ſhrieks and horror.

The ſervants ran, and ſeiz'd the nobleman, who ſtood confounded, like a ſpeechleſs ſtatue, looking eagerly upon the body of the murder'd Earl, nor aiming to defend himſelf from being taken: News was carried to the emperor of every circumſtance

¶ A kind and gentle condeſcention § A fatal Jealouſy. ‖ An unfortunate Miſtake. * A dangerous Diſcovery. † A cauſe for ſudden and tempeſtuous Sorrow.

circumſtance of the unlucky action, who conſidering wiſely all particulars, gave the gentleman a preſent pardon, but reſolving to prevent them from converſing with each other ever after, order'd the young lady with two Aunts and all the family, to be confin'd in the before-nam'd tower, than call'd Stony Iſland, giving ſtrict command to all who guarded it, that they ſhould never ſuffer her to get away, nor give admiſſion unto any perſon, ſuch excepted as were authoriz'd to claim it by his royal paſſport.

A while the lady mourn'd ſo deeply for the father's death; and the deſponding lover for the action he had done, that neither thought upon the hardſhip of their cruel ſeparation; but when fleeting time preſented to their minds the ſharpneſs of their fate in that ſevere decree, they both forſook all hopes of comforts; ſhe, in priſon, grew quite weary of an hated life, and he, at large, became abandon'd to encroaching ſorrows, melancholy, ſilent, and a priſoner to his grief, amidſt the tracts of diſregarded liberty.

Twelve tedious months were now roll'd over, and the diſcontented lover ſtill continued every day to viſit the remembred ſcene of former bliſs, and preſent miſery; he wou'd often walk diſconſolately up and down along the bank of that delightful river, which was us'd to murmur out a melancholy harmony to ſooth their minds, oppreſs'd by fear of ill ſucceſs in their commenc'd affection, and reflecting on the various words and actions, which had paſs'd between them, wou'd now and then, let fall a mournful tear, to think on their misfortunes.

At laſt, deſpairing ever more to ſee his dear contracted miſtreſs, he began to wiſh a period to his life, which only ſerv'd to lengthen out his miſery, and as he walk'd one day, perceiv'd a rock, wherein he had heard talk of ſome dark cave, ſo diſmally forbidding, that no man had ever yet been found, who durſt attempt to enter it: Diſdain of danger from a wearineſs of living, urg'd him on to ſeek the place with reſolution to go in, regardleſs of the conſequence.

¶ He found at laſt, the gloomy entrance of the horrid place, which open'd downwards with a very ſteep, and dangerous ſlope, and never waiting for a ſecond thought, went boldly in, and crept along the rugged ſides; a narrow channel from the neighbering river, running thro' a paſſage 'twixt the rocks, directly in the middle, for about an hundred yards; he made a ſhift to crawl along with wond'rous difficulty, down a very deep and ſlippery deſcent, but there perceiv'd the water, which till then, had ran confin'd to proper bounds, encreas'd in breadth to ſuch a vaſt degree, that there was left no more dry ground to ſtand upon; however, as deſiring death, he was reſolv'd to tempt it, and continued his advances thro' the water, ſometimes ſcarce above his knees, then almoſt to his neck, here running ten or twenty yards indifferently ſmooth, then falling many foot, and roaring round his head like ſome *Egyptian* contract; ſometimes he fell, half drown'd with the impetuous fury of the torrent, ſometimes walk'd thro' the ruſhing ſtreams, which almoſt tripp'd him from his feet, with their amazing ſwiftneſs.

§ Still he crept as near as poſſible to ſome one ſide, and held upon the edges of the rocks he met with, till reflecting on the ſtrangeneſs of the place he walk'd in, and how much it was impoſſible to reaſcend thoſe watrey paſſages he had already paſs'd, he was reſolv'd to live as long as he was able, and obſerve by touch and ear, what further wonders the deſcent might lead him to, for 'twas ſo void of the leaſt glimpſe of comfortable light, that he had then no uſe of eyes, for none cou'd pierce one inch of the ſurrounding darkneſs.

‖ He

¶ A bold and hazardous attempt. § A ſtrange curioſity.

‖ He came at laſt ſo far, that he perceiv'd a ſenſible decreaſe in breadth, for he cou'd ſtretch his arms with eaſe, and touch both ſides; but on the contrary, the depth encreas'd exceedingly, and by the waters doubled roaring, and beating back as from ſome wall, he found the cavity no further capable of giving room to a continued progreſs; yet, conſidering there muſt be ſome paſſage of emiſſion, and little caring whither it might lead, he dip'd his head and body under water, and with much ado, ſhot ſwiftly with the eddy, thro' a ſhort and narrow neck, and found himſelf immediately inlarg'd, but cover'd over with a flood of waters, which he took to be the ſea when finding breadth grow ſhort upon him, he made uſe of ſtrong and artful ſtrokes, which he had learn'd by ſwimming while a boy, by theſe means, thinking he ſhou'd ſoon be freed, and gain the ſurface, or expire amidſt the waves, both which events he form'd a ſwift idea of, expecting either with a like indifference.

* But he was much ſurpriz'd, when long before he gueſs'd it, he perceiv'd his head above the water, and as ſoon as he could ſee, beheld himſelf within a ſort of well or ciſtern almoſt level with the brim. He ſwam a while about from ſide to ſide, at laſt obſerv'd a channel, into which the ciſtern diſengag'd her riſing waters; there he ſoon got out, extreamly weak'ned by his ſubterraneous journey, and the fair object he diſcover'd when he look'd him, was his former miſtreſs walking in a garden, with a very ſorrowful and penſive countenance.

† The unexpected ſhock was much alike to both the lovers, but the lady frighted at the odd appearance of a dropping man, who look'd like ſome inhabitant of an inferior world began at firſt to ſhriek and fly, but when he faintly call'd her by her name, ſhe knew the voice miſtook him for a Ghoſt, and fainted to the earth, unable to ſupport the weight of ſo ſurprizing a diſcovery.

But to conclude, the guards came in upon the ladies ſhrieking, and immediately laid hold on their advent'rous viſitor; but when the emperor was told the ſtory, he commanded both the lover and his miſtreſs to be brought before him, and conſidering the particulars of this amazing accident, immediately revers'd his former ſentence, had them married in his royal preſence, grac'd them ever after with peculiar favours, and in memory thereof, commanded that the caſtle ſhou'd be call'd *The Maiden Tower*, which commemorative name it bears at preſent.

Excuſe me reader, for the length of my digreſſion, 'tis a ſtory confidently told amongſt the *Turks*, but faith is every man's undoubted property; believe it, or believe it not, I only quote, and not aſſert it, as I heard it told me for the ſtrange original of their old caſtle's *Etymology*.

§ The *Seven Towers*, an ancient caſtle, by the *Roman* emperors call'd *Janicula*, is now a magazine, or ſometimes a priſon for the nobleſt criminals; it is a very ſpacious building, and was ſtrong beyond a common fort, before the murdering uſe of cannons was invented: The Sultan conſtantly maintains therein a numerous garriſon: Its ſituation is upon the ſouth-eaſt ſide of *Conſtantinople*.

But while I treat of this illuſtrious city, 'twou'd be an error no ways pardonable, ſhould I fail to mention the prodigious ‖ *Aquæduct* of *Valentinian*, which, for four and thirty *Engliſh* miles, brings water upon channels built on arches, over ſpacious valleys, from the top of one tall mountain to another, till, nigh the city, it pours down from a ſtupendious height, and fills a ciſtern, like a lake, of fine white marble, which contains above two hundred pillars of the ſame, and having been repair'd by ſeveral *Turkiſh* emperors, does by pipes and conduits, now ſupply *Conſtantinople*, with the fineſt water in the univerſe.

CHAP.

‖ A wonderful ſubterraneous paſſage.
§ The ſeven towers, a ſtrong caſtle.
* A ſtrange eſcape.
† A happy meeting of two real lovers.
The Aquæduct of Valentinian, 34 miles long.

CHAP. XIX.

Of the Grand Seignior's *Seraglio, and particularly the Apartment of his Women.*

¶ I Told the reader in the preface of my book, by what uncommon means I was ſo happy as to gain admiſſion to a palace, which for many ages has been kept a ſecret to the ſearching knowledge of our *European* travellers, and ſhall now proceed to entertain him with a wonderful, but pleaſant and ſincere account of new diſcoveries, which like the golden *Indian* world, lay long unenter'd (as appearing barr'd againſt our view with unſurmountable impediments,) but gain'd at laſt, will ſpread throughout our weſtern regions, ſuch ſurprizing plenty of her valuable product, as may more than recompence the patient ſtay of your expecting curioſities.

I love not flattery from any hand, much leſs wou'd ſooth my own performances, with elevated hopes of a ſucceſs beyond their merits; but of this the world will give me leave to be aſſur'd, that as I write the beauties of an earthly paradiſe, and unimagin'd ſcenes of amorous royalty, till now unknown, not only to my countrymen, but every part of diſtant Chriſtendom, I have at leaſt deſerv'd the thanks of an impartial reader, and may be allow'd § to blame the undiſtinguiſhing ill-nature of ſuch ſteely criticks, as inſtead of owning an agreeable ſurprize, in meeting ſubjects new and entertaining, ſtrive ungenerouſly to condemn a labour meerly out of ignorance or incredulity, becauſe they find it ſomething odd, and full of novelty.

However, all that baſe ingratitude, which meanly may endeavour to obſcure the worth of what I write, ſhall never boaſt that private fear of barking malice cou'd prevent my pen from boldly aiming at a publick ſatisfaction: I will not therefore only entertain the world with an agreeable amuſement, ‖ but proceed by regular degrees to give the reader an entire idea of the fam'd Seraglio of the *Turkiſh* Sultan, not omitting any odd and pleaſant obſervation, but neglecting purpoſely the trifling repetitions of thoſe things, preceding authors were enabled to inform you of; and chiefly bending my deſign'd deſcription, to thoſe glittering piles of ſtately buildings, groves of pine, and bowers of cypreſs, paths of love, and labyrinths of pleaſure, which combine their graces to adorn the ſeat of one great lord, and render perfect the delightful maſions, where the amorous Sultan toys away his minutes in the wanton raptures of his ladies's converſation.

* Firſt then, if ever Heaven decreed a part of this divided world ſhou'd ſhine conſpicuouſly above the reſt, and ſeem to beckon univerſal monarchy to fix its throne on her delicious ſurface, 'tis the very ground, whereon now flouriſhes the glorious palace of the proud *Mahometan*; for from that eminence of ground, on which the temple *Sancta Sophia* has its ſituation, runs a narrow neck of land, deſcending gradually, and on either ſide politely ſloping downward, till it forms at laſt a charming angle on the north-eaſt point of *Conſtantinople*.

† The form of the Seraglio, which is built hereon, appears a ſort of long triangle, one whole ſide whereof is bound-

¶ The Introduction. § Complaint againſt the malice of the faſhionable Criticks. ‖ What the Reader may expect in this Chapter. * The lovely ſituation of the G and Seignio.'s Seraglio. † The Form thereof

ed by the neighbouring buildings of the city, both the other ſhelving downwards to the ſea, which waſhes 'em, and with their utmoſt angle pointing out amidſt the waves, directly oppoſite to the ſurprizing heighth, and rough appearances of certain wild and diſtant *Aſian Promontories*; *Thrace*, with all the beauties of her *European* landskips forms a proſpect full of pleaſures on the other ſide; not one ſmall ſhip can anchor in the Haven, but muſt paſs the point of the Seraglio firſt, whoſe noble ſituation leads the eye to gaze aſtoniſh'd, at ſuch ſtrange variety, that all the raviſh'd ſweets of art and nature here ſeem'd join'd, as if they had agreed to mix their richeſt excellencies, and compleat a modern rival paradiſe to that of *Eden*.

¶ It is above three *Engliſh* miles in meaſur'd circuit, quite ſurrounded by a lofty wall, defended ſtrongly by a ſort of *Quey*, of five yards breadth which runs all round it, where are planted numerous pieces of prodigious cannon, of an unexampled ſize and monſtrous bore: One very deep and ſpacious ditch encompaſſes the wall, which is moreover ſtrengthen'd by capacious ramparts, and a ſquare watch-tower, at every hundred or two hundred paces end; in theſe ſtand night and day ſelected numbers of the fineſt ſoldiers in the Sultan's guard, who ſee that none preſume to venture near the walls of his forbidden palace; all the inſide is adorn'd with ſpires and ſtately balls, gilt round with gold, § and ſhining from afar with a majeſtic luſtre, which ſublime appearance, gently ſoftned by the mix'd diſcovery of extended groves of lofty cypreſs trees, there planted in a ſweet and natural irregularity, and ſomewhat ſhadowing in many places, the refulgent brightneſs of the ſpires and cupola's, afford a proſpect to the diſtant view ſo full of beauty, and unknown variety, that words want power to celebrate the object thereof.

Having given this ſhort deſcription of the form, extent, and outward beauties of the Sultan's palace, I will now proceed to lead my reader with a gradual curioſity, through every inmoſt part of its diſcover'd glories; yet as the unnumber'd differences, which alternately occur to claim our obſervation, may confound the proſpect, if I repreſent them jointly, 'twill be much the ſafeſt way to ſeparate the building into five degrees, and treat diſtinctly of them all, that ſo we may preſerve an uſeful regularity.

‖ Firſt then, I will deſcribe the outward court, and all the offices and orders of the buildings, which ſurround and form it, into which all travellers, who pleaſe have free acceſs, and uncontroul'd admiſſion.

¶ Secondly I will proceed to do the like, by a more ſpacious ſquare within the former, and compos'd of far more rich and lofty architecture, into which, as to the firſt, all ſtrangers are admitted.

§ Thirdly, I intend to open to your view another court within them both, and far ſuperior in its order and magnificence; for in the rich apartments, which ſurround this ſquare, the haughty Sultans give their audiences to every miniſter of foreign nations, at their firſt arrival in the *Turkiſh* court.

‖ Next I loſe ſight of former writers, and viſit with a wonder equal to the objects, the prodigious ſtateline ſs, and tow'ring ſplendor of the *Royal Lodgings*, ſo ſurprizingly tranſporting me with endleſs ſcences of artful pleaſure, pride and grandeur, that for want of models to expreſs their form by, which is quite unknown, nay even undreamt of in the *Chriſtian World*, I have been forc'd to draw in the courſe of this Chapter another

¶ Its Strength and Circuit. § The Beauty of its Proſpect at a diſtance. ‖ The firſt great Court.
¶ The ſecond Court. § The Third, where all Ambaſſadors receive their Audience. ‖ The Royal Lodgings.

other plan, of the amazing inſide of that ſtupendious Fabrick, which will give the eye a true idea of its wonderful contrivances.

* But now appears a ſecret worth the hearing, the diſcovery whereof I often (ſince 'twas made) ſtood by and heard the greateſt travellers of ſeveral nations, join in one old faſhionable ſtory, and affirm to be no leſs than a downright impoſſibility: Yet I will not only trace the Sultan to his amorous paſtimes with the virgins of his pleaſures, but admit the reader to the cloſe apartments of the fair *Seraglio Ladies*, nay and into the retir'd magnificence of their bedchambers, but ſhew him all the various ſcences of love and courtſhip, which are practis'd daily by their lord and them, even to the conſummation of their utmoſt wiſhes; and if the *Britiſh* ladies are deſirous of a further information, ſtill advance a ſtep or two beyond it.

As I told you in my preface, that the abſence of the Sultan and his train of ladies, then attending him at *Adrianople*, gave a liberty beyond the wiſhes of our keeneſt curioſity, as a compliment beſtow'd for reaſons there explain'd, ſo I was willing to improve the opportunity as far as poſſible, and while I pleas'd my eyes with the delightful proſpect of engaging novelties, I ſatisfied my ear with liſt'ning eagerly to the accounts ourguides thought fit to give us, of the proper uſe of every place, and entertaining ſtories of the Sultan's cuſtoms.

† Firſt then, The great Seraglio opens to the Sea on either ſide, with ſeveral low and private gates, but ſuch as never are made uſe of but when the emperor himſelf is pleas'd to order it; the only common entrance faces the before-nam'd temple, *Sancta Sophia*, and admits you through a vaſt and ſpacious portal of white marble, arch'd and ſtrengthen'd in the ancient way of building; round the edges of the arch on either ſide appear, cut deeply in ſtone, (the hollow of the letters, richly fill'd with lovely mixtures of Gold, Green Red, Blue, and every other colour,) ſome few *Arabian* ſentences, almoſt defac'd by mouldering time, but ſuch as *Turkiſh* ſcholars told us ſignified as follows.

¶ GLORY TO THE GOD OF *MAHOMET*, AND *MAHOMET* HIS PROPHET.

HONOUR, POWER, TRUTH AND JUSTICE, TRAMPLING ON THE NECK OF SIN AND GRANDEUR, HERE ERECT THE SEAT OF NEVER DYING EMPIRE.

§ You are no ſooner entred thro' this lofty gate, than you perceive a court, the ſquare whereof contains almoſt three hundred yards, and is ſurrounded by a ſort of cloyſter, which I will deſcribe immediately A diſtant proſpect thro' the gate at 'tother end, preſents you with a long and lovely ſcence of *Cypreſs Trees* and *Fountains*, charming adorning all the ſecond court. About twelve yards upon the left of your firſt entrance, ſtands the round and broken wall of an old Chapel, built by *Conſtantine*, and by him dedicated to the *Virgin Mary*. It has been curious for its building and contrivance, but has yielded now to the voracious ruſt of time and ruin, whoſe prevailing force is well deſcrib'd as follows, by an old *Greek* Poet.

What

* The diſcovery of the womens lodgings, thought by moſt to be impoſſible. † Deſcription of the Great gate of Seraglio. ¶ Inſcriptions on the portal. § A Chappel built by Conſtantine the Great.

What does not Time, and length of Days o'erthrow?
From Times black current, endleſs Miſchiefs flow;
By Time the Forms and Names of Things are chang'd,
And Nature's mighty Self, from her own Face eſtrang'd.

‖ The unintelligible reliques of an old inſcription, ſpeak the Chapel chriſtian workmanſhip; and all about its broken walls, are hung as Trophies of their curs'd ſucceſs, the Spears, Swords, and Breaſt-plates, Shields, and other armour, of thoſe generous *Greeks*, who bravely ſcorning to outlive the downfall of their ſinking country, choſe to die the Martyrs of its liberty, and tho' they fell above three hundred years ago, live nobly in the praiſes of ſucceeding ages, who behold their ſpoils here hung together, ſtrangely repreſenting in a ghaſtly manner, men in armour, with their arms and legs bound croſs each other, which the *Turks* have done by way of triumph to commemorate their fortune. This may ſeem a barbarous action, and the baſe effect of their vain-glorious principles; but ancient practices of the inhuman cuſtom, will excuſe the *Turks*, when *Homer* in his Iliads often gives us plain examples of the like proceedings; and *Æneas* is by *Virgil* repreſented glorying in the overthrow of dead *Mezentius*, and dreſſing up an Oak with his inſulted trophies.

Ingentem quercum diciſis undique ramis
Conſtituit tumulo, fulgentiaque induit arma,
Mezenti *ducis exuvias; tibi magne tropæum*
Bellipotens, aptat roranteis ſanguine criſtas,
Telaque trunca viri, & bis ſex thoraca petitum,
Perfoſſumque locis: Clypeumque ex ære ſiniſtræ
Subligat, atque enſem collo ſuſpendit eburnum.

Upon a riſing Spot of Neighb'ring Ground,
He plac'd a ſturdy Oak, lop'd cloſely round;
And with refulgent Armour deck'd it o'er,
The Spoils, which King *Mezentius* lately wore,
To thee, Great God of War, a Trophy due,
Worthy the Conqueſt, and the Triumph too;
High o'er the reſt his waving Plume he ty'd,
Yet reaking with the Blood wherein 'twas dy'd;
To theſe were bound the Spears, which in the Field,
Had pierc'd or broken on the Trojan's Shield;
His ſhining Breaſt-plate grac'd the Trophies too,
Hack'd deep and pierc'd in twice ſix pieces through;
On his left ſide his brazen Target hung,
And from the Neck his Sword, all ſheath'd in Iv'ry ſwung.

* The row of buildings, which upon the left ſide bounds this outward court, is low and mean, containing lodgings for ſome thouſands of thoſe men call'd *Ajam Olans*, or a kind of people bought as ſlaves, from every country where the *Turks* maintain a correſpondence and educated from their youth, or ſometimes, infancy, in all the rough and ſervile practices

‖ The Trophies of the Grecks hung up within it.

* The quarters and employments of the Ajam Olans.

practices of a laborious diſcipline, till being qualified with ſtrength of mind and body, they are ordered ſeverally by the overſeers appointment, to the various officers of the Seraglio.

¶ Within the court, and ſtill deſcending ncarer to the ſea upon the *European* ſide, there is a plain and ſpacious ſquare, wherein are pil'd in moſt prodigious and unnumbred heaps, the logs of wood, and various kinds of faggots us'd in the Seraglio, which amount each year to ſuch vaſt quantities, that fifty thouſand Waggon-loads are conſtantly brought in, each Waggon drawn, and that not eaſy, by two ſtrong Buffelo's.

§ From this large Wood-yard to the wall, which bounds the palace on the Haven-ſide, are finely painted ſtately cypreſs trees, cool groves, and ſolitary wilderneſſes, which indeed run round the whole Seraglio in the ſpace between the buildings and the wall about it, but, as I deſign to ſpeak particularly of the garden part, I ſhall defer deſcribing this diviſion, till its proper place requires my doing it.

‖ Directly parallel to the appartment of the late nam'd *Ajam-Olans*, runs another higher and more graceful row of buildings, bounded on the other ſide the court aforeſaid; this is the ſick hoſpital for the Seraglio divided into chambers and convenient lodging rooms for people indiſpos'd, according to the quality of each as want them. Two prime Phyſicians and as many Surgeons, are appointed by the Sultan to inſpect the management of the diſtemper'd perſons, who are carefully attended by great numbers of white *Eunuchs*, two of which ſtand conſtantly to guard the entrance.

* Not far diſtant, but behind the hoſpital, are built the lodging rooms, appointed for the habitation of the *Helvagees*, a ſort of boys, who wear a dreſs peculiar to their office, and are kept to carry meſſages from place to place, within the palace; or, upon occaſion, may be ſent about the town, to bring in any thing the ſervants want; for no man, who poſſeſſes no employment in the great Seraglio, ever dares, on pain of death, attempt an entrance. The number of theſe errand boys, is reckon'd to amount to near ſeven thouſand.

† About two hundred yards below the lodgings of the *Helvagees*, there lies a green, of ſpacious breadth, and rail'd about to keep out ſuch, as have not by their poſts, the liberty to enter: Here the Sultan often comes to ſee the exerciſes of the manag'd horſe, and hurling the *Geritt*, before deſcrib'd, and often orders equal numbers of his negro pages, to maintain the liſts againſt the challenge of ſelected white ones, giving frequently rewards of valuable price, to thoſe, who conquer.

¶ Shelving downwards towards the ſea on this ſide alſo, lie vaſt tracts of ground, containing various ſcenes of rural fragrancy, tall groves of cypreſs, ſweetly intermix'd with riſing banks, declining greens, delightful labyrinths, and murmuring fountains.

§ The ſecond court is enter'd through the former, by a lofty gate adorn'd with trophies like the ancient chapel, juſt now mention'd, guarded conſtantly by fifty *Janizaries*, arm'd with muſquets, who oblige all horſemen, officers or others to alight and walk, if they deſign to gain a farther entrance, for 'tis held the duty of the Sultan's ſubjects, high and low, to put off all the marks of pride and grandeur, and proceed as humbly to approach his preſence, as they ought to do when they addreſs the object of their daily worſhip.

‖ This court is far more large and ſtately than the former, near four hundred yards the ſquare, and curiouſly adorn'd

¶ The Wood-yard of the Great Seraglio. § Pleaſant Places. ‖ The Hoſpital of the Seraglio.
* The Lodgings of the Helvagers, and their Employment. † A fine rail'd Left, or Green for Exerciſe.
¶ Other pleaſant Places. § The Gate, and Number of Men, who guard the entrance of the ſecond Court.
‖ Deſcription of the ſecond Court of the Seraglio.

with ever ſpouting fountains, round whoſe brims fine cypreſs trees are neatly planted, forming various and delightful figures of a different magnitude; all ſurrounded with a lofty cloyſter, gallery, or piazza, artfully ſupported by amazing numbers of white marble pillars, with their capitals and baſes of the fineſt ſort of poliſh'd marble, and of that conſiſts the ſpacious pavements, which in ſeveral places, croſs the court, and lead you pleaſantly to different apartments, which appear at ſome conſiderable diſtance, thro' the columns of this noble gallery.

Above the pillars of the great piazza, and ſupported by them, are the lodging rooms of ſeveral officers of no mean authority in the Seraglio; and on the left hand, at about a hundred paces diſtance from it, are ¶ the private ſtables, which contain about five, ſix, or ſeven and twenty horſes, for the favourite exerciſes of the Sultan's pleaſure; above theſe ſtables are the rooms wherein are kept the bridles, ſaddles, rich capariſons, and other furniture for his led horſes, moſt of which are ſo adorn'd with precious ſtones, and rich embroidery, that they amount in price to a prodigious and incredible ſum of money. As for the great ſtables, they are plac'd behind the private ones, and keep vaſt numbers of the ſwifteſt and beſt-manag'd horſes, of their own and other countries.

§ Directly in a line with the above-nam'd private ſtables, but a little nearer to the third court's entrance, ſtands a round and open place they call *Divan*, a ſort of hall or council chamber, where the Grand Vizier and Lords Chief-Juſtices, with other miniſters exhibit juſtice on appointed days, to all the people in a publick manner.

The place is low, and open to the view of all the people; the roof ſupported by large wooden pillars, and all leaded over in a curious manner. Wainſcot gilt is all the ornament the inſide boaſts of: On the floor is ſpread a carpet, where, on benches plac'd on purpoſe, ſit the judges of occurring cauſes: ‖ From the roof of this divan, there runs along on the left ſide, a little gallery, which leads by certain private ways, to the grand Seignior's lodgings, who by that means, often comes, and, hid behind a velvet curtain, overhears the trials, which are paſſing in the court, and if he ſees unjuſt proceedings, frequently reverſes or makes void the ſentence, as he finds occaſion, puniſhing the partial or unjuſt decider; ſo that, aw'd by doubt, and never knowing when he is, or is not there, they are oblig'd to act with conſtant caution, and againſt the grain, impartially determine every law-ſuit.

On every council-day, the *Turkiſh Janizaries* are drawn up, and headed, every company by their reſpective officers upon the pavement underneath the marble gallery, which I before inform'd you runs quite round the buildings of this ſecond court; and there it is that they receive their pay, upon ſuch days as the Ambaſſadors of chriſtian princes are admitted to the audience of the Sultan or his miniſters, ¶ that ſo they may vainglorioufly appear poſſeſſors of a rolling plenty, by diſburſing in the payment of one militia for a few days ſervice, ſuch prodigious heaps of money.

§ Beyond this great divan or hall of juſtice, ſtands another building, not unlike it, but of far leſs magnitude, here they ſeat ſuch chriſtian miniſters of ſtate, or merchants, as may have occaſion to apply themſelves for juſtice, to the *Turkiſh* government.

‖ The ſpace dividing theſe two halls, admits you to a gate, that opens to the left, and leads you into a fine ſpacious ſquare, the quarters of the *Baltagees*, or hatcher men, whoſe buſineſs 'tis to cleave and carry wood for every part of the grand Signior's Seraglio. The building boaſts

¶ The Stables of the Grand Seignior's Seraglio. Policy in the Adminiſtration of the Turkiſh Juſtice. Hall. ‖ The Quarters of the Baltagees.

§ The Divan, or Juſtice-Hall. ‖ An excellent ¶ A piece of Turkiſh Oſtentation. § Another

boaſts no ornament, but is divided humbly into many chambers, fit for the reception of the ſlaves for whom they are provided.

The gardens wall prevents you from a further inquiſition on the left of this large ſecond court; ſo let us viſit the right ſide, and we ſhall find the vacant ſpace behind the gallery, politely terminated by a ſtately row of fine ſtone kitchens, ſeven in number, each whereof is manag'd by peculiar cooks and other ſervants, * who are ſeverally buſied in providing meat for different tables, from the Sultan's own, to thoſe of his ſuperior officers, and from them to others of leſs rank, and meaner quality.

† Above theſe kitchens, are an equal number of preſerving rooms, to which belong four hundred choice Confectioners, perpetually employ'd in making ſweet-meats, ſuch as Conſerves, Preſerves, Jellies, Fruits of all ſorts dried, or candied, ſometimes liquid Syrups in abundance, and great quanties of Marmalade.

Beſides the ſweet-meats, 'tis the buſineſs of the Confectioners to make Sherbets and Limonades, of rich and coſtly compoſition, for the uſe of the grand Seignior's ſelf, and ſuch of his great officers, as will think fit to pay ſuch prices, as from time to time are put up theſe rarities by thoſe, who make the profits, flowing from their perquiſits this way the moſt conſiderable income of their whole employment.

Below the Kitchens and the ſeven Confectionaries, which are plac'd above them, at about ſome twelve or fourteen paces diſtance, nearer to the gardens ending the declenſion, ſtands the great and admirable *Aquæduct*, ¶ extending both above and underneath the ground, in very ſtrong and ſtately arches, vaults and ciſterns, well ſupply'd with pipes of lead, and brazen cocks of an uncommon magnitude, and conſtantly attended by an officer, whoſe title ſpeaks him maſter of the watet-works, under whoſe command two hundred workmen are continually in waiting.

§ The Kitchens Butteries, Lodging-rooms, and all the various quarters of the great Seraglio, not only ſerv'd with water from this noble *Aquæduct* for common uſes; but the numerous fountains, murmuring currents, artificial lakes, and ſmall meandring ſtreams, which dance along with tuneful Cadence, o'er a thouſand artful falls and pebbled precipices, cover'd over with ſurrounding boughs, or glaſs of lovely green, and length incredible, are all ſupplied with never-failing ſluices, from the wonderful contrivances of that ſtupendious ſtructure.

‖ We enter now the third diviſion, or that part of the Seraglio, where the Sultan conſtantly receives the ſeveral Ambaſſadors of chriſtian princes; and you may obſerve that all the proud and haughty carriage, which in ancient times, diſtinguiſh'd *Eaſtern* monarchs, reigns conſpicuouſly, improv'd far, rather than diminiſh'd, in the *Turkiſh* emperors; who do not only with a ſort of ſlight indifference, refuſe admiſſion to a ſecond audience, even ſo much as to take leave at their departure, but behave themſelves that ſingle time, when they permit an interview, with ſuch diſdainful arrogance and ſilent grandeur, that it will amaze the reader to reflect upon their proud deportment: Alas! how vainly do they ſwell their thoughts above mortality, the common fate of death at laſt o'ertakes them, but with this black difference, that while the humble prince ſtill falls lamented, they are generally made the bloody victims to their ſubject's hatred, and deſerv'd reſentment; ſo that falling ſhort in their too elevated race of power, we may apply the words of *Juvenal* to their unpitied deſtiny.

Ad

* The kitchens of the Seraglio. † The confectionaries. ¶ An admirable Aquæduct. § Strange and pleaſant fancies. ‖ Deſcription of the third court of the Seraglio.

Ad generum Cereris ſine cæde & vulnere pauci
Deſcendunt Reges, & ſicca morte Tyranni.

Few Monarchs die without ſome bloody blow,
Or viſit free from wounds, the Shades below.
And Tyrants, who on Earth dare Heav'n defy,
Are very rarely found in Beds of Peace to die.

¶ A publick notice being given to Ambaſſadors, when 'tis the Sultan's pleaſure to admit them to his audience, they contrive to make as ſplendid an appearance as their quality allows, or honour of their country may require them to furniſh; gallantly attended by their retinue on horſe-back, they proceed in order to the great Seraglio, where alighting, as is uſual, at the entrance of the ſecond court, they are conducted to the ſecond by certain officers of mean degree, who there deliver the Ambaſſador to the *Capigee Baſhaw*, or lord Comptroller, one, who ſerves upon occaſion, for a maſter of the ceremonies.

'Tis here they ſtay by the appointment of their guides, till certain pages of the Wardrobe come among them, bearing each upon his a ſort of veſt, or upper garment, roughly wove with ſilver, gold, and yellow ſilk, not neatly intirmix'd, of length ſufficient to hang down and trail upon the ground.

§ They firſt addreſs themſelves to the Ambaſſador, and having cover'd all his other habit with this ill-contriv'd addition, next proceed as order'd to beſtow a certain number on his followers, obſerving his direction as to their diſpoſal; thus adorn'd, the miniſter himſelf, and ſuch of his attendants as before receiv'd the honour of a veſt, are beckon'd to advance, while thoſe of meaner rank are enter'd by men appointed for that ſervice, under the piazza or long gallery, by which as I before inform'd you, all the ſecond court is gracefully ſurrounded.

‖ This giving veſts has been a very ancient eaſtern ceremony, and was practis'd formerly, as it is now among the *Turks*, to give a proof of the reſpect they bore the perſon they ſo honour'd. All ambaſſadors, reſiding in the *Turkiſh* court, may judge of the eſteem the Sultan bears the prince they repreſent, by the receiving more or fewer than is uſual of theſe formal garments; and it is by long continual cuſtom, now become a ſort of due, for the reſpective miniſters of different nations to expect at leaſt as many, as ſome former precedent may poſſibly induce them to lay claim to; and if they find the officers of the Seraglio obſtinately bent to give them fewer, than were beſtow'd upon a predeceſſor, they will often-times perſiſt ſo ſtrongly in the claim they lay to better uſage, as to turn again, and leave the palace, ſtill refuſing to obey their ſummons to an audience of the Sultan, till the *Turks* conſent to let them have it on the terms they ſue for. Giving veſts among the ancients may be prov'd in many places, by the indiſputable authority of holy writ, particularly in the five and thirtieth chapter of the book of *Geneſis*, and the two and twentieth verſe, when *Joſeph* ſending back his bretheren out of *Egypt*, it is ſaid, *To all of them he gave each man changes of Raiment: But to* Benjamin *he gave three hundred Pieces of Silver, and five Changes of Raiment.*

Upon a warning given, that the Sultan is arriv'd and waits his coming, the ambaſſador proceeds, conducted by the lord comptroller, and attended by ſuch perſons of his own retinue, as are cloath'd in

¶ How Foregin Ambaſſadors enter the Seraglio. § Their way of doing Honour to Ambaſſadors and their Retinue. ‖ The ancient Cuſtom of giving Changes of Raiment, obſerv'd among the Turks.

in the abovenam'd garments: Upon the entrance of the court, which, much unlike the former two, ¶ is built irregular, with many different apartments independent each on other, you perceive, directly oppoſite, a lofty round and open hall, the roof whereof is neatly arch'd, and well ſupported by a double row of marble pillars.

§ The gate of this third court is kept by *Eunuchs*, as too near the Sultan's lodgings to be approach'd by common ſoldiers. All the ground between the portal and the hall of audience, is enrich'd with carpets of the coſtlieſt workmanſhip, on which the ſtrangers walk, till they arrive at a fine marble ſtair-caſe, which aſcends to the above-nam'd hall; on either ſide whereof there iſſues from the wall, thro' various artificial paſſages unnumbred ſtreams of water, falling with a different ſound, according to the bigneſs of their channels, upon ſloping ſhells of poliſh'd braſs, and thence deſcending to a ſpacious ciſtern, flag'n and floor'd with exquiſite *Moſaic* work of various colours, which (eaſily perceiv'd thro' the tranſparency of the included water) wonderfully pleaſes the obſerving eye with a ſurprizing and uncommon ſcene of beauties.

‖ The ſtairs are cover'd with the richeſt ſilks, on which the introduc'd ambaſſadors muſt tread in their aſcent to the extenſive floor, which, tho' politely pav'd with curious ſquares of various-colour'd marble, is all over cover'd with a golden carpet, if it may be call'd ſo, every thread thereof is little leſs than the genteeleſt ſort of ſtraws, which form our mats in *Britain.*

About the middle of this ſpacious hall, there plays a fountain in a very odd and curious manner, from the cieling to the ciſtern, not unlike a ſhower of rain, and oppoſite to the aſcent there ſtands the * throne, of no great heigth. but ſplendidly adorn'd with an extenſive canopy, broad back-piece, and thick pleated baſes, all of black and coſtly velvet, high embroider'd over with a glorious mixture of gold and ſilver wyre, in the ſquares whereof are ſew'd turquoiſes, diamonds, pearls and rubys, ſo contriv'd, that they not only look magnificent, but form a ſort of eaſy figure ſo politely pleaſing, that againſt the will it captivates attention.

Upon this throne ſits croſs-legg'd the diſdainful Sultan, looking round him a ſort of haughty frown, to view the baſe and ſervile poſtures of the ſlaves about him

† And firſt, the Grand Vizier ſtands humbly on his right hand, very near him; and at more ſubmiſſive diſtance, almoſt oppoſite, appear the great officers of his Seraglio, rang'd according to their ſeveral dignities, holding each his hands acroſs upon his humble boſom, not preſuming once to elevate thoſe ſervile eyes, which are not worthy ſo ſublime an honour, as to gaze upon the perſon of their mighty emperor, thus formidably ſhining in his royal luſtre.

¶ No ſooner the ambaſſador appears within the hall, then there advance two officers, who taking hold of both his arms, attend him as he walks, and ſtill as he approaches nearer to the perſon of the Sultan, as it were by force, incline his body ſo much nearer to the ground, in three low bows. The Sultan condeſcends perhaps to look him in the face, and now and then beſtows a gentle nod, while the ambaſſador is ſeated juſt before him, on an eaſy ſtool all cover'd over with a rich brocade.

§ While the credentals are produc'd and reading by the *Druggaman*, in *Engliſh* the interpreter, the preſents brought, and conſtantly expected from all foreign miniſters upon their audience of the Sultan, are expos'd to view; and thoſe of the embaſſadors ſelected train, who have been firſt diſtinguiſh'd as before, advanc-

¶ The third Court not ſo regular as the former. § The Gate guarded by Eunuchs. ‖ Deſcription of the Hall of Audience. * The Throne of the Audience. † How he is attended on at ¶ The firſt approaches of the Ambaſſador. § The manner of his Audience.

ing with their foreheads, to the ground, have leave to kiss the hem of the Grand Seignior's vest, which having done, they silently retire, and stand at some considerable space behind the stool of the ambassador.

No sooner has the Sultan heard the *Druggaman* read loudly the credentials, but he presents them to the Grand Vizier, who purposely stands near him, and the audience being over, the ambassador takes his leave, but is not suffer'd once to turn his back upon the Sultans person, and in order to prevent it, ¶ he is led out backwards, by the officers, who before conducted him; from this time forward he must make his applications to the Grand Vizier, and other ministers about the court, for the Grand Seignior, tho' the head of all their business, is himself above its practice; leaving all the cares and hurries of a throne to his deputed instruments of state and power.

§ Along the left side of the court, there runs three rows of building, parallel to one another, call'd the *Oda*'s of the *Icholans*, or apartments of the pages, who ascending gradually from the *Ajamolan*'s, are at least admitted to the lowest chamber of the pages, where for full six years they are inur'd to all the practices of menial drudgery, such as baking, washing linnen, brushing cloaths, and such-like labours.

In the second chamber they continue commonly about three years, employ'd in exercises more conducive to the minds improvement; thence proceeding to the third, and after two or three years service there, are call'd according to their several standings, to the *Hazoda*, or apartment for the pages of the presence, to supply the vacancies there made from time to time, by the preferment of the oldest to the greatest places of the empire

There is an officer appointed over every chamber, to inspect the management of these *Icholan*'s, commonly amounting to almost a thousand men; to him they are subservient in so high a manner, that no imagination can conceive the strictness, ¶ under which they live; their beds are spread in order on each side of the extended building, and themselves so rigidly deny'd a common liberty, that they are never suffer'd to converse with any other quarter of the great Seraglio.

§ Directly opposite to these apartments are five rows of Baths of different forms and structure, as design'd for the convenience of the High and Low, and every person in the Sultans palace; one row among them is the Sultan's own, divided finely into numerous chambers, pav'd with marble of an hundred colours, and adorn'd with roofs and walls of chrystal, and a thousand other strange contrivances to render them beyond example pleasant and convenient.

‖ Among the builings of this court, there stands a low roofed hall of no mean length, appointed for the lodging of the dwarfs dumb, deaf, crook-back'd and other blots of nature, many of each sort continually maintain'd for the diversion of the Sultan, who delights in sporting with those wretches miseries.

* The large apartments of the powerful white Eunuchs, much in vogue in *Eastern* countries, and employ'd in the most profitable posts of the Seraglio, to inspect the management of all the servants, terminate the court on either side, and reach within twelve paces of the garden walls; their form is in the shape of large Half-moons, embracing, as it were, the other buildings with their horns or corners.

† Above the hall of audience, and between the *North-East* ends of the two great Half-moons, which form the Eunuch's lodgings, stands a Mosque, whose Spires and Cupola's are richly gilded, and the

¶ How he must retire § The Chambers of the Pages or Icholans. ¶ Their restraint in the Seraglio. § Their Baths of the Seraglio. ‖ A Barbarous Custom of the Turkish Emperors. * The Quarters of the White Eunuchs. † The Mosque of the Seraglio.

the pile ſurrounded by a lovely grove of lofty Cypreſs trees; 'Tis here the Sultan and his ladies daily come to their devotion, yet unſeen by any of thoſe numerous crowds of people, who aſſemble in the body of the church, in that they are divided from the reſt by a partition letteſs'd over with an admirable ingenuity; but their devotion is no ſooner ended, than they all return the way they came, and paſs thro' private galleries, unſeen by any, to their own apartments.

¶ Directly from the Moſque abovenam'd runs an open gallery, near thirty paces long, and thirteen broad, its roof ſupported by great numbers of fine marble pillars, ſix whereof the *Turks* report to have been brought from *Troy* to *Conſtantinople*, when 'twas yet *Byzantium*; they are all of different colour each from other, one is blue, another green, and therefore held as ſacred by the *Turks*, and every one ſo naturally bright, that they are falſly ſaid by common fame, to be tranſparent.

The high rais'd fret-work'd of the floor, is wonderfully fine and ſtately, all compos'd *Moſaicly* of great and little marble ſquares, of all imaginable colours, richly repreſenting ſome hiſtorical and kingly figures, which the ſuperſtitious *Turks* have now defac'd by picking out their eyes, and quite deforming all their heads; however the remaining beauty of this noble gallery ſufficiently demonſtrates, that it was the workmanſhip of chriſtian architects, to grace ſome part of that illuſtrious palace, while it flouriſh'd glorioufly in the peaceful reſidence of *Græcian Emperors.*

§ A very large and noble portico, or large piazza, terminates this gallery, on either ſide extending to an equal diſtance, and compleatly forming a door admits you to ſome one of the four vaſt chambers, which contain the treaſure of the *Turkiſh* Sultans.

Every chamber is alike for form and bigneſs, making four Half-moons, or ſemi-circles, two on either ſide, at equal diſtance each other, with their horns or points directly contrary to thoſe of the piazza juſt now mention'd, and betwixt one building and another, all the ſpaces being planted with the fineſt trees, and odoriferous flowers in various artiful figures, form a ſort of charming proſpect, not to be imagin'd by the moſt capacious apprehenſion.

Six ſeals on either door, and three large chains ſecure the entrance, never open'd but upon expreſs command from the grand Signior to the *Haſnadar Baſhaw*, or lord high Treaſurer; each room is full of Cupboards, Coffers, Iron-Cheſts, and Shelves extremely large, all fill'd with riches of a different kind, and ſhinning brightly with collected heaps of moſt ineſtimable wealth, and curious rarities, which have from time to time been freely given, bought, or taken from the diſtant corners of the ſpacious univerſe.

Directly oppoſite to the piazza, which contains the doors, that open to this treaſure, ſtand the royal lodgings, which you enter by another great piazza, not unlike the former, but with its points ſo well diſpos'd, and ſo exactly oppoſite, that both piazza's make a ſpace of circular deſign, and large extent, the midſt whereof contains a fountain, ſpouting from its ſides large ſtreams of water, which deſcending in a body on the center of the ciſtern, form a figure pleaſantly uncommon.

‖ Amidſt the ſpace, between the horns of the piazza's, ſtand two obelisks of lofty heighth, and wonderful contrivance, but neglected by the *Turks*, no lovers of venerable reliques of antiquity, are now o'ergrown with buſhes, and ſurrounding multitudes of brambles.

A pavement leading to the midſt of the piazza brings you to the entrance of the royal lodgings, which compleat another

¶ Pillars brought from Troy. § Deſcription of the Grand Signior's Treaſury. ‖ Two ancient Obelisks.

ther semicircle, looking out upon the inmost gardens of the great Seraglio, and together with the gallery adjoining to it, looking like two C's affix'd together in the following manner, (CC.)

* Two wings are added to the center, either enter'd by a door, which opens at each point of the piazza, and extending their apartments in two large Half-moons directly opposite to those, which form the Treasury, but standing wi h their horns the other way, and pointing to the gardens, like the Sultans lodgings.

All the space between these wings, and the abovenam'd Treasury, is fill'd with fountains, Cypress Trees, and curious flower gardens, and the vacancy on either side, politely terminated by a semicircular Grotto, built of shells, set here and there upon a rough hard substance, exactly representing natural rock, betwixt whose hollows, artificial groves of fine impending coral seem to sprout, and thro' their dropping branches murmuringly discharge, small streams of water, gently trickling down the rock in many places.

† The right of these two wings, the *Turks* distinguish by the name of the *Hazoda*, where the forty pages of the presence have their lodging, under the inspection of an officer of high degree; here they first begin to tast the sweets of liberty, and are permitted to converse with whom they please, a privilege for many years before deny'd them.

¶ The left wing is divided into many fine and large apartments, where are lodg'd the *Selictar-Aga*, or royal sword bearer, *Hichokadar-Bashaw*, or bearer of the cloak, and many other of the greatest officers of the Seraglio, such as always have admission to the presence of the Sultan.

The Sultans quarter boasts no more than three great rooms, but those so splendid; and beyond imagination stately and convenient, that one, who never saw them, cannot comprehend the twentieth part of their amazing excellences

‖ The roofs are arch'd, and all set thick with glittering spires and balls of chrystal, rim'd about with gold and azure, whence in many places hang great golden globes, adorn'd with diamonds of surprizing lustre, all the sides are richly flagg'd in separate pannels with white, black, grey, blue, green, and other colour'd marble, 'twixt every one of which runs one of gold or silver, reaching like the rest from top to bottom; all the floor is veiny marble, cover'd over with the finest and most costly cloath of gold, that can be purchas'd, neatly interwove with twenty other different colours; close against the wall, all round each chamber lie large cushions, of a black, green, blue, or crimson velvet, embroidered in the richest manner, with the finest pearls, some long, some round, and some of every form and magnitude; in short, no part of all those chambers but possesses ornaments, the most accomplish'd grandeur of the stateliest palaces of *Europe* cannot equalize.

* Behind the royal lodgings at about two hundred paces distance runs a river, brought by art from the adjoining sea, thro' subterraneous passages, to rise exactly in the middle of the highest ground of the Seraglio, where it forms a sort of lake, and thro' an artificial channel, runs along with mighty swiftness down the hill on either side, by a large iron grate, and so descending to the sea two different ways, from which 'tis constantly supply'd, as fast as it emits the rising waters.

† It is this river, that divides the Great Seraglio from the quarters of the ladies, hindring all communication 'twixt the two divisions, by the means of its impeteous current, nor dares any man, how bold soever, once presume to straggle from his station, towards the verge of this forbidden ground, since cou'd he pass

* The Wings adjoyning to the Royal Lodgings. † The Hazoda or Apartment of the Pages of the Presence. ¶ Apartments of the Great Seraglio Officers. ‖ Description of the Sultans glorious Chambers. *A wonderful River, flowing two ways. † The impossibility of approaching the Womens Quarters.

paſs the numerous guards of *Eunuchs*, which impede his progreſs, tho' that barr is ſurmountable, he muſt undoubtedly be ſeen, by the Grand Seignior or his officers, and preſent ruin follow his diſcovery.

¶ From the buildings, which contain the lodgings of the Sultan, and the ſemicircular wings thereto adjoining, runs a ſpacious and delightful flower-garden, curiouſly adorn'd with every kind of odoriferour plant, and ſhady tree, which can afford a ſmell or proſpect any ways agreeable; numerous fountains, each of different form, illuſtrate the appearance, and the gardens reaching from one wall to the other, terminate their breath upon the bank of the abovenam'd river, all along whoſe edge there runs a row of breaſt-high iron rails, as on the other ſide appears a line of gilded baniſters.

There runs a little marble pavement from the Sultan's poſtern, through a very ſtately wooden arch, adorn'd with trees and twining Jeſſamins, which twiſt about it in the middle of the garden, not unlike the fam'd triumphal arches of the ancient *Romans.*

This pavement is divided at about an hundred paces from the river, into two diſtinct and ſemicircular galleries with baniſters on either ſide, about three foot in heighth, adorn'd with ſpires and balls of gold, which lead to two great § draw-bridges, each guarded by a party of white *Eunuchs* on the hither ſide, and croſſing the ſwift current on each ſide of the beforenam'd ſource of waters, at the other foot of either bridge there waits a conſtant guard of black, or negro *Eunuchs*, and two other galleries, exactly correſpondent to the former, lead two ways to ſuch another pavement, running alſo thro' an arch adorn'd and built exactly like the other.

Of the Apartments of the Women.

And now we are arriv'd upon a ground, where any man, except the Sultan, is like *Juvenal's Rara avis in terris*, even as great a rarity as his black Swan, or any other wonder; nothing here is ſeen but beauty ſtrangely intermix'd with rough deformity, each ſmall avenue leading to the women, who inhabit this diviſion being watch'd continually by crowds of ‖ Blackamores, not only robb'd of all the ſtrong and virile marks of luſty manhood by a ſmooth caſtration or deciſion rather, but elected from the moſt deform'd and evil countenanc'd of that untempting race, as if the curs'd inſatiate jealouſy of the laſcivious Sultans, cou'd not think the incapaciating them from amorous practices with their diſtruſted women, were ſufficient to ſecure them, but they muſt inhumanely contrive a way to keep the ladies inclinations chaſt, by the prevailing virtue of a ſtrong antipathy.

* How wide alas! does this luxurious prince miſtake the real road to greatneſs, who inſtead of awing his audacious ſubjects by a watchful diſpoſition, and the even balance of impartial juſtice, leaves his empire to ſubſervient managements, and meanly gives himſelf entirely over to the conſtant practice of voluptuous living; neither knowing nor deſiring other grandeur than the plenary indulgement of his carnal appetite, not conſidering that, as *Seneca* ſays in his tragedy of *Thyeſtes*,

Regem non faciunt opes,
Non veſtis Tyriæ *color,*
Non frontis nota Regiæ,
Non auro nitidæ trabes.

¶ Lovely Gardens. § Two Draw-bridges, which lead you to the Ladies Apartment. ‖ Black or Negro Eunuchs. * Moral Reflections.

Rex eſt, qui poſuit metus,
Et diri mala pectoris;
Quem non ambitio impotens,
Et nunquam ſtabilis favor
Vulgi præcipitis movet.

The tranſient Honours, which frail Riches bring,
Are not thoſe Royal Proofs, that mark a King,
Not Tyrian Purple o'er his Garments ſpread,
Nor regal Diadems around his Head,
Not graceſull Robes, which ſhine in every fold
With a polite embroidery of Gold;
He only is a King, who, not oppreſt
By thoſe black Fears and Ills, which ſtorm his Breaſt,
Bravely ſtands firm, his Juſtice to maintain,
And hears Ambition tempt his Pow'r in vain;
Who ſtands th' eſtabliſh'd Pillar of his State,
Always alike, ſtill good, and ever Great.

¶ Content will make the meaneſt object of unrecover'd poverty a happier man, than commonly the Sultan is in all theſe elevated ſcenes of pomp and glory. The tow'ring heighth, whereon he ſtands, does ſeldom fail to make him giddy; then he falls below the bliſs of thoſe, who can in rags reflect on grandeur in the following notions of that admirable Author.

Rex eſt, qui metuit nihil,
Rex eſt, quique cupit nihil,
Hoc Regnum ſibi quiſque dat.

That Man's a Monarch, who can fear no Fate;
So's he, who never covets to be Great,
And that, which make ſuch ſort of Kingdoms beſt,
Is, that all Men at will may be thereof poſſeſt.

§ No man, who ſeriouſly reflects upon the bloody ends, which commonly attend the *Turkiſh* emperors, and overtake their pride amidſt ſunſhine they are fondly basking in, wou'd wiſh to change degrees with their uncertain majeſty; and ſurely death muſt fall with double weight on ſuch, as power and haughtineſs of ſoul have lifted up beyond the apprehenſion of its ever reaching them; for, to make uſe again of *Seneca*'s expreſſions.

Illi mors grævis incubat,
Qui notus nimis omnibus,
Ignotus moritur ſibi.

Death on that Man muſt heavy fall,
Who, by his Grandeur, ſhewn,

Known

¶ Moral Reflections. § Moral Reflections.

Known and reſpected too by all,
Dies to himſelf unknown.

‖ But to return again to what I was about, the pavement on the other ſide the ſecond arch admits you to the entrance of a ſtately gallery, perhaps the fineſt, that was ever heard of, for it reaches from one garden wall to the other, winding in and out, exactly as we paint a folding ſerpent, all the turnings at an equal diſtance from each other, and ſo often made, that thoſe, who walk upon it loſe the ſight of one another every ten or fourteen paces.

* 'Tis ſupported nobly by two rows of pillars, of a red and white large veiny marble; all the baſes and the capitals are black; and the inverting floor, on which they ſtand, conſiſts of ſpacious marble ſquares, politely intermix'd one half of red, the other of a lovely greeniſh colour.

† You aſcend the top of the above-nam'd gallery by a broad marble ſtair-caſe, with three ſtately landing-places, rail'd on either ſide with iron gilt, and headed with large balls and ſpires of gold: You enter with a ſtrange ſurprize, to ſee the bottom floor'd to all appearance with thick plates of burniſh'd gold, which is indeed no more than copper gilt, but every year or two renew'd or poliſh'd, ſo that it reflects a dazling luſtre and amazing majeſty: On either ſide is built a kind of wall breaſt high, whoſe inſide like the floor is plated over with the copper gilt, and all along upon its top on either ſide, at five foot diſtance from each other, ſtand vaſt numbers of fine golden pyramids, each pyramid adorn'd upon its utmoſt point with one large globe of gold, by four whereof the bottom is ſupported.

The reader I preſume, will be inclin'd to think this place, as I have now deſcrib'd it ſo magnificent and beautiful, that it can ſcarce admit of an additional extravagance; he will be conſequently much ſurpriz'd, when I inform him, that on either ſide within the wall are very deep and artificial hollows, fill'd with ſoil of a productive nature, where are planted Woodbines, commonly call'd Hony-ſuckles, Jeſſamins, and low Flowers, and Tuberoſes, which ſupported by a ſtronger and more ſpreading kind of laſting greens, ſo ſweetly intermix with one another, meeting at top, and growing thick upon a frame of rich gilt box-wood, that you walk as in a dream, thro' all the odoriferous extaſies of natures bleſſings.

¶ The gallery is terminated on the left by a large door, which opens ſideways into the apartments of the Negro Eunuchs, or Black-guard of the ſecluded ladies; which extends it ſelf ſtrait forward, towards the point of the Seraglio about two hundred yards in length, and breadth proportionable; it conſiſts of only one large hall ſupported by large vaults, wherein are all the cellars, landries, and conveniencies, requir'd for the ſervice of the ladies.

The room is equally divided into ſpaces for the Eunuchs lodging-places, and its high arch'd roof ſupported by an hundred marble pillars, fifty on a ſide; above the middle opens a low wooden door, and lets you out upon a gallery, which fronts the gardens; here they eat, drink, and divert themſelves, when out of waiting, taking ſtill an eye of obſervation on the womens actions.

§ Directly oppoſite and enter'd in the ſame manner, lie the lodgings of the Sultans miſtreſſes, conſiſting alſo of one room and gallery with offices below it, the length, breadth, heighth, and whole proportion juſt the ſame with the apartment of the Eunuchs.

‖ But as for all the ornamental part, the roof, ſides, floor, and pillars of the ladies chamber are exactly like the Sultans

‖ A winding Gallery. * Fine marble pillars. † A golden floor. ¶ A lovely walking place
§ The Lodgings of the Sultans Miſtreſſes. ‖ The Furniture of their apartments.

own division; or if any difference appears, it is because the womens quarter shines more brightly, if it's possibly, with gold and chrystial; and whereas the rooms of the grand Signior, as you read before, are pannel'd from the cieling to the floor, with gold and silver every yard or two between the marble, here, instead thereof, they set the finest looking-glass, which so surprizingly adorns the place, that viewing as you walk along, a strange confus'd irregularity of prospect, in promiscuous mixtures of the various colour'd marble flags, the cushions, carpets, and the numerous pillars, which support the building, you are agreeable amaz'd at so uncommon an appearance.

* Their beds are only quilts or carpets five times doubled, over which is laid a sattin coverlet, which being turn'd aside, they enter in their shifts and muslin drawers, and contentedly repose themselves till break of day, beyond which hour they seldom are permitted to indulge themselves in slumber.

† Four rows of beds there are, from one end to the other, and the number of the ladies, sometimes more, and sometimes less, may commonly be reckon'd at about five hundred. Two rows of beds are plac'd against the wall on either side, and two between the columns, which support the chamber.

¶ Between each fourth and fifth of all the beds there lies a kind of matron, if it may be proper so to call an aged virgin, for they are always chosen out of those more antiquated ladies, whose hard luck has burthen'd them with the unsummon'd load of stale virginity, and consequently made them fit for a succession to the vacancies of such a post, as by requiring a malicious care to hinder wantonesses they are past the tast of, speaks 'em enviously and extremely qualfied for its possession.

§ It is the proper business of these ill-natur'd governante's, to inspect the actions and behaviour of the young recluses, by day to keep 'em strictly to their work, which, for the most part, is embroidery in various colours, intermix'd with gold and silver, upon silk or muslin; at other times to see they miss not those genteeler parts of education, such as singing, dancing and the like, according to the *Turkish* mode, all which is taught 'em daily by black *Eunuchs* purposely oblig'd to practice such accomplishments, as 'twill be requisite to teach the ladies.

‖ There burn all night, not far from each beds foot, a sort of fine wax tapers, and the only reason for it, is, that by their light, the governante may be able to discover all immodest or indecent pastimes, which the wanton inclinations of the youthful ladies, kept from the society or sight of men, might prompt 'em to the practice of, did opportunity and darkness favour their endeavours: I cou'd give my reader some amazing instances in that particular, but since it may offend the modesty of my more chast and vertuous country women, 'twill be more oblingly if I spare their blushes by omitting the relation.

* The gallery adjoining to the ladies lodgings, tho' exactly correspondent, and alike in form and bigness to its opposite, belonging to the Negro Eunuchs, shines beyond it in a high degree, by reason of the rich embroider'd cushions, cloth of gold, and silken furniture, wherewith the floor, and Saffras are both cover'd; looking out upon a garden, filling all the space between the buildings, and extending its avenues, flower-pots, fountains, and cool grotto's, from the winding gallery to the bottom of the lodgings, where it is terminated by a † quick-set hedge, of a surprizing height and thickness, forming a half-moon, the horns whereof embrace the inner angles of the two apartments, open in the middle by a smooth and artificial gap, which represents

* Their beds and way of sleeping. † How their beds are plac'd. ¶ The Governante's of the Seraglio how chosen § How the Ladies live in the Seraglio. ‖ A strictness to prevent immodest actions.
* The Ladies Gallery. † A stately Quick-sett hedge.

preſents a large arch'd gate-way, leading to the entrance of a ſhady grove, the ſpreading branches of whoſe various trees meet over head and form a hundred lovely bowers, and cool retirements, which I ſhall hereafter largely treat of.

From the galleries, which front the two apartments, you deſcend from either end by a large marble ſtair-caſe, turning from the quick-ſett hedge, and winding till they look towards the ſide walls of the Seraglio: ¶ Theſe admit you to the entrances of many ſhady paths and graceful avenues of myrtle, cypreſs, orange trees and jeſſamins, which twine delightfully from place to place, ſometimes admitting you to ſubterraneons grotto's, all ſupported and adorn'd by marble pillar, from whoſe ſides there iſſues water, that by falling down from different heigths on ſhells of braſs, of different thickneſs, makes a ſort of gentle muſick, ſweetly full of melancholy harmony.

§ Sometimes theſe walks or rather labyrinths, lead you out upon fine greens, round, ſquare oblong, and of all forms imaginable, moated round by well-ſtock'd fiſh-ponds, in the middle of theſe greens, there generally ſtands a tent, each rope whereof is guarded by an *Eunuch*: Here ſuch ladies, as are are graver than the reſt, ſit croſs-leg'd and obſerve the paſtimes of their fellow beauties, ſome of which run wildly up and down the field, and form a kind of ſport not much unlike our *Engliſh* country game of threading the *Scottiſh* needle, others dance upon another part of the ſame green, here ſome are converſing merrily, there three or four are lolling in the ſhade, ſtretching and rolling up and down in wanton poſtures, and every now and then you may perceive ſome ſerious ſolitary virgin, angling in the fiſh-pond, and unmindful of all paſtimes but her own ſedate and innocent diverſions.

‖ It is not ſeldom that the Sultan does in perſon grace their exerciſes, and then they all contrive with eager emulation, who ſhall moſt engage his fancy by the artifice of her behaviour; now modeſty takes leave of theſe licentious ladies and the warmer arguments of looſe deſire incline them to the practice of the moſt laſcivious dances, poſtures, and performances, which ſerve to raiſe a luſtful fire, and may excite the paſſion of the amorous Sultan to a cooling ſatisfaction of his heated wiſhes, in a full poſſeſſion of her happy charms, who more than any other moves his inclinations.

Such gardens, groves, and fine plantations of delicious fruit trees, as I have above deſcrib'd, fill all the large remaining ſpace within the inner wall of the Seraglio, which confines the womens quarter, and divides the whole from thoſe vaſt tracts of * garden ground, which quite ſurround the palace, and conſiſt of fruits of every kind, herbs, cucumbers, and every individual thing, which is requir'd even from the kitchin to the dining room. Theſe larger gardens are manur'd by men, of common knowledge in affairs of husbandry; but thoſe belonging to the ladies quarter, are not enter'd but by certain of the negro *Eunuchs*, purpoſely inſtructed in the art of gardening, that they may be qualified to ſerve in that employment.

† Another wall divides the largeſt gardens from the outward wall of the Seraglio, leaving only ſpace ſufficient for the paſſing and repaſſing of thoſe troops of ſoldiers, who from time to time relieve the guards, perpetually employ'd to keep the towers, which, as I ſaid before, defend the palace.

I know the natural curioſity of my expecting female readers will induce them to condemn my want of complaiſance, if, after having led them gradually thro' every corner of the Sultan's palace, I ſhou'd hurry 'em away without permitting them to look a little into his amours, the hopes

¶ Lovely Gardens. § Fine Greens for the Diverſion of the Sultan's Miſtreſſes. ‖ Laſcivious Cuſtoms of the Ladies in the Seraglio. * The great Gardens of the Seraglio. † Another Wall.

perhaps, of which amuſement was the only cauſe, that brought 'em thither.

To this I anſwer, that I will immediately comply with their deſires; but muſt by way of prologue, urge 'em to lay aſide thoſe vulgar errors and romantick notions, former authors, or perhaps, their travelling lovers have poſſeſs'd their minds with.

¶ Common fame is both a lyar, and a magnifier of the falſities of all mankind; where truth is doubtful, or the fact obſcure, ſhe ſtrait contrives to fill deficiencies with a productive train of illegitimate aſſertions; nor ever cou'd a ſubject more entirely prove the certainty of this opinion, than the Great Seraglio of the *Turkiſh* Sultan, and the ceremonious practices of his uncommon ways of courtſhip, § ſuch as walking thro' them with a knot of handkerchers faſten'd to his girdle, one of which he drops at every ladies foot, he has a mind to make his bedfellow; yet this erroneous ſtory had the fortune to obtain ſo good a credit, that the learned and judicious Sir *Paul Ricaut*, has not bluſh'd to tell us in his maxims of the *Turkiſh* policy, that ſuch as is above deſcrib'd, was univerſally allow'd to be the pattern of the Sultan's courtſhip.

¶ Affairs of love, the ladies tell me, ſhou'd be kept as ſecret as affairs of ſtate, and certainly if ſo, 'tis doubly criminal, when we betray the cloſe amours of royal monarchs; yet for once I'll venture to tranſgreſs thoſe rules of privacy, and give as punctual an account, as I am able, of the ſcenes of love, occaſionally practis'd 'twixt the Sultan and his miſtreſſes. If any of my countrywomen ſhou'd be ſo delighted with the pleaſures I deſcribe, as to abandon *England* for the *Turk's* Seraglio, the nation will forgive me for the loſs they ſuffer, by conſidering the accident is ſuch a wonderful ſurprize, that not the ſharpeſt mortal gueſs cou'd ever have expected it.

§ Firſt then the Sultan almoſt daily viſits the apartment of his ladies, and gives notice half an hour or more before he comes, by looking out from his back windows to the drawbridge, guarded by the Negro Eunuchs, and informing them of his intention by the words *Helvett, Gelerrum*, that is, *Make ready, I am coming*.

‖ This notice is enough, and all the inner palace rings immediately with the repeated ſounds of this Alarum, all the ladies dreſs themſelves with haſt, waſh, ſhift, perfume and poliſh their appearances for the reception of their maſter, who upon his entrance, is ſaluted by the whole aſſembly on their knees, and embracing them with equal familiarity, and then conducts them to the greens, or bowers within the gardens, where he takes delight to ſee their emulation in the ſeveral arts of pleaſing, which I juſt now told you they employ their time in.

* This is, however, but the method of his publick converſation with the numbers of his ladies, amongſt whom the charms of one will often ſhine ſuperior to the others; her, on ſome ſuch day of publick ſport, appointed purpoſely, he beckons from the reſt, and leads her to ſome bower, to talk a while in private, and prepare her expectation for the honour he allots her to.

† The Eunuchs, who attend, acquainted with the reaſons of their emperor's withdrawing, ſummon the repining remnant of the diſappointed Virgins back to their apartment; while the new elected miſtreſs of the Sultan's love, receives perhaps, the ſweet advances of a kiſs or two, in token of the value ſhe has heard her lord declare he bears her; after which ſhe is deliver'd by the hand of the Grand Signior to the charge of thoſe black Eunuchs then in waiting.

¶ By them ſhe is ſaluted with a low reſpect, becoming the addreſs of ſuch as complement

¶ Common Fame a common Lyar. § A miſtaken Notion of the Grand Seignior's Courtſhip. ¶ Love Affairs ſhou'd be kept ſecret. § The notice given by the Sultan, when he intends a Viſit to his Ladies. ‖ How he is receiv'd, and what he does among them. * How the Sultan chuſes a Miſtreſs. † How the Court's her. ¶ The Reſpect the other Ladies are oblig'd to ſhow her.

compliment the partner of the Sultan's bed; and quite ſurrounded by her black retinue, walks in ſtate along the chamber ſhe ſo lately was confin'd to; all the other ladies as ſhe paſſes by, riſe up, and falling on the knees to kiſs her veſt, congratulate the bleſſing ſhe muſt ſoon become poſſeſſor of.

§ Tranſported by ſucceſs, beyond her ſelf, and giddy by the height of her advancement to ſuch fortune, reaſon, which before perhaps, had little place within her mind, now quite forſakes the elevated creature, who forgetting that her happineſs depends upon the humour of a fickle monarch, and muſt ſtand or fall as he is pleas'd or diſpleas'd with her firſt embraces, looks about her with a ſcornful air of pride and grandeur, and believes her ſelf as much above them in her merit, as ſhe then appears by the reſpect they pay her; hence ſpring a thouſand jealouſies, malicious wiſhes, envies and uneaſineſſes, which are the never-failing conſequences of domeſtic preference among the ladies, and undoubtedly gave cauſe to that old *Græcian* Poet, (who by the way 'tis ten to one was married) to cry out,

The Envy of the Women make Mens Houſes downright Bedlams.

‖ The publick wardrobe of the ladies lodgings is oblig'd to furniſh rich variety of cloths and jewels upon ſuch occaſions, and with theſe, ſhe is conducted by the grave *Matrona's* I before diſcours'd of, to the Bagnio's of the Sultan, where ſhe is not only ſtripp'd, and waſh'd from head to foot, but ſcented with perfumes to add new charms to thoſe of nature, that ſhe may appear at night, deſerving that affection, which her royal lover has vouchſafed to crown her with.

* Beſides the preparation of the Bagnio, previous to her bedding the Grand Signior, ſhe is offer'd Wine to drink without controul, that ſo, ſhe may poſſeſs at night an artificial vigour, more engaging than the modeſt baſhfulneſs of her untried and native innocence.

Thus may the reader ſee, how wantonly the monarchs of the *Turkiſh* empire ſtudy means to ſwell their pleaſure to the utmoſt pitch of taſt and luxury, whereby they madly haſten on their ends, forgetful of that true, but much unheeded *Græcian* maxim.

Three Things there are, that ſhorten Mortal's Breath,
And hurry us compendiouſly to Death,
Bathing, and drinking Wine to great Exceſs,
And Love of Female Joys to luſtful Wantonneſs.

† When night is come, and the Grand Signior, full of expectation, laid in bed, the Eunuchs of his chamber notify his pleaſure to the waiting lady, who is thereupon immediately attended by the other Virgins, Matrons, and black Eunuchs, to the Sultan's chamber, all the inſtruments of *Turkiſh* muſick ſounding round her, and a hundred large wax tapers lighting her along; they leave her at the door, and wiſhing her a ſatisfaction equal to her honour, ſeparate, and all return to their reſpective places.

¶ Mean while the trembling Vitgin knocks, and is admitted by the *Kiſler Aga*, or *Great Maſter of the Negro Eunuchs*, who attends her coming, to inſtruct her in ſome neceſſary duties, ſhe muſt offer at perſorming; after which he modeſtly withdraws and leaves her in the chamber.

The Sultan all this while expects her in the bed, to which ſhe is directed, by two large white Tapers burning in the room; I ſhou'd have told you, that ſhe enters, only cover'd with a wrapping night-gown, and advancing to the feet of

§ Their Pride upon advancement. ‖ Preparatory Ceremonies. * A pleaſant Cuſtom. † How the Lady is conducted to the Sultan's Chamber. ¶ How receiv'd there. § Her firſt addreſs to the Grand Seignior

of the Grand Signior's bed, falls down upon her knees, and in an humble manner ask this question.

A Slave to your Commands, Great Monarch, *waits your beckon, may, or may she not be now admitted?*

You may be sure the Sultan answers, Yes, and if impatient to possess her beauties, takes her in as soon and kindly as your self young reader wou'd your mistress: But alas poor woman! common custom generally forces them to a more humble entrance, for, in token of submission, § *dropping off their Night gown*, they must gently raise the bed cloaths at the feet, and so creep gradually up to those embraces, which an *Englishman* wou'd be so civil to believe deserving of a kinder welcome; and an *Englishwoman*, if I know them rightly, think too worthy to bestow in such a mortifying and submissive manner.

¶ 'Tis possible, however, that an after-game of love and kindness may make full amends for the indifference of her first reception, that we will not doubt of, but proceed to tell you, that when morning breaks, they are awaken'd by the sound of musick, and the shriller voices of some tuneful Eunuchs, singing certain songs compos'd on purpose, not unlike the *Epithalamiums* of the ancients; all these songs are handed up and down the city, when the story of some new intrigue inclines the people to converse upon that subject; I had several presented me, and one among the rest I have translated, to divert the reader.

Blessings Crown the Royal Pair,
Mighty Sultan, happy Fair,
Endless pleasure bless your Bed,
Angels Wings around you spread,
Godlike Offspring grace your Joys,
Heav'nly Daughters, lovely Boys,
All that eithers wish can crave,
That let both together have,
Long continue all your Pleasure,
Let your Bliss be out of measure.
Blessings crown the Royal Pair,
Mighty Sultan, happy Fair.

‖ Alarm'd by the repeated harmony of these congratulary songs new-made woman rises from the bosom of her amorous partner, who bestows at parting, (with a grateful kiss) some precious jewel of ineltimable value; as soon as she is cover'd by the wrapper she threw off the night before, the Sultan pulls a silken string and presently come in the ladies and their matrons to attend her in another chamber, while she dresses richly in the cloaths I lately told you were demanded from the Wardrobe, having first been bath'd, and well perfum'd all over in the private Bagnio.

* If she has been so happy as to please the Sultan in a more than common manner, she continues Queen of his apartment and affection, serv'd all day upon the knee, by his superior officers, and sharing every night the bed of her great master, and it has been sometimes known, that one has kept possession of his heart for many years together, insomuch that all the other ladies have been slighted,

§ Their pleasant method of creeping in at the Beds-feet. ¶ Their Salutation in the Morning. ‖ The Present he makes her in the Morning. * The Honour of a Favourite.

ſlighted, or forgotten, while their monarch's thoughts were wholly bent to to find new pleaſures for the object of his paſſion.

When any lady is ſo fortunate as this, § the daily cuſtom of the Sultan is to lead her up and down, from walk to walk, and bower to bower about the garden, courting her as amorouſly and as full of ſoftneſs as a chriſtian lover wou'd a miſtreſs he addreſs'd for marriage; all the while they walk, the gardens muſt be private, not ſo much as a black Eunuch is permitted to remain, to overhear or ſee the fond amours of the delighted Sultan.

¶ Sometimes they walk or ſit in grottos, ſometimes in the cooleſt part of ſome ſweet grove, where fine Caſcades and other water-works ſeem to join harmony with warbling birds about their heads, as if they ſtrove to drown from any others ear, the whiſp'ring ſoftneſs of their voices; ſometimes they mount a ſort of winding ſtairs, that lead up to a little pleaſure-houſe, contriv'd within the branches of an oak or walnut tree, and cover'd over with embroid'red velvet cuſhions, where they ſit, ſtand, lie and dally wantonly, (unſeen by any thing but Heaven) in a mutual tranſport.

‖ Amongſt the numerous contrivances thoſe gardens boaſt, one ſeems to have been copied from an *Indian* model, for in certain thickeſt parts of the cloſe groves, is left a ſquare about four yards in bigneſs; at every corner of this ſquare is planted a large tree, whoſe branches, growing very high, and ſpreading far beyond the reſt, meet overhead, and form a canopy, that ſhades all underneath from the moſt piercing ſun-ſhine: To the ſmalleſt of theſe trees low branches, conſequently ſuch as any weight will move moſt eaſily, are faſtned ſtrongly the four corners of a doubled canvaſs, cover'd over with the richeſt velvet, which is pull'd ſo tight that it appears as even as a table, yet when any thing of reaſonable burthen comes upon it, all the branches giving away like ſprings, it feels a very odd and pleaſant kind of motion.

* A little wooden ſtair-caſe, winding round each corner tree, admits the Sultan and his valued miſtreſs to this velvet-cover'd canvas, where they ſometimes roll about, and rocking up and down, ſo toy away their hours in amorous paſtime, ſometimes ſitting croſs-legg'd play at cheſs, talk away their minutes in a pleaſing converſation, while their raviſh'd ſenſes are inchanted in n manner, by the twining Honey-Suckles, Jeſſamins, and other odoriferous plants and flowers, which growing out of certain pots of earth, ingeniouſly made faſt to the top branches of the trees, hang ſweetly down between the boughs, and form a lovely ſcent and proſpect, not to be imagin'd but by perſons preſent; this place ſo rich in pleaſure, tempts the paſſions of the toying couple to ſuch ardent wiſhes, that the ſhady canopy, which covers them ſo well, is often conſcious of their wanton paſtime.

† Beſides theſe inward ſcenes of the Grand Seigniors dalliances, there ſtands a lettic'd Kiosk or Summer-houſe, adorn'd with cloth of gold and velvet cuſhions, whence, while they are drinking Coffee, Tea, or Chocolate, they have an open proſpect of the *Aſian* mountains, all the Haven, and the town upon the other ſide, with the *Kaickgees* or boat men rowing up and down, and the ſaid ſummer-houſe being built upon the outward wall of the Seraglio, all the gallies, ſhips of war, and trading veſſels, foreign, or their own, muſt neceſſarily paſs almoſt within piſtol ſhot of their commodious ſituation,

Theſe are the favours conſtantly beſtow'd upon thoſe happy ladies, who obtain a monarch's heart in lieu of their virginities: But the leſs ſucceſsful women, after they have one night taſted the em-

§ How the Sultan and ſhe paſs away their Time. ¶ Other Diverſions. ‖ A ſtrange Contrivance for a Seat of Pleaſure. * A charming Summer-houſe. † How the other Ladies are diſpos'd off, after bedding the Grand Seignior.

braces of a man, are carried from the chamber, where they live when maids, are lock'd in a Seraglio call'd *Kaden Serai*, or Ladies Palace, here they live a ſolitary life, confin'd within the walls of an old building, waited on by Eunuchs, and can never hope for liberty, unleſs they chance to prove with child, if ſo, they are brought back to an apartment near the Sultans, and deliver'd in his preſence, ever after living there, with liberty to wear a Crown of different ſhape and value, according to her quality, which is defin'd by being firſt or ſecond, third, fourth, fith, or twentieth *Heſakee* or Concubine.

* As for the ſons they are deliver'd of, the barbarous policy of their jealous government, immediately impriſons them as ſoon as born, in a dark underground apartment, where they are inſtructed in their language and religion, all their neceſſaries handed down thro' holes bor'd thro' the cieling, being never ſuffer'd even to ſee the ſun, till on the day of him who reign'd, the eldeſt brother is elected from his dungeon to the throne of that great empire; who of old, as ſoon as he was father of a ſon or two himſelf, was us'd to order all his brothers to be ſtrangled in the priſon, but of late they have diſus'd this black inhumane cuſtom.

The new elected emperor enjoys at pleaſure any of thoſe women, who were brought to the Seraglio for the pleaſure of his predeceſſor, only the *Sultana's* or ſuch ladies as he had enjoy'd, are inſtantly remov'd to the *Kadin Serai* I lately ſpoke of; all the reſt remaining pure, undoubted virgins, he poſſeſſes as he pleaſes: Here the reader may take notice, † that no women are admitted into the Seraglio after eight years old, That ſo the Sultan may not be deceiv'd as to her being innocent from even a thought of man; nor then, unleſs their beauties promiſe by the fineneſs of their bloom, to ripen by degrees to full perfection.

It now and then ſo happens that a full grown woman, who is made the prize of war, is ſent to the Seraglio by ſome great *Baſhaw*, but then ſuch a lady muſt be miſtreſs of thoſe charms, which ſeem to mark her, as a treaſure only fit for the grand Signior's keeping.

¶ Sultan's daughters at five, ſix, or ſeven years of age, are married to *Baſhaws* of high command, who in acknowledgment of the great honour he conferrs upon them, are oblig'd each *New Year's-Day*, to ſend a preſent to their royal Father-in-law, of ſuch conſiderable value, that it drains their Coffers faſter than they find fair means to fill 'em, ſo that by this little artifice, the Sultan finds continual means to turn the danger of a ſubjects riches to his own advantage.

§ Now will the reader be inclin'd to think that he, who ſwims in ſuch a ſea of pleaſure, cannot be invaded by the ſtrings of diſcontent, yet, as a proof that every mortal muſt be ſubject to the imperfections, which attend mortality, a thouſand little anxieties torment and vex him, and the quarrels of his women ſo diſtract his temper, that he often will be abſent a conſiderable time, in hunting or ſome other paſtime, on purpoſe to avoid the trouble of becoming Arbitrator of their frequent diſputations.

‖ Thus can no condition of our life be fully happy, *Celibacy* has its inconveniencies, and ſo has matrimony; we oft change ſides like men in fevers, yet can never reach the eaſe we aim at; there are ſome admirable notions hereupon in a *Greek* Poem, which is already rendred *Engliſh* by ſo great a hand, that I will give 'em you tranſlated as I found 'em.

Domeſtic Cares afflict the Husband's Bed,
Or Pains, his Head.

Thoſe

* A barbarous Policy. † They care they uſe in getting Virgins. ¶ How the Sultans Daughters are diſpos'd of. § How the Women of the Seraglio plague the Sultan. ‖ No State of Mortal Life entirely happy.

Thoſe, who live ſingle, take it for a Curſe,
Or do things worſe.
Some wou'd have Children, thoſe who have them moan,
Or wiſh them gone.
What is it then, to have or have no Wife,
But ſingle Thraldom, or a double Strife?

* To wind up my diſcourſe of the Seraglio, I will only add, that in reſpect to the grand Signior, mutes are there in great eſteem, and ſuch an awful ſilence always kept, that they have learn'd a language on their fingers, which is not only practis'd by the mutes, but all the officers in the Seraglio, who can readily by ſigns, expreſs themſelves as fully as they can by ſpeaking: Another thing the reader may take notice of, is that the mutes are kept as executioners, and ſent to ſtrangle ſuch great men, as the grand Signior ſigns a warrant for the death of: I know not why they, more than others, are appointed to that duty, unleſs it is becauſe, by being deaf and dumb, they are not qualified to hear and pity thoſe they execute.

* Why Mutes are made the Executioners of Turkey.

CHAP. XX.

Of the Revenues of the Turkiſh Sultan.

THE reader muſt not here expect particular accounts of thoſe prodigious ſums of money, wherewith the emperors of *Turkey* ſtill find means to fill their Coffers; I can only tell him, that beſides the publick treaſury I lately ſpoke of, there is kept in the Seraglio private banks of money in ſtrong leather bags, the ſum, which each contains, inſcrib'd upon a Label faſt'ned to it; theſe have been amaſs'd by former Sultans, and are all diſtinguiſh'd from each other by the ſeveral names of the collecting monarchs deeply cut upon the covers of large iron cheſts, which hold the leather bags abovenam'd.

Theſe private treaſures, tho' containing mighty ſums of money, which inſtead of lying dead might be increas'd each Year by different improvements, are eſteem'd ſo ſacred by the ſuperſtitious *Turks*, that they believe it nothing leſs than heinous guilt or ſacrilege it ſelf, to make the † ſmalleſt uſe thereof, till it may do their country and religion ſignal ſervice at a time, if ſuch a time ever happen, when the chriſtian nations join againſt them and invade their territories; a thing I fear, too much unlikely, but in which the *Turks* are apprehenſive of a univerſal danger.

¶ As for the Revenues of the *Turkiſh* Sultan, ſuch I mean as are his fix'd propriety, and the undoubted right of his imperial dignity, they are at preſent reckoned at about eight millions, and three hundred thouſand pounds ſterling, yearly income; a ſum becoming the poſſeſſion of a prince ſo abſolute as the grand Signior.

§ The

† To what Uſe reſerv'd.

¶ The yearly Revenue of the Grand Signior.

§ The manner of collecting this prodigious ſum, is by aſſeſſing every ſubject of his empire, at an inconſiderable yearly Land-tax, which he muſt pay as an acknowledgment of his dependance on, and duty to the Sultan; and it is an admirable method, they have got, of raiſing all this money without any charge or trouble to the emperor.

The petty governors of every little diſtrict, are oblig'd to gather the reſpective quota's of the villagers about them, and ſet out with guards ſufficient to defend the money towards the next great town to their dependant reſidences; here they muſt deliver it to the poſſeſſion of the Aga, or the governor of the place, demanding his diſcharge for their acquittance of a duty ſo incumbent on their offices.

‖ The Aga's adding to this ſum their own collections guard 'em in like manner to the Sangiacks, or the Lords Provincial; they, with the addition of their own, deliver it to the ſuperior Beylerbeys, or great Arch-Dukes of *Turkey*, and theſe laſt continue all in their poſſeſſion, till demanded by the guards, who undertake to carry it in Waggons ſafely to *Conſtantinople*.

The quarterly collections never are behind hand, for on pain of ruin no man dares refuſe immediate payment on the day appointed, ſo that ten days after every quarter, the remoteſt Provinces begin to ſend away their money towards the city I ſo lately nam'd. In every Province, * the Timariots, Zaims, and other ſtanding ſoldiery, are ſummon'd to appear and form a general muſter; whence, with their commanders at their head, they all advance, and guard the Waggons to the reſidence of the Sangiack of the adjoining Province.

He with all his ſoldiers, joining his additional collections to the former, there receives the cuſtody of all together, and advances in like manner till he reaches his next neighbour, who relieves him with another party; and in this ſettled order they proceed, ſtill ſwelling their collections, till the laſt delivers all the revenues of one quarter, to the Lord High Treaſurer at *Conſtantinople*.

It is obſervable, that as the Provinces, which lie the neareſt to their great Metropolis, muſt undertake the convoy of far greater ſums than the remoter places, ſo the number of their ſoldiers is proportionably greater, as they are by far more populous, for reaſons mention'd in the chapter, treating of the maxims of their policy.

† Now, tho the Sultan's treaſure is thus brought him by the univerſal labours of his ſubjects; he is as I have ſaid entirely free from any kind of charge; this duty being fix'd upon his governors of Provinces, as one of thoſe incumbent on their places, and conſequently to be manag'd only by thoſe officers.

But many are the means, whereby the Sultan daily adds prodigious ſums to his revenues, ſuch as, for example, ¶ the obliging all the great Baſhaws and Governors of his dominions every New-Year's-Day to ſend him preſents, commonly in ready money, which amounts to an incredible amaſſment.

§ Another way he has, when his occaſions preſs him to collect extraordinary ſums, by ſending orders to the Lords Provincial of his empire, immediately to raiſe as much as he requires, which they muſt do without reply, by means as abſolute as the command of their great maſter; oftentimes the Sultan takes occaſion to demand ſuch ſums from certain Provinces, as 'tis impoſſible they can ſupply him with; but ſending in compliance with his will as much as they then can ſpare, excuſe themſelves, as incapacited for a further contribution.

* Here the Grand Seignior gains his end, and finds a thouſand fair pretences for

§ The manner of collecting it. ‖ How carry'd to the Capital. * How guarded on the Road.
† An admirable policy. ¶ Another way the Sultan has of raiſing money. § Another which he often uſes. * A barbarous Avarice.

for the execution of the governors of all ſuch Provinces; he either ſends 'em word that they have quite impoveriſh'd their governments, by tyrannous oppreſſion of their people to enrich themſelves, or that their lives muſt pay the forfeit of their diſobedience, having fail'd to execute his royal orders, which obliges him to think them either traitors to his power, or unable to diſcharge the truſt he had conferr'd upon them.

Either of theſe reaſons or indeed a weaker, often none at all, ſuffice to ruin thoſe, whoſe riches ſpeaks 'em fit for execution, which is done as I have ſaid before, by ſtrangling, ¶ for it is eſteem'd a crime of an unpardonable nature, to ſpill the blood of any Muſſulman: The treaſure of ſuch governors is inſtantly declar'd confiſcated to the Grand Seignior, and accordingly deliver'd into his capacious coffers.

§ Thus does poſſeſſion of a ſplendid wealth endanger thoſe, who own it, yet it is obſervable that *Turks* of every nation are the more inclin'd to aim at growing rich, more zealouſly purſuing gain, by how much faſter it rolls in upon them; and this in every age has been a vice as epidemic as unreaſonable. The poor are commonly the moſt contented with their fortune, and *Juvenal* has left it as a maxim, that,

‖ *Creſcit amor nummi, quantum ipſa pecunia creſcit.*
Et minus hanc optat, qui non habet.

The Love of Money does with Money grow,
Thoſe wiſh it leaſt, who leaſt its Comforts know.

The cuſtoms upon goods imported and exported, are another means of bringing in conſiderable ſums of money to the coffers of the Sultan, and occaſional taxes of an hundred kinds impos'd on chriſtians and the *Turks* themſelves, of which it was impoſſible to get a juſt account, amount each year to ſuch amazing heaps of wealth, that the Grand Seignior cannot tell the bottom of his income.

But as the violent extortion of ſuperiors tempts the reſt to imitate their methods in a private dealing, every man applies to ſtudy means of growing rich, as finding a neceſſity of being ſo, if they wou'd make a figure worth regarding.

* *Unde habeas quærit nemo, ſed oportet habere.*

No Man will ask, which way your Wealthy grow,
Yet, wou'd you gain reſpect, you muſt be ſo.

Tho' all the nations of the world have evere diſregarded ragged merit, none deſpiſe it like the *Turkiſh* people; for their nobility becoming ſo but by the riches they are maſters of, the poor are look'd upon with ſtrange contempt, and their ſucceſsleſs labours ſlander'd with the ſtain of want of induſtry; and the curſe of poverty were in any country an inſupportable misfortune, tho' it had but that one mark of inconvenience, nam'd by *Juvenal.*

† *Nil habet infelix paupertas durius in ſe,*
Quam quod ridiculos homines facit.

¶ Why the Turks uſe Strangling. Sat. 14. § The Turks very Covetous. ‖ Juv. Sat. 14. * Juv. † Juv. Sat. 3.

Uphappy Poverty, that heavy Curse,
In its oppressive Weight has nothing worse,
Than that such Men, as griping want endure,
Appear ridiculous by being poor.

Proceed we now to view the present state of the poor modern *Greeks*, and see how much we find among them of the ancient spirit of their glorious ancestors.

CHAP. XXI.

Of the Greeks *in their Modern State.*

THE spacious earth affords no scene, which plainer represents to a contemplative genius the frail foundation of all human grandeur, then the present condition of subverted *Greece*, * that ancient theatre of power and learning, and nursury of the most illustrious propagators of wisdom and morality. He, who looks back on former ages, and traces that unhappy nation to its meridian splendor, will be strangely struck with an uncommon wonder at the degenerate principles of their unman'd posterity. The vicissitudes of fortune will amaze his thoughts, when he reflects sedately on the glorious-state of power and knowledge, in which they flouriſh'd under the instructive discipline of their *Jonick*, *Socratick*, *Cyronatick*, *Platonick*, *Academick*, *Peripatetick*, *Stoick*, and *Pythagorian* Philosophers, whose wit and vertuous dictates inspir'd their minds with an elevated sense of piety and honour; in this practice of which, (as they exceeded and instructed most other nations) they endeavour'd to out-vie each other: All contended with an emulative zeal, for a wish'd superiority of speculative learning, till, by the long continu'd blessing of such aspiring inclinations, they raised the fame of their illustrious governments above the rest of the submissive world, and built themselves a glory, whose encreasing brightness cou'd receive no shadow from the affected ignorance of contending nations.

¶ But strangely different is the present genius of that metamorphos'd people, who have so widely deviated from the footsteps of the ancestors that to describe them rightly, in their modern state of slavery, we must place 'em in a diametrical opposition to *Honour*, *Worth and Industry*. Their very nature seems to have been chang'd with their condition, as if their principles had sunk with their nobility, whom *Mahomet* the Great, (on his taking *Constantinople*) endeavour'd to extirpate by a general massacre, imagining politickly, that a revolt of the nation would be dangerously, and unsuccessfully attempted, when they should want a head to guide the rough resentments of an undisciplin'd multitude. § Their last emperor was trodden to death in one of the city gates, and the greatest part of his family most barbarously butcher'd by the inhumane conquerors. Those few, who with their wives and children escap'd the Tyrants rage, retir'd to woods, and places far remote from the imperial city; where in disguises proper to conceal their quality, they wander'd up and down in all the wants and hardships of a miserable poverty, till, by the course of time, their mean condition reduc'd the nature of their untaught posterity to so low an ebb,

* The Learning and Power of the ancient Greeks. ¶ The Degeneracy of the Moderns. § An Emperor Trodden to Death.

ebb, that their ſo loſty extract, (which ſome remaining members of that family now vainly boaſt) ſerves but as an arrow to ſtab their thoughts with the ſhameful idea of their preſent miſeries. Nothing can more deeply dictate the ſtrange degrees and turns of fate a man is ſubject to, than the rigid fortune of this illuſtrious family, whoſe remaining branches, ſcatter'd here and there, and only known by the name of *Paleologus* are ſo ſtrangely fallen, as to live, for the moſt part, by a laborous practice of the moſt mechanical employments, I was never never more ſenſibly afflicted at the misfortunes of another, than when I ſaw at *Conſtantinople*, § in the houſe of Mr. *Williams*, an *Engliſh* merchant, now at *Aleppo* one *Conſtantine Paleologus*, at that time a groom of his ſtables This man demonſtrated by undeniable proofs, that he was lineally deſcended from the emperors of *Greece*; but was moſt ſordidly illiterate, and inexpreſſibly ignorant in any thing beyond the dreſſing of his horſes; yet he had a peculiar majeſty in his perſon, and ſomewhat uncommon diſtinguiſh'd his extract from the vulgar dictates of his meaner education; an awful gravity adorn'd his countenance, and his ſilent poſtures had ſomewhat naturally noble. But it griev'd me to ſee him, after having readily repeated the numerous misfortunes of his wandring family, and proudly boaſted of hereditary nobility, run unconcernedly by his horſes ſide, trotting without thought, thro' the dirty ſtreets, with his harden'd hand upon his maſter's ſtirrop.

The ſame fate, which attended the blood-royal, involv'd the numerous branches of the *Græcian* nobility, ſo that ſcarce a gentleman now remains, who can trace his extract to the Third Generation. All are become alike unhappy, and alike contented; and tho' the greateſt part of the inhabitants of *Bulgaria*, *Romania*, and ſeveral other parts of *Turkey*, are ſtill *Greeks*: They poſſeſs no land, enjoys no liberty, nor ſtudy any manner of learning; but with an unaccountable indifference, ſubmit themſelves to the pleaſure of the *Turks*, paying them the greateſt part of that miſerable maintenance, their labour gets 'em; nor dare they think of ſhaking off the *Turkiſh* yoke, by a general inſurrection, tho' the faireſt opportunity ſhould court 'em to endeavour it; chuſing rather to live oppreſs'd by Tyranny, than by an active valour undergo the fatigues of a vigorous war, to regain the poſſeſſion of forgotten liberty; and the better to excuſe the palpable groſſneſs of their ignoble genius; they have coin'd a maxim, now current amongſt 'em, ‖ *They that are Wiſeſt, who chuſe to know leaſt, where Knowledge of Things paſt would only encreaſe the Weight of preſent Miſery.*

Beſides the *European Greeks*, *Aſia Major*, and part of *Africa*, is inhabited by great numbers of theſe people: But tho' reſident in different countries, they are all led by the ſame genius to the practice of little elſe but *Gluttony* and *Ebriety*, (which laſt vice they were ever famous for) ſpending their time in dancing, ſinging, and when they merchandize, in cheating to ſuch a degree, *That the Faith of a* Greek *is now become a Jear, proverbially thrown at a Man of diſhoneſt Principles.* Some are maſters of ſmall veſſels, which carry paſſengers and goods from port to port, in coaſting voyages: Thoſe in *Europe* are employ'd by the *Turks* to Till the ground, themſelves but little skill'd in husbandry. They are allowed to plant vineyards for their own uſe, and that labour they ſeldom ſpare, retaining ſo much their ancient vice of immoderate drinking, that the man is reputed a churl, who ſuffers his friend to depart ſober from an entertainment; they drink in earthen cups, repleniſhing them as faſt as emptied, each man for his neighbour, and ſending 'em round without in intermiſſion, till, their brains intoxicated with the fumes of the

§ His Poſterity reduc'd to extreme Poverty.

‖ A Greek Maxim.

the wine, they begin, without order, to dance, kiss, and sing, embracing one another with such antick gestures, and a noise so disagreeable, that 'tis very surprizing to a stranger, who is present at their meetings.

They differ in their habit according to their professions, ever imitating the *Turks*, as nearly as they dare, which they are allow'd to do in all Things but yellow shoes, green vests, or a Turbant of one colour; instead whereof most *Greeks* use furr'd caps, of what form or colour they please: Their ancient habits are now quite out of date, and they differ so much from them, that whereas they formerly delighted much in long and spreading hair, in regard of which *Homer* often calls 'em, *The long hair'd Greeks*; they now shave all their heads, and account it ridiculous in the *Franks* not to follow their example. The women, as the *Turks*, wear long vests, muslin shifts, and drawers of cambrick reaching to their feet; their girdles are of twisted silk neatly wove, embos'd with gold, silver, or silver gilt, set thick with saphirs, em'ralds, rubies, or diamonds; and those, whose circumstances will not afford 'em to follow this fashion, procure sophisticate stones, and counterfeited metal to imitate it as nearly as possible.

* Their women are, for the most part, exquisitely shap'd, generally of a brown complection, excellently featur'd, and their disposition of all people the most amorous; which inclination of theirs is so well known to their husbands, that they take all imaginable care to preserve them for their own embraces, who esteem it no great crime to receive anothers, as often as opportunity favours their industrious endeavours: Nature does so early teach 'em the advantages of beauty, that they use all possible means not only to preserve their stock but to encrease it, by the counterfeit addition of a sophisticate complection; and so much do they esteem the art of *Painting*, that they stain the very nails of their Toes and Fingers, with a certain lively kind of red

It is to this perhaps, they owe the numerous furrows of a wrinkled forehead, before they have attain'd the age of *fourty-five*, at which Time, continu'd by their relations, they are employ'd in all the business of the house, and the most menial offices of a common servant

† Kissing any but their husbands, is esteem'd a crime unpardonable; unless, between the resurrection, and ascension of our Saviour, at which Time both men and women kiss promiscuously all they meet: The man first kissing the woman on her left cheek, tells her in a voice as grave as the occasion, *God is Risen*, when she upon his right cheek yielding back, the complement, make answer zealously, *His Blessing be upon us.*

Their houses are for the most part indifferently furnish'd, not using Featherbeds, but like the *Turks* content to sleep on Matresses: ¶ Their language is a much corrupted dialect, and differs so extremely from the ancient *Greek*, now only known scholars, that they hardly make a shift to understand one word in ten, when strangers speak it.

Now tho' the *Greeks* in all things but religion are subservient to the laws of *Turkey*, they have yet four Patriarchs of their own, who exercise a kind of mix'd authority over them in temporal, a well as spiritual affairs: They are those of *Constantinople*, *Alexandria*, *Jerusalem*, and *Antioch*, or rather *Damascus*: These four have their several districts of government, He of *Constantinople* has by much, the largest share; extending his jurisdiction over the *Greeks* in the *European Turkey*, most part of the *Asia Minor*, *Cholchis*, and the Northern coast of the *Black Sea*; those in *Egypt* and *Arabia*, are under the Patriarch of *Alexandria*; he of *Jerusalem* has authority over those in *Palestine*,

* Description of the Grecian women. † A kissing Custom. ¶ Their Language different from the ancient Greek.

Paleſtine, and all the parts adjacent; and the *Greeks* of *Aſia Major* and *Armenia Minor* are ſubſervient to the juriſdiction of the Patriarch of *Damaſcus*.

¶ Theſe Patriarchs are all elected by a Synod of Biſhops, under whom in moſt of the abovenam'd places, the *Greeks* are tolerated in a free, and unmoleſted exerciſe of their religion, in Chutches and in Monaſteries, which notwithſtanding, they are not ſuffer'd to rebuild, when ruin'd, without vaſt preſents to the miniſters of ſtate: By which means all the places of their publick worſhip decreaſing, they become if poſſible, each year more ignorant than the foregoing: This, together with the tempting opportunities of turning *Turks*, made more deſirable by the oppreſſive tyranny, with which their crafty maſters cruſh their ſpirits, draws multitudes away to a profeſſion of the *Turkiſh* faith, chuſing rather the tranſitory enjoyment of a few ſmall privileges here on earth, than the laſting crown of glory in a promis'd Heaven hereafter.

§ The women marry very young, and yet are apt to fancy, if they tarry for a husband till twelve or fourteen years of age, good luck has quite forſaken them. The bargain being made between the parents, or relations, for till then, love, and good-liking muſt be kept at a diſtance: A door is open'd, and the lover admitted to his miſtreſſes converſation, who is generally of too kind a temper to put him to the trouble of a tedious ſiege, and to avoid that incivility, yields frequently upon the firſt attack, perhaps becauſe inclinable by nature to profeſs the ſame opinion with an ancient countryman of hers, who gives us this advice.

Whate'er you do, do ſoon, for if done late,
You rob the Favour of near half its weight.

‖ The wedding-day appointed, certain men are invited, after the manner of our bride-men, who are generally rivals, or ſuch at leaſt, as the ſuſpicious bridegroom thinks he has more cauſe than ordinary to be jealous of. Theſe muſt each man preſent a ring, which by the Prieſt is interchangeably remov'd from the bride s to the bridegroom's finger; after which it is eſteem'd a crime, almoſt of an inceſtuous nature, for theſe bridemen to commit adultery with the wife, to whom they gave ſuch a ring, by way of renunciation from thence forward of all right or pretenſion whatſoever to her love or perſon.

* Theſe lead the bridegroom thro' the ſtreets, as finely dreſs'd as his circumſtances will permit: upon his head he wears a flow'ry garland, which putting me in mind of ancient ways of crowning oxen, when they lead 'em to the altar, oblig'd me to reflect upon the horny fate, which few *Greek* wives fail of giving them, and made me pity the dull victim, moving on without the ſmalleſt apprehenſion of his danger, for a ſacrifice to matrimony.

He is ſurrounded by a compan of his relations and acquaintance, attended by noiſy number of boys, and fellows with Ghittars, Pipes, Drums, Timbrels, and other Muſick, dancing antickly about the company, with grinning faces and ſtrange apiſh geſtures: As they paſs along, there follow men with bottles and glaſſes, running up and down, from one place to another, and offring Wine to every man to drink as they are walking thro' the ſtreets. Thus they reſolve to loſe no time, where wine or mirth invites their application, ſtill retaining, ſpite of all their loſſes, that vivacity of temper in their cups, which formerly gave birth to an old proverb, which deſcribing gaiety of

¶ How Elected. § What Age their Women Marry at. ‖ Deſcription of their Weddings.
* An ancient Cuſtom.

humour, does it by these words, ¶ *As merry as a* Greek.

After the men, the women come, in a knot by themselves, and in the midst, the bride, all cover'd with a veil of lawn, which reaches to her heels, made like a sack, without the smallest peeping place for her imprison'd eyes, ty'd pretty close about the neck, and falling widely from the head, o'er the sides of a square piece of pastboard like a trencher, over which is hung a garland of the sweetest flowers.

In this order they advance, guarded before and behind by Janizaries, for fear of insults from the *Turkish* rabble. At the Church, the Priest is sure to meet them, and ent'ring there, § the bridegroom leaves his dagger sticking in the door, for fear of incantations or enchantments, often practis'd in this country, by which means, they pretend to render the most vigorous bridegroom altogethsr impotent upon his wedding night.

However, arm'd against so unlucky a disappointment, they go into Church, and by the Priest are join'd, with several prayers for the successful issue of their marriage; after which, they change their garlands, and retire to their houses, where the remainder of the day being spent in loud carousing and making merry, the new-married couple are put to bed, and the next morning early, the mother, or neareſt female relation of the bride, coming into their chamber, ‖ takes possession of the wedding sheets, to be preserv'd as a perpetual proof of her dear daughter's sure virginity.

I'll tell you a pleasant story, and leave your-self to guess, how admirably nature has endued the nimble-minded *Grecian* ladies, with the finest qualifications in the world, for cuckolding their husbands.

¶ Their is a little village, call'd *Balgrade*, about fifteen miles from *Constantinople*, wonderfully pleasant for its airy situation; here a *Greek*, who was grown rich by merchandizing, kept a very pretty country house, and in it a young wife, extremely handsome, but, as somewhat brisker than he wish'd her, she alarm'd his jealousy to watch her strictly, nor wou'd he often let her walk alone in the adjoining groves and meadows.

However, I was one day going by a wood side, at the bottom of a hill to angle in a river, that ran by it, I perceiv'd upon the bank a charming youthful lady busy at her needle, with a pot of water standing by her, I immediately imagin'd right, and guess'd her the fine wife of the rich *Greek* abovenam'd; I must own I was surpriz'd to find her, so, beyond my expectation, gay and beautiful; I saw she was alone, and ventur'd to address her in *Italian*, she return'd my salutation in that language, and permitted me to sit down by her, and converse with all the liberties of decent familiarity.

§ She presently began to make complaint of the restriction she was under, by her husband's jealousy, and the restraint, which women in that country were oblig'd to undergo, and really thence proceeded to make such kind advances, and so prettily encourage me to hope her favour, e'er I ask'd it, that I only wanted vanity, to think I might have met success in any kind of offer, youth, or inclination might have tempted me to make her.

‖ But on a sudden, in the height of her discourse and gayety, we heard a voice among the Trees upon the other side of the river, immediately she knew it was her husband, and expecting every moment, when he wou'd appear in sight, was sure he must discover me to have been talking with her, so the very minute, that he call'd her, she fell sideways on the ground, extended both her arms with natural negligence, let drop the silk she was at work upon, and seem'd as much asleep, as if she really had been so.

'Twas

¶ The Original of an old Proverb. § A method to prevent Enchantment. ‖ A way to prove Virginity. ¶ A pleasant Story of a Grecian Lady. § Her familiar Temper. ‖ A wonderful presence of Mind.

'Twas no hard Task to gueſs the meaning of this counterfeited ſlumber, ſo that willing to prevent all cauſe of jealouſy, inſtead of ſtriving to get out of ſight, I ſtarted up, and bending forward, look'd upon her face, as if ſurpriz'd to find a woman in that place and poſture.

I had hardly time to regulate my air of wonder, when the *Greek* appear'd upon the bank directly oppoſite; he ſtarted, when he ſaw the poſture of his wife, and me ſo near her. I pretended an amazement equal to his own, at his appearance, and was juſt about to ask him, if he knew that lady, when he interrupted my deſign by hallowing, as loud as he cou'd poſſibly, to wake his conſort.

She, poor creature, was ſo faſt aſleep, that all his noiſes were in vain, ſhe ſlumbred on, till I, as willing to give all the countenance imaginable to her politick contrivance, took her by the arm and ſhook her pretty roughly; * at this ſhe rous'd, and having rubb'd her eyes with admirable cunning, look'd about her, and was, doubtleſs, much ſurpriz'd to ſee me there, it having been ſo long, ſince we diſcours'd together.

However, I was pleas'd to ſee, how excellenrly ſhe contriv'd to humour wonder, mix'd with an alloy of modeſty, both which I fear, and ten to one, you'll think ſo by the ſequel, were alike ſtrangers to her nature; ſhe ſtarted up upon her feet, and fix'd her eyes upon me with an artful wildneſs, running backwards, as I offer'd to approach her, wirh a ſhriek or two enough to frighten all the Tygers in the wilderneſs.

The more to take all cauſe of apprehenſion from the ſtaring husband, I advanc'd, as ſhe retir'd, ſtill bowing, and aſſuring her I meant no harm, deſiring her to apprehend no danger from my preſence, who was drawn by accident to walk that way, and by her charms detain'd to gaze upon her perſon; all this while the ſubtle female devil kept a ſide-long glance upon her husband's countenance, who ſeem'd diverted at the fright, my compliments had put her in; ſhe ſaw him ſmile, and was reſolv'd to keep up the conceit, wherefore, while I ſtill continued bowing and addreſs her with a thouſand congees, ſhe inhumanly ſtoop'd down, and ſnatching up the earthen pot, which ſtood upon the ground, threw full three pints of water in my face and boſom.

† A reaſonable woman, one wou'd think, had been contented with this firſt attack, but ſhe, its ſeems, was of another mind, for while I ſtoop'd to ſhake the water from my eyes and linnen, ſhe fell upon me like a lioneſs, tore off my perriwig, and laid about her at ſo mercileſs a rate, that I began to think the ſafeſt way wou'd be to fly, where fighting was eſteem'd diſhonourable.

Accordingly I turn'd about in order to eſcape, but my ſhe adverſary caught me by the collar on the back-part of my neck, and puſh'd me on as faſt as I well car'd to run, ſtill thumping me upon the back, and calling names as loud as poſſible, till being got at ſome conſiderable diſtance from her husband, who was all this while half dead with laughing, ſhe depreſs'd her voice, and in the ſofteſt accents ſhe cou'd utter, cry'd, *Fail not to meet me here To-morrow*, and as ſoon as ſhe had ſpoke theſe words, ſhe puſh'd me forward, and ran back again as faſt ſhe was able.

The turn of this laſt part of the intrigue ſupriz'd me ten times more than all the reſt: However, I ran back to fetch my perriwig, while ſhe was croſſing a ſmall bridge a little higher to get over to her husband, who as ſoon as his long fit of mirth allow'd an interval, cry'd out to me, *Excuſe her, Sir, the* Græcian *Wives are never us'd to Strangers Company, and only love their Husbands Converſation.* ¶ As ſoon as he had made this ſpeech, he fell

† An unexpected return of Civility. ¶ A miſtaken husband.

fell a laughing more than ever, and it was with much ado, I could forbear to follow his example, when I ſaw the fool begin to kiſs his loving wife, and hug her in his arms, till they got out of ſight in their way homeward.

I muſt confeſs I ſped ſo ill at firſt, that I had little cauſe to think my watry entertainment was an omen of ſucceſs in the concluſion; water will at any time extinguiſh fires, that have but juſt began to blaze, and ſhe had cool'd my flames a little too ſoon to tempt 'em to a ſecond kindling, ſo that I forbore for many reaſons going next day to the aforeſaid place of Aſſignation.

§ But 'twas about a fortnight after, when as I was walking up a lane, which ran along the backſide of her husband's houſe, ſhe ſaw, and beckon'd me to a ſmall ſummer-houſe, in which ſhe ſat at work, as formerly; Good-manners led me to embrace the invitation, where the firſt demand was, *Why I did not come the Day appointed*? I excus'd it as I cou'd, and ſhe proceeded with a number of Aſſurances to tell me, *How concern'd ſhe was that ſhe had been oblig'd, againſt her Will, to uſe me ſo uncivilly*, and in ſhort, proceeded to ſuch kind expreſſions, that I every moment look'd to have another invitation to the rivers ſide.

‖ But in the midſt of her diſcourſe, inſtead of anſwerng my expectation, by renewing her kind ſummons, ſhe on a ſudden rais'd her voice to double height, began to ſpit upon me, and abuſe me to a wonderful degree; however, I had hardly time to be ſurpriz'd, before I gueſs'd the reaſon of her change, by ſeeing her turn round, and call as loud as ſhe cou'd ſpeak, *Dear, Dear, come hither Dear, and ſhoot this Stranger thro' the Head, I cannot live in quiet for him*: The moment after came the husband, peeping over his wives ſhoulder, looking after me, who never ſtaid to juſtify my ſelf againſt the accuſation, but made the utmoſt haſte to get away, leaſt he ſhou'd take an opportunity to do as his good-natur'd lady had commanded him.

I ſtaid at *Belgrade* ſome weeks longer, but thought to go no more that way, and by this ſtrange diſcovery I made hereby of womens temper, I reſolv'd to bear in my memory two maxims of this country, which are, if I miſtaſte not, left as follows.

The firſt is,

* *A Woman knows nothing, but what ſhe has a mind to.*

And the other,

You that are about Marrying, look upon your Neighbours.

† They differ little in their modern from the ancient Funerals, the parent, wife, or neareſt of the kindred catches the departing breath, by joining mouths with thoſe, who die; when dead, they waſh their bodies with the richeſt oils, and then, inſtead of putting on a winding ſheet, adorn 'em with the fineſt cloaths, they wore while living.

§ Then they lay them on an open bier upon a quilt or matreſs, twiſted round with garlands of an hundred various kinds of flowers, and conduct 'em to the place appointed for their burial, follow'd by the weeping friends of the deceas'd, who are proceeded by a certain number of hir'd mourners, commonly of Jewiſh women, who by conſtant practice of their hypocritical concern, become ſuch miſtreſſes of tears and groanings, that by howling as they go along, with tearing off their hair, beating their breaſts, and lamentably weeping in a counterfeited ſorrow, they extract a real flood of tears, from many

§ A ſecond meeting. ‖ A ſurprize as bad as the former. * Two Græcian maxims. † The Græcian Funeral. § Mercenary Mourners.

ny tender-hearted people, altogether unconcern'd in the occaſion of their lamentations; ſo that they appear exact obſervers of that admirable Tragedian *Seneca.*

¶ *Lacrymas, Lacrymis, miſcere juvat.*

The mixing Tears with Tears affords a melancholy ſort of Comfort.

They lay the body in a grave without a coffin, cutting firſt his cloaths to pieces with their penknives, leaſt the corps ſhould be dug up by needy people for the ſake thereof; they throw great boughs of cypreſs on the grave, and hang as we do atcheivements, over the door of the deceas'd perſon's houſe.

§ The women generally cut a lock of hair, and tie it to the body of the dead relation; why they uſe ſo odd a cuſtom none cou'd tell me, but 'tis certain they receiv'd it from the practice of their anceſtors, for, that 'twas us'd among the ancient *Greeks*, appears in many writers, but particularly in the three and twentieth *Iliad* of *Homer*, where he ſpeaks as follows of *Achilles*, celebrating the Funeral of *Patroclus.*

Standing apart the Pile, where lay the dead,
He cuts the yellow Treſſes from his Head.
Treſſes, he long e'er that to *Sperchius* vow'd,
And, turning to his Friend, thus ſpoke aloud,
Since I muſt never, after all my Toil,
Return to viſit my dear Native Soil;
On lov'd *Patroclus* I theſe Locks beſtow,
That he may bear 'em to my Friends below.
This ſaid, His comely Hair he neatly ſpread,
And laid it in the Hand of his Companion, Dead.

‖ Beſides their hair, they often bury in the graves of their relations, things of rich and coſtly value ſuch as bracelets, rings, girdles and the like; this alſo is an ancient cuſtom, for the *Greeks* of note were burnt of old, and had their Funeral piles enrich'd with precious jewels, gums, ſheep, horſes, cloaths, and every thing of worth, to ſerve their uſes in the other world: The ceremony may be well conceiv'd by a deſcription you find in *Statius* of the ſolemn Funeral of *Archemorus.*

* ——— *Non unquam opulentior illo*
Ante cinis; crepitant gemmæ atque immane liqueſcit
Argentum, & pictis exudat, veſtibus aurum.
Nec non Aſſyriis pingueſcunt robora ſuccis,
Pallentique eroco ſtrident ardentia mella,
Spumanteſque mero putera verguntur, & atri
Sanguinis & rapti gratiſſima cymbia lectis.
Tunc ſeptem numero turmas (contenus ubique
Surget eques) verſes ducunt inſignibus itſi
Grajugenæ Reges, inſtrantque ex more ſiniſtro
Orbe rogum, ſtantis inclinant pulvere flammas,
Ter curvos egere ſinus, illaſque telis

¶ Sen. Tra. Agam. § An ancient cuſtom. ‖ Another ancient Græcian cuſtom. * Stat. Lib. 6.

Tela ſonant, quanter horrendum pepulere fragorem
Arma, quatet mollem famullarum brachia planctum;
Semianimes alter pecudes, ſpirantia & ignis
Accipit armenta.

Never till then, ſuch Wealth did Aſhes know,
Torrents of melted Gold and Silver flow;
The crackling Diamonds ſnap amidſt the Fire,
And Robes conſume in Flames, that ſhine with golden Wyre;
Oaks rich in *Syrian* Gums, thrown on, blaze high,
Honey and Saffron hiſs againſt the Sky;
O'er-flowing bowls of Wine are next thrown in,
Black Blood and mingled Milk to boil begin;
Next Sev'n brave Bands ef Warriors crown the Plain,
(An hundred gallant Soldiers form'd each Train,)
The *Græcian* Monarchs all theſe Squadrons led,
And ſhone conſpicuous at their Warlike Head,
Theſe, Marching to the left, the Pile ſurround,
With Clouds of choaking Duſt the Fire confound,
And trail their mournful Enſigns on the Ground.
Thrice round the Pile they claſh their dreadful Swords,
Four Times their batter'd Arms a horrid ſound affords,
Four Times the Slaves their naked Boſoms beat,
As oft to Heav'n, their doleful Cries repeat,
While numerous Flocks, and Beaſts half-ſlain expire,
Amidſt the riſing flames of a leſs noble Fire.

By what has now been ſaid, the reader will perceive the *Greeks* extremely fallen from their ancient glory; and indeed they have not only loſt their wiſdom, but their very induſtry, deſerving nothing leſs, than Encomium, *Juvenal* thought fit to give them upon that account.

¶ *Ingenium velox, audacia perdita, ſermo*
Promptus, & Iſæo torrentior: ede quid illum
Eſſe putes, quemvis hominem ſecum attulit ad nos;
Grammaticus, Rhetor, Geometres, Pictor, Aliptes,
Augur, Schænobates, Medicus, Magnus; omnia novit
Græculus eſuriens; in cælum juſſeris, ibit.

Quick in his Apprehenſion, bold in Speech,
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D'ye want *Grammarians*? That's his boaſted Skill,
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Wou'd you a Painter be? He'll teach you when you will.
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'Tis ſtill the ſame to him, he'll play that Part.

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Wou'd you in ſhort, Southſay'r, or Conj'rer be?
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CHAP. XXII.

Of the Græcian *Religion.*

THE *Græcian* Church in former Ages has been famous for converting many nations to the doctrin of Chriſtianity, but is as much decay'd at preſent as their temporal affairs, a barbarous ignorance poſſeſſing univerſally their notions of Religion.

Widely do they differ, as to point of faith, from *Roman* principles, and tho' they often have profeſs'd a perfect reconciliation to the Tenets of that church, and frequently agreed on certain articles of Union, it was only at ſuch times as being pinch'd by poverty or other inconveniencies, they hop'd redreſs from flattering the Papal Clergy into a belief, that they were willing to embrace the *Romiſh* doctrin.

§ I have before inform'd you they are ſubject to the power of four Patriarchs, thoſe in former times were men of learning, and undoubted piety, choſen to their offices for their integrity of life, and exemplary gravity in converſation; now the higheſt briber carries it, and the declining dignity is ſtrangely ſunk from ancient worth to ignorance and poverty.

‖ However, under theſe ſuperior members of the modern *Græcian* Church, are found two kind of prieſts, the firſt a ſort of Monks, deſpiſers of the world, and all its vanities, who taking leave of temporal affairs, immure themſelves for life, within the walls of certain ſtrong and ancient monaſteries, which are ſpread in numbers over all their country: And the ſecond are thoſe common pariſh prieſts, ordain'd by the abovenam'd Patriarchs to teach the people the great duties of religion, a task for which they are but ill provided, while depreſs'd by ſuch a weight of ſlavery and ignorance.

* The firſt, the *Greeks* diſtinguiſh by the name of *Coloiero*'s, or *Monaſtic*'s, and among the many places, which contain the brothers of their order, *Mount Athos* is the chief; for on that hill alone, ſtand four and twenty ſpacious convents, conſtantly maintaining near ſeven thouſand Monks, who live retir'd, by oath oblig'd to perpetual *Celibacy*, and a life entirely ſeparated from the layety of their Religion.

† They wear a kind of long black gowns and hoods, of a courſe hairy ſubſtance, letting grow their locks to inconvenient length, in contradiction to the ſhaving cuſtom of the *Roman* clergy; they live by their own labours on what poor proviſion they can get by Tillage, ſpinning, and improving every way the product of the country round 'em: They are grave, auſtere, and modeſt of behaviour, and by the poor unknowing *Greeks*, ſet

§ The Ignorance of the Modern. ‖ Two ſorts of Græcian Prieſts. * The Monks call'd Coloiero's
† The Coloiero's way of Living.

Tela ſonant, quanter horrendum pepulere fragorem
Arma, quatex mollem famullarum brachia planctum;
Semianimes alter pecudes, ſpirantia & ignis
Accipit armenta.

Never till then, ſuch Wealth did Aſhes know,
Torrents of melted Gold and Silver flow;
The crackling Diamonds ſnap amidſt the Fire,
And Robes conſume in Flames, that ſhine with golden Wyre;
Oaks rich in *Syrian* Gums, thrown on, blaze high,
Honey and Saffron hiſs againſt the Sky;
O'er-flowing bowls of Wine are next thrown in,
Black Blood and mingled Milk to boil begin;
Next Sev'n brave Bands ef Warriors crown the Plain,
(An hundred gallant Soldiers form'd each Train,)
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§ The Ignorance of the Modern. ‖ Two ſorts of Græcian Prieſts. * The Monks call'd Coloiero's
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ſet out to ſtrangers with a thouſand high encomiums on their learning and capacities, but fall ſo ſhort of expectation when convers'd with by a traveller, that are ſo much involv'd in the ſtupidity of their ſubverted countrymen, that all I learn'd by making them a viſit, was the truth of an expreſſion, of the admirable *Juvenal*, who tells us, *Fronti nulla fides*, There is no knowing a man's ſoul by his countenance: And another honeſt *Spaniſh* proverb, that declares, *No es tan bravo el Leon come le pintan*, that is, The Lyon is not half ſo fierce as they paint him.

§ The other prieſts of *Greece*, if poſſible, are ſtill more ignorant than they, and ſcatt'red numerouſly up and down the country, not being very much reſpected by the common people, nor in dreſs or manners very different from them; 'tis a wonder, if a man conſiders the oppreſſive burden of that ſlavery, which cruſhes 'em, how they have preſerv'd the very faith of Chriſtmas, which they do not only rigidly profeſs, but to ſupport its doctrine, ſtill retain the following principles.

‖ In oppoſition to the *Romiſh* Church, which they eſteem *Schiſmatical*, and laugh at the aſſertion of the Papal title to the bleſſing of infallibility, they hold, that the Holy Ghoſt proceeds from God the Father only.

* They adminiſter the Euchariſt in both kinds, but as if the very practice of religion ſhou'd ſubmit to the intemperance of a licentious people, they eſteem the wine, not any way available, unleſs they drink it in conſiderable quantities, a ſign ſay they, that what we do, we do with ſatisfaction, and a heartineſs, that proves we bear reſpect to the injunction; while the moderate ſipping of your weſtern churches ſeems not to ſpeak a kind of force upon your inclinations.

† They leaven all the bread they uſe in adminiſtration of the Sacrament, eſteeming ſuch, as is not ſo prepar'd, unworthy the great uſe they are to put it to.

¶ They admit of paintings on the outward walls, and inward ornaments of all their churches, drawing frequent the Virgin, which you may obſerve, the eaſtern nations always repreſent a Blackamore, the figure of Almighty God, like an old man with a white beard, the Holy Ghoſt, and many of the twelve Apoſtles, with the later fathers of the Church, as near as they place 'em to the Altar.

§ Amongſt the paintings of the *Greeks*, *Armanians*, and ſome other eaſtern chriſtians, nothing is ſo common as the repreſentation of St. George on horſeback, fighting with a Dragon, as in the pictures on our ſign-poſts in Great Britain; why they have this figure in ſuch vogue among them, I could never meet a Prieſt of ſenſe enough to tell me, but am apt to think that as *Baſilius*, and ſome other ancient writers are of opinion, that much celebrated piece is nothing but an emblematical deſign. ‖ St. George, as painted like a well arm'd warriour, repreſenting a good chriſtian, ſtrongly oppos'd by a great Dragon, that is the Devil, who is vanquiſh'd by him, and thereby the king's daughter, that is the Church of Chriſt, preſerv'd from being devour'd by her dreadful adverſary; and this opinion is the more authentick, becauſe in every other place but *England*, we ſhall ſeldom ſee the picture of St. George, but in ſome ancient Church, or Monaſtery, and in either of thoſe places ſeldom miſs it.

* Now, tho' they ſeem to value painting, they have nothing of their fam'd *Apelles* left among them; what they do is very flat, than that of daubing; and it is obſervable, that, notwithſtanding their reſpect for pictures, they abhor all ſorts of ſculpture, with a ſtrange antipathy

§ The Pariſh Prieſts deſcrib'd. ‖ Their oppoſit on to the Romiſh church. * Their Notion of the Euchariſt. † Leavened Bread. ¶ Græcian Paintings. § The picture of St. George. ‖ An Emblematical Repreſentation. * The ignorance of modern Greeks in painting.

antipathy, refuſing to admit them in their Churches, or even dwelling houſes, out of a ridiculous opinion, that the very looking on ſuch pieces favours of Idolatry.

¶ Vaſt quantities of Oyl they waſt, by burning it in Lamps, in all their Churches, never ſuffering them to extinguiſh, as believing it a ſort of duty well receiv'd by God, and ſhewing their reſpect to the receptacle of his divinity.

They all agree in the neceſſity of uſing *Extream Unction*, which they practice, as inducted by St. *James*; they rigorouſly diſſent from the opinion of the *Roman Catholicks*, in relation to the exiſtence of a purgatory; maintaining moſt of them at leaſt, § that the departed ſouls of mortal men are ſenſible of neither joy nor torment till the day of judgment.

‖ The year they reckon in the *Roman* way, but mark above an hundred holy-days, to be obſerv'd on pain of Excommunication; this I take to be an undeniable example of their hatred to activity, and inclinations to the practice of an idle and luxurious life, forgetting miſery, while drown'd in ſloth, and wallowing ſupinely in the down of idleneſs, amidſt thoſe torturing proofs of ſlavery, which ought to ſting a generous mind with ſenſe of his misfortunes.

* They faſt on Wedneſdays, Fridays, and all Holy Eves, but feaſt on Saturday, becauſe they, it was the ancient Sabbath, but I rather am inclin d to think, becauſe they are unwilling to omit the leaſt prerence, whereby they may indulge a craving appetite.

† The Clergy are allow'd to marry once, but Bigamy is look'd upon too wanton a deſire to be petmitted them, and Trigamy is ſo abhor'd by all the *Greeks*, that it is never known among them, but forbidden with the ſtricteſt prohibition even to the Laity themſelves.

¶ They keep four Lents within the year, ſo ſtrictly, 'tis eſteem'd a damnable tranſgreſſion, and a ſin beyond excuſe, to eat the ſmalleſt piece of fleſh or fiſh, wherein there is a drop of blood contain'd; yet one exception may be made to this ſtrict rule, becauſe the Lent preceeding Eaſter, is not held ſo rigid as the other, wherefore all the Laity are then allow'd to eat what kind of fiſh their fancy leads 'em to, or circumſtances can afford 'em.

§ They read the Liturgy of St. *Chryſoſtome*, unleſs upon their Feſtivals, and then their Prieſts attir'd pontifically, read St. *Baſil*'s, but with little ſigns of decency or devotion; and indeed ſo miſerably are they led away by love of idleneſs, and long captivity, that they poſſeſs in any kind, but few of thoſe perfections, which, in former times, diſtinguiſh'd their politer countrymen, retaining nothing but their name, their very language being, as I ſaid before, entirely loſt among them; and that ruin'd nation ſunk ſo low, that from the dread and admiration of the diſtant world, they are become at preſent the contempt and pity of the vileſt wretches of the whole Creation; ſuch is the uncertainty of human bleſſings, and the certain frailty of our weak mortality.

¶ Ever burning Lamps. § Their notions of the ſtate of the ſoul after death. ‖ The Græcian holy days. * Their Faſts and Feaſts. † How far they tolerate matrimony. ¶ Their Lents. § Their Liturgies, and univerſal ignorance, and ſtupidity.

CHAP. XXIII.

Of the Armenians, *and their Religion.*

¶ THAT christian Church, which calls its self *Armenian*, is in magnitude far more considerable than the *Grecian*, and consists of the displac'd inhabitants of those large tracts of land, which bore the name, that now distinguishes her people, who have widely spread themselves in many countries, and are numerously scatter'd up and down the countries subject to the Great Mogul, Grand Seignior and the King of *Persia*.

§ At *Tyberis*, a large city in the territories of the last, they live in very great respect among the natives, and are very wealthy by the means of traffick. Here their Patriarch has his seat, and here the richest and most noble of their people fix their dwellings.

‖ But the occasion of my speaking of 'em here is, that there are vast numbers, like the *Greeks*, remaining subject to the government of the Grand Seignior, who possesses the dominion of their ancient monarchs, by the unresisted force of an illegal usurpation, from the right of conquests, handed down from prince to prince, for ages long since past, so that they now retain no notion of their former liberty, but live dependant on the power of a despotick tyrant.

¶ In this however, they have better fortune than their fellow slaves, the *Greeks* that they are free from the unnatural duty of delivering their children, to be sent upon Triennial Seizures to *Constantinople*, and enjoy a hundred privileges more, because a certain countryman of theirs, a flatterer of *Mahomet*'s, and one, who us'd to prophesie his future greatness, gain'd a promise from him, that he wou'd injoin his followers, if ever they shou'd see occasion to invade *Armenia*, and the will of God shou'd give it to their power, that they wou'd distinguish the inhabitants from other conquer'd people, by such large immunities, as shou'd alleviate the burthen of their losses.

§ They are very ignorant, but very honest, industrious in their natures, slow to anger, and extremely willing to forgive an injury; Abstenious in their diet, little drinkers, and inclin'd to melancholy and sedate retirements; devout, and superstitious in a high degree; patient in affliction, nor too soon buoy'd up beyond themselves, by the successful turns of chance, or their endeavours.

‖ In former ages they were subject to the *Græcian Patriarchs* of *Constantinople*, but about the time of the Eutychian Heresy, revolted from his jurisdiction, and had met with such unbecoming usage, from the proud deportment of the *Greeks* in those Old Times, that ever since, they have abhorr'd their memory, and now profess so rancour'd an aversion to the people of that name, that if by chance (for it but rarely happens) any *Greek* becomes a convert to the faith of the *Armenians*, they refuse admitting him a member of their church, till they have rebaptiz'd him after their own method.

* There are above three hundred bishops of that nation, scatter'd strangely up and down, with poor allowances for the support of their degree; which notwithstanding is sufficiently atton'd for, by the veneration paid 'em from the common people, and the humble dictates of their own morality, which teaches them contentedly to spend their lives in peaceful poverty, and raise their wishes to a future prospect, far surpassing the chimerical advantages, accruing from the gross and

¶ What the Armenians are. § Their patriarchal Seat. ‖ Great Numbers subject to the Turkish Sultan. ¶ Their Privileges. § Their Character. ‖ The Enmity between the Greeks and them.
* The number and plenty of the Bishops.

and earthly bleſſings, which attend the aim of proſperous ambition.

The Tenets of their faith are gather'd from the ſeveral opinions of the eaſtern churches, ſtrangely ſhuffled into an obſcure collection; hardly one in fifty can inform a ſtranger in the principles and grounds of the religion he profeſſes: But the foundation of their faith is altogether built upon the following articles.

† They will allow in Chriſt one nature only, but yet maintain this notion with a difference from *Eutyches*, and the other introducers of that hereſy; for whereas they taught the nature of our Saviour to be one, by a commixture of divine and human, the *Armenians* hold the union of thoſe natures to be made by an entire conjunction, as the ſoul of man join'd to his corporal ſubſtance.

¶ They adminiſter the Sacrament in both kinds, but ardently deny all notion of the real preſence in it: They hold a Purgatory, but reject all praying for the dead; they diſallow of the ſupremacy of the *Roman* church, and join with that of *Greece* in their aſſertion, that the Holy Ghoſt proceeds but from the father only, and that the ſouls of the departed, good or bad, muſt never feel the ſmalleſt ſhare of Joy or Torment, till the dreadful day of univerſal judgment.

Their clergy, like the *Greeks*, are once, and only once, allow'd to marry; and ſo very rigid and auſterely exemplary are their lives, that they abſtain from fleſh of any kind, nor can by any means be brought to eat it oftner than five times a year; nor wou'd they then, but in compliance with the humour of the common people, who, as ſuperſtitious in a high degree, might be perſwaded to imagine it a ſin to feed on fleſh, ſhou'd they obſerve their prieſts refuſe to do it.

§ They place the greateſt merit in the world, in duly keeping Lent, which they obſerve with wonderful devotion and auſterity; and indeed, the vulgar ſort, as knowing little elſe of their religion, take ſuch care to be beforehand in this point, that I have frequently obſerv'd them faſt day after day without complaining; and it may be ſaid, within the bounds of truth, that they faſt three days out of every ſeven.

Among the many other days, whereon the ſtamp of cuſtom has injoyn'd their faſting, 'tis obſervable they always do it upon Chriſtmas-day with double ſtrictneſs, what their reaſon is they cou'd not tell me, uſe has made it now a law, and they eſteem it as their duty to obey and keep it.

‖ As for Churches, they have very few, and thoſe they have, are ſo decay'd by time, or accident, that they are hardly fit to hold an audience; wherefore they aſſemble to their publick prayers, where they may be free from noiſe, and undiſturb'd in the calm exerciſe of their religion. They are ſeldom fond of painting, but are ſo entirely of the *Greeks* opinion, as to ſculptures, that they cannot bear to ſee 'em in their houſes.

* It is obſervable, that tho' the *Turks* in many things, give greater toleration to the *Armenians* than their other ſubjects, yet they uſe the ſame inhuman art to ruin their religion, never giving them permiſſion to rebuild a Church, when once decay'd; unleſs they are brib'd to it at ſo high a rate, that 'tis a very rare attempt to ask a licence for that purpoſe from the *Turkiſh* officers, who always learn one art, that is, to make the moſt, if not the beſt of his preferments.

Their poſtures, when at prayers, is like the *Turks*, croſs-legg'd, thoſe paſt, they elevate their bodies to a ſtraiter pitch, and with the greateſt ſilence liſten to their prieſt, who reads from the *Chaldean* tongue ſuch chapters, as he thinks convenient, ſtill expounding, as he goes along, the myſtery of what he reads.

This Service over, they again repeat their

† Their notions of one Nature in Chriſt. ¶ Some other Tenets. § Their frequent Faſting.
‖ The methods of aſſembling to Devotion. * The Turkiſh Policy to deſtroy their Churches.

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§ At *Tyberis*, a large city in the territories of the last, they live in very great respect among the natives, and are very wealthy by the means of traffick. Here their Patriarch has his seat, and here the richest and most noble of their people fix their dwellings.

‖ But the occasion of my speaking of 'em here is, that there are vast numbers, like the *Greeks*, remaining subject to the government of the Grand Seignior, who possesses the dominion of their ancient monarchs, by the unresisted force of an illegal usurpation, from the right of conquests, handed down from prince to prince, for ages long since past, so that they now retain no notion of their former liberty, but live dependant on the power of a despotick tyrant.

¶ In this however, they have better fortune than their fellow slaves, the *Greeks* that they are free from the unnatural duty of delivering their children, to be sent upon Triennial Seizures to *Constantinople*, and enjoy a hundred privileges more, because a certain countryman of theirs, a flatterer of *Mahomet*'s, and one, who us'd to propheſie his future greatness, gain'd a promise from him, that he wou'd injoin his followers, if ever they shou'd see occasion to invade *Armenia*, and the will of God shou'd give it to their power, that they wou'd distinguish the inhabitants from other conquer'd people, by such large immunities, as shou'd alleviate the burthen of their losses.

§ They are very ignorant, but very honest, industrious in their natures, slow to anger, and extremely willing to forgive an injury; Abstenious in their diet, little drinkers, and inclin'd to melancholy and sedate retirements; devout, and superstitious in a high degree; patient in affliction, nor too soon buoy'd up beyond themselves, by the successful turns of chance, or their endeavours.

‖ In former ages they were subject to the *Græcian Patriarchs* of *Constantinople*, but about the time of the Eutychian Heresy, revolted from his jurisdiction, and had met with such unbecoming usage, from the proud deportment of the *Greeks* in those Old Times, that ever since, they have abhorr'd their memory, and now profess so rancour'd an aversion to the people of that name, that if by chance (for it but rarely happens) any *Greek* becomes a convert to the faith of the *Armenians*, they refuse admitting him a member of their church, till they have rebaptiz'd him after their own method.

* There are above three hundred bishops of that nation, scatter'd strangely up and down, with poor allowances for the support of their degree; which notwithstanding is sufficiently atton'd for, by the veneration paid 'em from the common people, and the humble dictates of their own morality, which teaches them contentedly to spend their lives in peaceful poverty, and raise their wishes to a future prospect, far surpassing the chimerical advantages, accruing from the gross and

¶ What the Armenians are. § Their patriarchal Seat. ‖ Great Numbers subject to the Turkish Sultan. ¶ Their Privileges. § Their Character. ‖ The Enmity between the Greeks and them.
* The number and plenty of the Bishops.

and earthly bleſſings, which attend the aim of proſperous ambition.

The Tenets of their faith are gather'd from the ſeveral opinions of the eaſtern churches, ſtrangely ſhuffled into an obſcure collection; hardly one in fifty can inform a ſtranger in the principles and grounds of the religion he profeſſes: But the foundation of their faith is altogether built upon the following articles.

† They will allow in Chriſt one nature only, but yet maintain this notion with a difference from *Eutyches*, and the other introducers of that hereſy; for whereas they taught the nature of our Saviour to be one, by a commixture of divine and human, the *Armenians* hold the union of thoſe natures to be made by an entire conjunction, as the ſoul of man join'd to his corporal ſubſtance.

¶ They adminiſter the Sacrament in both kinds, but ardently deny all notion of the real preſence in it: They hold a Purgatory, but reject all praying for the dead; they diſallow of the ſupremacy of the *Roman* church, and join with that of *Greece* in their aſſertion, that the Holy Ghoſt proceeds but from the father only, and that the ſouls of the departed, good or bad, muſt never feel the ſmalleſt ſhare of Joy or Torment, till the dreadful day of univerſal judgment.

Their clergy, like the *Greeks*, are once, and only once, allow'd to marry; and ſo very rigid and auſterely exemplary are their lives, that they abſtain from fleſh of any kind, nor can by any means be brought to eat it oftner than five times a year; nor wou'd they then, but in compliance with the humour of the common people, who, as ſuperſtitious in a high degree, might be perſwaded to imagine it a ſin to feed on fleſh, ſhou'd they obſerve their prieſts refuſe to do it.

§ They place the greateſt merit in the world, in duly keeping Lent, which they obſerve with wonderful devotion and auſterity; and indeed, the vulgar ſort, as knowing little elſe of their religion, take ſuch care to be beforehand in this point, that I have frequently obſerv'd them faſt day after day without complaining; and it may be ſaid, within the bounds of truth, that they faſt three days out of every ſeven.

Among the many other days, whereon the ſtamp of cuſtom has injoyn'd their faſting, 'tis obſervable they always do it upon Chriſtmas-day with double ſtrictneſs, what their reaſon is they cou'd not tell me, uſe has made it now a law, and they eſteem it as their duty to obey and keep it.

‖ As for Churches, they have very few, and thoſe they have, are ſo decay'd by time, or accident, that they are hardly fit to hold an audience; wherefore they aſſemble to their publick prayers, where they may be free from noiſe, and undiſturb'd in the calm exerciſe of their religion. They are ſeldom fond of painting, but are ſo entirely of the *Greeks* opinion, as to ſculptures, that they cannot bear to ſee 'em in their houſes.

* It is obſervable, that tho' the *Turks* in many things, give greater toleration to the *Armenians* than their other ſubjects, yet they uſe the ſame inhuman art to ruin their religion, never giving them permiſſion to rebuild a Church, when once decay'd; unleſs they are brib'd to it at ſo high a rate, that 'tis a very rare attempt to ask a licence for that purpoſe from the *Turkiſh* officers, who always learn one art, that is, to make the moſt, if not the beſt of his preferments.

Their poſtures, when at prayers, is like the *Turks*, croſs-legg'd, thoſe paſt, they elevate their bodies to a ſtraiter pitch, and with the greateſt ſilence liſten to their prieſt, who reads from the *Chaldean* tongue ſuch chapters, as he thinks convenient, ſtill expounding, as he goes along, the myſtery of what he reads.

This Service over, they again repeat their

† Their notions of one Nature in Chriſt. ¶ Some other Tenets. § Their frequent Faſting.
‖ The methods of aſſembling to Devotion. The Turkiſh Policy to deſtroy their Churches.

their prayers, in the ſame poſture as before, the prieſt excepted, who then always turns his face directly to the altar, and with lefted hands and eyes invokes a bleſſing on the zealous auditory: Prayers once over, every man, as he goes round the room in order to depart, kneels down before the prieſt, or biſhop, if there is one preſent, and while he kiſſes his left hand, is ſtrok'd upon the head, and bleſs'd devoutly by the other.

It is at theſe aſſembles, that the prieſt or biſhop nominates the feaſts or faſts, which are to be obſerv'd the week enſuing, after which no plea of buſineſs, or extraordinary occaſions can prevail to get a diſpenſation, or acquit them for the duty, and in order to prevent all expectation of ſucceeding in petitions of that nature, they have form'd a ſentence, which by common uſe is grown a proverb, and is generally painted in the letters of their language, on the walls or cielings of their places of devotion, and the houſes where they dwell: The words are theſe, *As the Almightly God is infinitely greater than the World and all therein, by ſo much ought our earthly Buſineſs to give way to his great Worſhip.*

I told my reader in the beginning of the chapter, that the people of this nation are extremely poor, and yet entirely honeſt, an extraordinary character, yet what they very well deſerve, as what I am about to tell you is a fair example.

† There was at the abovenam'd city of *Tyberis*, a young man not thirty years of age, the only ſon of an *Armenian* merchant, who was yet ſo poor, as hardly to be capable of living in a tolerable credit: This young man was much in love with the fair daughter of a countryman of his, who gratefully return'd his paſſion with an equal value: But both theſe families were poor and honeſt, therefore cou'd not ſee the ſmalleſt poſſibility of doing well ſhou'd they by marriage ſuffer the fond couple to encreaſe a charge, they found it very difficult to bear without addition.

¶ The hardſhip of the Fortune, and ſincerity of their affection half diſtracted them, when they reflected, that the barrier, which prevented their ſo much deſir'd bliſs, was never likely to be taken off, and found that every day, as love encreas'd, their poverty grew greater.

The poor young man, induſtriouſly inclin'd, had try'd all ways of battering his circumſtances, but had much ado by all his labour to ſupport a livelihood, and was become ſo melancholy by the miſery of his condition, oppreſs'd at once by love and indigence, that he cou d find no comfort, but in the converſation of his miſtreſs, and that a ſort of anxious joy, becauſe, as often as it repreſented to his thoughts, the bleſſings, he ſhou'd gain by her poſſeſſion, it recoil'd uponhis memory, and 'twas almoſt impoſſible to obtain ſo great a happineſs.

He often walk'd diſconſolately out of town, and wandered up and down, unmindful of his ſteps, indulging ſolitude as a lov'd means of contemplation; one evening very late the Moon ſhone bright, and led him on in a ſmooth walk, that ran along the great high road, till he was met by a grave man in habit of a Pilgrim, who ſaluted him and beg'd he wou'd ſupport him to the Town, or he ſhou'd faint before he reach'd it; the young *Armenian* looking earneſtly upon his face, perceiv'd his colour gone, and all the marks of ſudden illneſs plain to be diſcover'd.

He ask'd the Pilgrim, whither he was bound, who told him, to *Conſtantinople*, and again demanding, if he had any friends within the city of *Tyberis*, was inform'd, that he was quite a ſtranger, and deſign'd to take his lodging in ſome publick Han, open place of entertainment, ſuch as is elſewhere deſcrib'd, for Inns and houſes of accommodation, are not met with in the eaſtern countries.

¶ The

† A ſtory of a young Armenian, and his honeſty. ¶ A bad condition. § An anxious pleaſure.

¶ The good *Armenian* preſently conſider'd, that the uſage he wou'd meet in a publick Han, cou'd no ways be agreeable to his weak condition, and invited him to lie a night or two at his father's houſe, by giving him a frank aſſurance of a hearty welcome; this kind offer was immediately embrac'd with many thanks by the ſick Pilgrim, ſo he return'd again, and led his gueſt back with him, uſing him with great civility, and entertaining him in every kind, as well as the condition of the one requir'd, or the others Purſe cou'd poſſibly afford him.

Five days the Pilgrim kept his bed, § and in that time wou'd often talk with the *Armenian* and his father, ſtill concealing who he was, and taking every now and then, an occaſion to complain of his misfortunes and his poverty, till on the fifth day in the evening he deſir'd the company of the young man alone, who came accordingly, and as he us'd to do, began to comfort the ſick man with hopes of quick recovery.

At laſt the Pilgrim, interrupting his diſcourſe, began to weep, and taking him by the hand, inform'd him that he found himſelf ſo weak, that he had now no loger hopes of life, but begg'd him, as he wiſh'd for happineſs hereafter, to comply with the requeſt he was about to make him.

‖ I am, ſays he, a Merchant, who have traded many years in Jewels, which by travelling on foot, and in the habit of a Pilgrim, I have always carry'd ſafe, when others have been robb'd of all they had: Almighty God has pleas'd to bleſs me with conſiderable ſubſtance, moſt of which is now about me, in rich Diamonds, neatly faſtned in ſome corners of my cloaths; I have no wife or child, but one poor mother at *Conſtantinople*, long maintain'd by my good fortune; her I make my Heireſs, ſhe knows beſt what poor relations at her death to leave it to: Now I deſign to write a letter, and for fear ſhe loſes all, if ſent her by the Caravan, for God Almighty's Sake, do you in perſon take the charge of what I give you; ſee her, and inform her how I dy'd, and where you bury me: The charges you have been ſo generouſly at, and what my private Funeral may coſt you, this ſmall Purſe contains a ſum of gold ſufficient to repay you; but to bear the charges of your journey to my mother, and in ſome degree reward your goodneſs, I will give you too good Diamonds for your ſelf, and then deliver all the reſt to your ſafe cuſtody.

* He ended there, and from a pocket in the boſom of his Veſt, that then lay by him, took a Purſe in which were eighteen gold Checquins of *Turkey*, value each ten ſhillings, and deliver'd it to the *Armenian*, who was more ſurpriz'd to ſee him rip the corners of his cloaths, and take out two and twenty noble Diamonds, which had been the buſineſs of the journey he fell ſhort in, two according to his promiſe he preſented him withal, each worth about an hundred *Engliſh* pounds, the other twenty, moſt of equal value, he committed to his charge; took Pen and Ink, and writ a line or two, directed to his mother, and then died, as he before imagin'd.

† Here was a temptation, few, I fear, in the *Armenian*'s circumſtances, wou'd ſo nobly have reſiſted; he conceal'd the Jewels, leaſt his father or his miſtreſs ſhou'd have tempted him to keep them; own'd the money, bury'd the dead Pilgrim, who, I ſhou'd have told you, was himſelf an *Armenian*; writ a letter, and enclos'd one Diamond in it, to aſſiſt his father, and withal inform'd him of the whole concern, he left this letter on his chamber table, ſold the ſecond Jewel for his own expences, and departed early one morning, with the

¶ A compaſſionate Action.
* A great Surprize.
§ An Artifice to prevent Diſcovery.
‖ The Speech of a dying Pilgrim.
† A wonderful Example of Honeſty.

Pilgrims weeds, belonging to the late deceas'd, first having sow'd all up, as they had been, before the owner had unrip'd 'em for his satisfaction.

In short, he brought the Jewels safe to *Constantinople*, gave 'em with the letter to the woman they were sent to, wou'd not take the least reward, confessing he was paid beforehand, and prepar'd for his return to *Persia*, after a short stay of thirteen days with the mother of his deceas'd countryman

¶ But vertue seldom fails of reward, the story was immediately spread round the city, a *Persian Envoy*, then about returning to his country, hearing the report, resolv'd to see such worth encourag'd; sent for the young man, inform'd himself of his condition, took him back to *Persia* in his train, and there presented him before the king, as an example of surprizing honesty, and an object highly worthy of his royal favour.

§ The king commanded a great sum of money to be given him, and learning that he was brought up a Merchant, order'd him to be the man, with whom the court should for the future deal, for all their necessaries in his way of traffick; and accordingly, he soon grew rich by that advantage and the many, which attended the great character it gave him; so that he not only married his old mistress, but in a few years rais'd his family, to be the most considerable of all his countrymen. This happiness he very well deserv'd, for such a rare example of an inborn honesty, and generosity of nature, commonly inherent to the people of that nation.

¶ A generous action, of a Persian Envoy. § A reward of vertue.

CHAP. XXIV.

Of the Copties.

'TWAS in the infancy of *Christian Doctrine*, that the old inhabitants of many parts of *Egypt*, chiefly such, as border'd upon *Æthiopia*, were converted to the Faith of *Christ*, by the successful preaching of the noble Eunuch, who had been inspir'd by *Philip* with the purest notions of religion and morality: Those early converts, who embrac'd the Gospel there, transmitted it industriously to the practice of Posterity, and multitudes of the *Egyptians* constantly profess'd the Doctrine of Christianity, thro' all the ages of inhuman persecution; and the modern off-spring of those ancient people are the Sect nam'd *Copties*, whom this Chapter treats of.

* But, as human nature is alone too weak a prop for Faith, and the mysterious knowledge of religion, so, the want of spiritual directors thro' the Labyrinth of darkness, which attended the disorders of successive persecutions, has involv'd them in a Gulph of zealous ignorance, and taught 'em an unnatural and incoherent mixture of the superstitious practices of *Pagan* ceremonies, with the heavenly rites of their profess'd christianity.

¶ 'Tis this misfortunes has confounded their religious observation of the Sacrament of baptism, with the heathenish custom of an early circumcision, which they

* The Causes of their Ignorance. ¶ Circumcision us'd among them, and why.

they ſtill obſerve, but rather out of veneration to the practice of their anceſtors, than any notion of its efficacy in religious matters: That it was an ancient cuſtom, we are undeniably convinc'd from the aſſertion of ſo old a pen as that of *Herodotus*, who declares it to have been obſerv'd among that people, long before the age he liv'd in, they circumciſe their children at eight days old, but baptiſe them not till on the fortieth.

§ They were originally tainted with the *Jacobin* hereſy, and rigidly maintain'd the doctrine of *one ſole nature in our Saviour*, long before *Jacobus* preach'd up that opinion in the eaſtern parts of *Syria*; they are ſo very cautious, leaſt by chance they ſhou'd expoſe his perſon to the proof of a diviſion, that, tho' they own him God and man, and perfect in both eſſence, they will not venture to diſtinguiſh one from t'other.

‖ They adminiſter the ſacrament in both kinds, eſpecially to infants juſt baptiz'd: They ſtigmatize the church of *Rome* with Hereſy, yet by the too prevailing vigilance of *Miſſionaries* ſent from many parts of *Italy*, great numbers of them frequently embrace the *Romiſh* doctrine; they value not the reſolutions of thoſe general councils, held ſince that of *Epheſus*, and with an univerſal deteſtation of the notions of a purgatory, *praying for the Souls of the deceas'd*, and extreme Unction, diſſent from thoſe three favorite points of *Roman* doctrine.

They have a Patriarch over them, who takes his title from the town of *Alexandria*, but commonly reſides at Grand *Cairo*, or ſometimes at a large city call'd *Saieta*, ſix days journey higher, on the river *Nilus*; all inhabited by unmix'd numbers of the *Copties*; here 'tis ſaid, our Saviour and the Virgin Mary liv'd, when flying from the rage of *Herod*, they ſojourn'd in the land of *Egypt* till the death of that oppreſſive tyrant. Here likewiſe may be ſeen the ruins of a noble ſtructure, ſtately in the very duſt it lies in, which the *Copties* tell us, was, in former times, a Chapel built by the religious *Helena*, mother to *Conſtantine the Great*, and conſecrated to the Virgin, in commemoration of her reſidence in that ancient City.

* They are almoſt as ſtrict obſervers of Lent, as the *Armenians*, never eating fleſh therein, but in the night, unleſs on Saturdays, and Sundays; but upon thoſe days they hold it as a ſin to faſt.

† Peculiarly devout, and painfully religious to their rigid form of worſhip, for on Saturday at midnight they are ſummon'd to their churches, where they neither ſit, ſtand, kneel, or uſe the common poſtures of a man, but till the Sunday noon, ſupport themſelves, by leaning on a kind of crutches.

The Prieſt officiating is cover'd with a veil of fine white linnen, and aſſiſted by three little boys, attir'd not much unlike himſelf, on whom, as on great numbers of young children, they confer the minor orders of their prieſthood; aſſuming their authority for ſuch a practice, from a weak interpretation of that part of the Goſpel, where our Saviour uſes the expreſſion, *Suffer little Children to come unto me, and prevent them not, for of ſuch is the Kingdom of Heaven.*

¶ They frequently exalt their voices, and accompany the prieſt in ſtrange and unintelligible noiſes, uſing ſome the ancient genuine *Egyptian* language, now almoſt forgotten, ſome the *Mooriſh* dialect, and ſome the *Turkiſh*; oftentimes the prieſt, not much unlike the *Romiſh* elevation of the hoſt, liſts up, above his head, a cloth of crimſon colour, under which is plac'd the conſecrated Sacrament.

§ They ſing the Pſalms of *David* through at every meeting, ſometimes a Chapter of the old, but oftner of the new, and more reſpected Teſtament, as pen'd by *Nicomedes*; they pay no reverence to the

§ Tainted with the Jacobin hereſy. * The Copties kept Lent ſtrictly. ‖ How agreeing with, or diſſenting from the Church of Rome. † A painful form of worſhip. ¶ Their publick prayers. § Other cuſtoms in uſe among them.

the pictures of our Saviour, and the *Virgin Mary*, nor permit them to be plac'd about the altar, tho' they commonly are met with in the other corners of their churches.

‖ At the entrance of their churches, which can seldom boast of magnificence, or ornament, you see on either side, square chests, pil'd one above another, and in these they keep the Ashes, Bones, or other reliques of those, who having been deluded by the strong insinuations of the *Turks* to turn *Mahometans*, have afterwards repented their Apostacy, and openly professing a return to the religion they before abandon'd, have been put to death upon it, and defended their unshock'd, and persecuted recantation by the painful trial of a glorious Martyrdom.

* The Women, like the *Turks*, are separated, in their churches, from the conversation of the men, and plac'd in galleries all lettic'd over, to prevent inspection: They kiss their hands at coming in, and lay the right upon the left, proceeding with a gravity becoming their Devotion.

† Their habits differ from the common *Greeks* in nothing but a kind of Skull-cap, of a close and humble shape, which all the *Copties* wear upon their head: They live in great subjection to the *Turks*, pay double Taxes, and are hourly liable to the oppressive violences of unbounded tyranny, and swift injustice.

Their ignorance is great, and universal, and their morals consequently weak, and poorly guarded: Sciences are almost lost, at least decay'd extremely in the practice of their students.

However, whether it proceeds from real inclinations, as a notion that the character of conjurer, wou'd better suit them, than another people, by the stories, which the scriptures, and tradition tell the world of the prodigious operations of those famous Magicians, among their ancestors, who strove so wonderfully to excel the power of God in Moses; I say, I know not, which of these excites their study, but 'tis very certain that they all incline to practice Magick, or at least such juggling arts, as with the vulgar may intitle them to that denomination.

¶ They confidently boast a power, by the assistance of familiar spirits, to inform inquirers any thing they ask, particularly in affairs of love, and 'tis indeed a very pleasant entertainment, to behold how some of the politest of these jugglers will impose on simple crowds of listners, by the outward artifices of a learn'd appearance, while by subtle means they learn the business of the querist from himself, or company, and then amaze him with a declaration of no more, than what he just before has told him.

'Tis pleasant to behold 'em, burning leaves, describing circles, melting Wax, and using all the outward gestures, which we read of in the works of ancient Poets, to have been observ'd by Sorcerers, or others in their Magic Incantations, such as that of *Simætha* in the second *Eidyl* of *Theocritus*.

Go *Iynx*, on the Wings of Passion move,
And to my Presence drag my tardy Love.

Delphis torments me, but I'll take my turn,
And for my *Delphi's* sake this Laurel burn;
And as the Laurel crackles in the Fire,
Destroy'd by Flames, which burn it, and expire,
Till not the very Ashes shall appear.
So let strong Flames consume my Perjur'd Dear. Go

‖ Reliques of Martyrs. * Men and Women kept a apart. † Their Habits and Subjection.
§ Admirable Jugglers.

Go *Iynx*, on the Wings of Paſſion move,
And to my Preſence drag my tardy Love.

As I now melt this Wax, help'd from above,
Juſt ſo let *Myndian Delphis* melt with Love,
And as I whirl my brazen Wand around,
Let him before my Gate in Circles trace the Ground.

Go, *Iynx*, on the Wings of Paſſion move,
And to my Preſence drag my tardy Love.

¶ But certainly it cannot well be look'd upon a wonder, that morality ſhould boaſt no fix'd impreſſion on the minds of men, inur'd to artifice and treacherous practices by the perpetual dangers they have been expos'd to, by the wars and perſecutions, changes aad ſubverſions, which have conſtantly attended their unhappy country, thro' a courſe of revolutions for ſo many ages, when we find that even our ſelves, divided as we are from all the world, protected from the miſeries of war and rapine, and indulg'd by heaven in all the bleſſings of productive nature, have no great cauſe to think our morals, generally ſpeaking, better than our neighbours.

§ Among the many orders of religion, now poſſeſs'd by theſe *Copties*, there is one very odd, and new opinion prevalent among them; a certain Sect, who, contemplating ſeriouſly, and with inceſſant application, on the numerous frailties of humanity, engage themſelves by oath in the moſt ſolemn manner, every year they live to take upon them ſome new myſtery, or way of living, till they find (if poſſibly) ſome ſtate of life, entirely happy: Theſe by turns, are ſoldiers, merchants, husbandmen, and every thing their ſubſtance can create them; and the good they do by this uncommon practice of profeſs'd variety, appears conſpicuouſly in the repeated declarations, which they daily make in publick places, telling thoſe, who gather round them, that experince has convinc'd them true felicity attends not ſuch and ſuch a life, for ſuch and ſuch occuring reaſons, weighing all the good with all the bad of every man's condition, and diſcovering how much the weighty evils overpoize the balance.

‖ Thus are the lives of theſe unwearied wretches ſpent in ſearches of content, a fairy bleſſing, talk'd of like the *Phœnix*, but unknown like that, and never to be gain'd on his ſide Heaven; yet they toil inceſſantly, and drudge away their moments, in a kind of interrogatory contemplation, like the learn'd *Auſonius*, who thus expreſſes the convincing proofs of mortal imperfection.

* *Quod vitæ ſectabor iter? Si plena tumultu*
Sunt fora, ſi curis domus anxia, ſi peregrinos
Cura domus ſequitur, Mercantem ſi nova ſemper
Damna manent, ceſſare vetat ſi turpis Egeſtas;
Si vexat labour Agricolam, mare naufragus horror
Infamat, pœnæque graves in cælibe vita,
Et gravior cautis Cuſtodia vana maritis;
Sanguineum ſi martis opus, ſi turpia lucra

¶ No wonder that their Morals are not excellent. § A ſtrange and labouring Sect, among the Copties. ‖ Their never-ending Labours * Auſon. Eidyl. 15th.

Fœnoris, & velox inopes uſura trucidat?
Afflictat Fortuna viros, per Bella, per Æquor,
Iras, inſidiaſque, catenatoſque labores,
Mutandos ſemper Gravioribus.

What courſe of Life ſhall my wild Wiſhes ſhare?
If Publick Poſts are full of Noiſe and Care;
If anxious tortures break our reſt at home,
And equal Troubles follow thoſe, who roam;
If ſtill new Loſſes damn the Merchant's Pain,
Or Poverty excites his toil for Gain;
If conſtant Labour macerates the Swain,
And dreadful Shipwrecks fright u sfrom the Main;
If weighty Sorows preſs a ſingle Life,
And the vain Cautions of an hourly Striſe,
Teach not the Husband to ſecure his Wife;
If War is bloody, if Extortion baſe,
And griping Uſury deſtroys the Poor Man's Race?
Fortune, by many Means, afflicts Mankind,
By War, by angry Seas and Winds combin'd;
By Storms of Paſſion, and deſtructive Snares,
Un-numb'red Labours, and entangled Cares;
And, tho' we think our preſent State a Curſe,
We ſeldom change it, but we make it worſe.

¶ The generalty of theſe *Copties* are curiouſly inclin'd to hear the cuſtoms of remote dominions, and are overjoy'd to get a gentleman of learning, who is travelling thro' their country, into their acquaintance; They receive and entertain him with a deep reſpect, and waiting patiently, till he has ask'd as many queſtions as he pleaſes of their way of living, put great numbers of inquiſitive demands on him, and liſten with a cloſe and wonderful delight, to hear the ſtories, which a ſtranger tells them, either of his own or other countries.

Nor is it any ways improbable, that this ſhou'd be the reaſon, which induces ſuch vaſt numbers to profeſs the buſineſs of a guide, attending travellers from place to place, as often as the *Arabs* will will permit them; but theſe laſt are lords of them and their pretentions, and are well acquainted wirh the Profits thence ariſing, § wherefore they will rarely give the *Copties* liberty to ſerve as guides to chriſtian travellers, but undertake the task themſelves, and thence extort conſiderable ſums of money, in proportion to their carriage, avarice, or honeſty.

CHAP.

¶ The humour of the Copties. § An Arbitrary Practice of the Arabs.

CHAP. XXV.

Of the Zinganees; *or, The Race of the* Gypſies.

NOW, reader, have I brought you to a ſort of people, who for every kind of villainy, and unexampled practices of guilt in its moſt elevated inſolence, may juſtly boaſt themſelves without a rival; impunity encourages them all to ſin, and independent arrogance protects them in it: They are ſhun'd by all degrees of men, and all men equally by them deteſted: They are nature's outcaſt, and the black infeſters of humanity and common goodneſs, and of all the world may beſt lay claim to the profeſſion of a maxim, which the *Roman* Satyriſt expreſſes thus,

Aude aliquid brevibus Gyaris & Carcere dignum,
Si vis eſſe aliquis; probitas laudatur & alget.

Wou'd you be Great, and dreaded by Mankind,
Dare to do Miſchief never yet deſign'd,
Contrive ſome ill, that may the rope deſerve,
Then ſhall you thrive; if good, be prais'd and ſtarve.

You ſhall rarely apprehend a Zinganee, or execute him for a crime, but he will readily confeſs vaſt numbers more than e'er he was detected in, their only aim is wickedneſs, and that they grow inimitable proficients in: They ſeldom differ one from t'other, or if ſome have accidentally been more ſucceſsful than the reſt in bringing miſchiefs to perfection, 'tis becauſe their opportunities have been more favourable, and proceeds not from a weaker inclination to the practice of iniquity: Their guilt is thus the ſame, and therefore, I may well excuſe the univerſal wiſhes of the honeſter inhabitants of the eaſtern countries, who profeſs an open and deſerv'd abhorrence of the wretches and their cuſtoms, deſiring nothing more than that their very race might wholly be extirpated.

Nam ſcelus intra ſe tacitum, qui cogitat ullum,
Facti crimen habet, cedo ſi conata peregit.

For he, who has his Will to Evil brought,
And ſecretly dares form a wicked Thought,
Commits the Crime, that his Conſent has won,
Or Sins as much, as if 'twere really done.

¶ But, e'er I paint the morals, and inhuman nature of theſe people, 'twill be proper to inform my reader, who they are, and having trac'd 'em to their black original, I will proceed to their preſent ſtate, and lay 'em open in the ſcattered baſeneſs of their modern circumſtances.

'Twas

'Twas in the reign of Sultan *Selym*, the ſucceſsful *Turkiſh* emperor, who overthrew the government of the *Circaſſian Mamalukes*, and added *Egypt* to his own dominions, that the few remaining ſoldiers of that name, who had eſcap'd the ſlaughter, and retir'd in little numbers to the borders of the deſart, were encourag'd by a certain daring ſlave, nam'd *Zinganeus*, to aſſemble in one body, and make uſe of thoſe offenſive arms their haſty flight had left them, to their beſt advantage; they conſented to the motion, and upon examination found themſelves a formidable body, able to defend their ground by reaſon of the difficulty of acceſs, againſt the power of all invaders.

* Thus they liv'd ſome time, made nightly inrodes to the fertil paſtures on the banks of *Nilus*, plunder'd towns, deſtroy'd inhabitants, drove off their cattle, committed all outrages, void of fear, and free from puniſhment, not only keeping ſo ſecure a guard, that they defended their poſſeſſions, but admitting daily numbers of their old companions, who deſerted to their party in conſiderable bodies, as often as they found convenient opportunities.

The *Turks*, who dreaded what might be the conſequences of this threatning growth of power, ſent great commanders with ſome regular forces to reduce them to obedience; who fell ſhort in their deſigns, and were ſent back half ruin'd, to aſſure their officers, they were to cope with greater ſtrength than they imaign'd.

In ſhort, the *Turks* perceiv'd ſo great a difficulty in the method they muſt take to bring 'em to ſubjection, that they rather choſe to offer terms of friendſhip, and accommodation, which the *Mamalukes* as readily accepted of, as growing weary of the dangerous alarums they were hourly ſubject to, ſo that a peace was ſoon concluded, and † the articles thereof obliging the *Circaſſians* to lay down their arms, permitted them to exerciſe what other way of living, their deſires wou'd lead 'em to make choice of.

But civil diſcipline agreeing rarely with the military genius of licentious multitudes, they grew unruly, and became ſo prejudicial to the common intereſt, that the offended *Turks* at laſt grew weary of forgiving, and enacted a decree, that every *Zinganee*, for they were ſo diſtinguiſh'd, from the name of their ringleader, ¶ ſhou'd in fourteen days depart the kingdom: This was ſo ſeverely put in execution, that in leſs than two months ſpace, not one remained who publickly durſt own himſelf of this denomination, for it was made lawful for what man ſoever met them, when their date expired, to take, kill, enſlave, or uſe them as he thought convenient.

No man from that time forward e'er knew certainly, what became of *Zinganeus* their commander, tho' 'tis commonly believ'd he ſtaid in *Egypt*, where at preſent his poſterity and that of his companions, openly dare own themſelves. A certain prophecy is ſpread about, relating to ſome future hopes, predominant on the opinion of the *Zinganees*, tho' few among the *Turks*, regard or value it. The prophecy as 'tis expreſs'd in the *Egyptian* language, varies nothing from the following purpoſe.

§ Years over Years ſhall roll;
Ages o'er Ages Slide,
Before the Worlds Controul,
Shall check the Creſcents Pride.

Baniſh'd from Place to Place,
Wide as the Oceans Roar,

The

* A Salvage kind of Life. † Articles of Accommodation. ¶ They are baniſh'd Egypt. § A Gypſie Prophecy.

The Mighty *Gypſie Race*,
Shall Viſit ev'ry Shoar.

But when the Hundreth Year,
Shall three times Doubled be,
Then ſhall an End Appear,
To all their Slavery.

Then ſhall the Warlike Pow'rs,
From diſtant Climes return,
Egypt again be Ours,
And *Turkiſh Turrets* Burn.

¶ This Prophecy has won ſo far upon the miſerable remnant of the *Zinganees* in *Egypt*, that they all expect as certainly to ſee the reſtoration of their Empire in the downfall of the *Turks*, as the moſt rigid *Jews* believe and wait for the return of their *Meſſias*: But how wide from probability their notion lies, let any man decide, who will reflect on the prodigious difference between the *Turks* and them, in number and authority.

Thoſe *Zinganees*, who had not courage to continue in their country in contempt of the decree, exhibited againſt them, § ſpread themſelves in baniſhment thro' every corner of the world, and finding it a neceſſary prudence to conſider on ſome means of livelihood they took upon them the denomination of foretellers of the accidents attending every perſons life, pretending to a natural gift of Prophecy, and finding it an eaſy matter to impoſe upon the world by ſuch pretenſions, (the rather, becauſe many families among them, had by art or nature, really reach'd a wonderful ability in ſuch like practices) they flouriſh'd for a while, and grew inconſiderably rich in many countries.

‖ Among the reſt, great numbers flock'd to *England*, travell'd up and down from place to place, with children at their backs, beg'd leave to lie in Barns, told fortunes for their livelihood, and when they could not fairly get proviſions, ſtole them with an admirable cunning; till the many miſchiefs which attended the permiſſion of theſe ſtrolling hypocrites, occaſion'd ſeveral acts to paſs, in order to extirpate their fraternity.

The laws which were from time to time enacted to that end, had ſuch effect, that they were ſoon tranſported hence in ſuch ſurprizing numbers, that the few mean wretches, now pretending to the character of *Gypſies*, are not really ſo, but ſuch, whoſe miſerable circumſtances have reduc'd 'em to a ſordid imitation of the vices and pretences of thoſe baniſh'd perſons, * to whom originally, our forefathers gave the name of *Gyptians* or *Egyptians* to denote the country they belong'd to, but the word has been corrupted by the courſe of time to the vulgar pronounciation, *Gypſies*.

But tho' the prudence of our cautious anceſtors, found means to rid this nation of ſuch troubleſome inhabitants, few other countries took that care to free themſelves from their encumb'ring multiplication, † every part of *Turkey* is (eſpecially) ſo peſter'd with 'em that you ſeldom travel four and twenty hours without encountring them.

§ They are divided into tribes, acknowledge no dependance on, or duty

¶ A Vain and Groundleſs hope. § The Wandring Lives of the Baniſh'd Gypſies. ‖ Their firſt Arrival in England. * The Original of the Word Gypſie. † Turkey very full of Gypſies. § Their way of Living.

to the power of any government whatever; they have no laws among themselves, but mingle lustfully together in the most incestuous manner, never marrying, but using all in common, women, goods, and all they boast of.

They wander up and down, with Asses, loaden with their Tents, and other dirty necessaries, always pitching their black camp as near some town of note as possible, ¶ and working commonly as Smiths, particularly famous for the making Hatchets of an edge so excellently temper'd, that no nail can turn it; they are hir'd sometimes for every kind of drudgery, but frequently refuse to work, and never tarry long in a place, than till they have obtain'd as much, as stealing or their labour can induce 'em to the hopes of.

Thus in time, they visit every part of every country, hated by mankind and preying on the losses of their fellow creatures, void of principle and consequently of humanity: If any of them die, they make a hole within his Tent, and bury him about a foot below the surface, never using coffin, shroud or decent ceremony; scoffing publickly at every Law and all religions; openly declaring, they believe no God, § but impiously use no other argument, than that of insolent and ignorant obstinacy, telling christians, who rebuke their wickedness, that they have daily reason to distrust the notions of a Godhead, since if there were a power so mighty and omniscient as God is represented, he wou'd never hear himself blasphem'd, and ridicul'd at such a rate, as he is hourly by their common practice, without some speedy judgment on their guilt. This simple notion made me think upon an ancient precedent, deliver'd to posterity by *Martial* in his book of Epigrams.

¶ *Nullos esse deos, inane Cælum.*
Affirmat Selius, *probatque quod se*
Factum, dum negat hoc, videt Beatum.

Selius affirms, there is no God in Heav'n,
And the sole Cause, for that opinion given,
Is, that while thus he dares a God deny,
He prospers daily, and no Plague draws nigh.

§ They commonly go naked, or at least, the major parts affect not dressing, nature stains them of a tawny hue, and the unresisted influence or a continual sun encreases their deformity; they never wash their hands or faces, but permit their hair and nails to grow to most amazing lengths: They will not suffer travellers to pass without accosting them, extorting money by repeated declarations of the good or evil fortune, which is likely to attend them: But what most amaz'd me, is, that they assume the impudence of giving good advice, exhorting them to piety, and all the graces of humanity, concluding commonly their hypocritecal lectures with these words, *Be dutiful to* God, *your* Parents *and your* Prince, *and let the Blessings of them all be showr'd upon you.*

When I perceiv'd that such as these cou'd give advice, who are the open enemies of common goodness, I reflected with a wonderful surprize upon the truth of an old maxim, I remember to have read in some *Greek* author.

How

¶ Excellent Smiths. § Their Atheistical Principles. ¶ Mart. Epig. § Their Customs and Humour.

How readily do all our natures tend
To give advice with prudence to a Friend!
But if we err our ſelves, we know it not;
At leaſt our Self-affection cloaks the Blot.

‖ The native inſolence of theſe licentious wretches may be gueſs'd at by a ſtory I will tell you. At a little country town in *Turkey*, where great numbers of the *Zinganees* had pitch'd their tents, a friend of mine, who kept a ſummer-houſe, retir'd to paſs a month or two; and having been inform'd how skillful they were fam'd to be in making hatchets of an admirable temper, had the curioſity to purchaſe one, at the dear rate of three and twenty ſhillings in the money of that country.

He try'd his hatchet, which was neatly made, and had a fine turn'd helve, and leather caſe to keep the head from wet, and found it ſo exceeding good, that he commended it extremely to the man, who made it, and profeſs'd he wou'd not loſe it for its double value.

* Nothing cou'd have been more welcome news, or fairer invitation to the *Zinganees* than this, he preſently reſolv'd to find ſome opportunity of ſtealing back the hatchet, that he might oblige the gentleman to buy another, or reward him well for the pretence of having found the old one.

In ſhort, he watch'd a day or two, and having made his obſervation of the place 'twas laid in, ſoon found means to get it, and was met one morning by the owner, as he haſten'd from the chamber with the mark of Theft about him: The gentleman, ſurpriz'd to ſee a *Zinganee* in his apartment, took him by the arm as he was paſſing by, and ask'd him ſomewhat roughly, what his buſineſs was, and whither he was carrying his hatchet: The Gypſy, an experienc'd artiſt, anſwer'd nothing, but with elevated eyes, and ſhaking head, endeavour'd ſilently to get away; but when the gentleman encreas'd his anger, and began to call his ſervants to ſecure him, with a bold, undaunted look, and tongue as nimble as his fingers, he began to talk away his guilt, in ſpeeches to the following purpoſe.

† "Fools that you are; but Chriſtians will be blind, and who can help "it? Now I know you think that I came hither with deſign to ſteal your "Hatchet; O poor Frailty of your common Underſtanding! I have Skill, "honeſt Infidel, and by that Skill knew certainly, that if this Hatchet "was not taken from you, this Morning at Eleven a Clock, and juſt "three Minutes after, you wou'd have been inclin'd to try its Metal on "yonLog of Wood, and ſo had ſurelycut yourRightLeg half aſunder. I have "Skill, and valued you, and ſo prevented it by ſeizing on the evil inſtru-"ment. See here, I will not be diſmay'd, I prize your Good above your "Friendſhip, and will, notwithſtanding this, prevent your Danger."

He had no ſooner ſpoke theſe words, but off he ran, as faſt as he was able, nor was overtaken, tho' the ſervants follow'd him, till he had reach'd a well of an unfathomable depth, and there he ſtopp'd, but firſt threw in the hatchet, which he knew cou'd never be recover'd from ſo deep a bottom.

¶ The gentleman, who gueſs'd the *Zinganees*'s deſign, cou'd ſcarce refrain from laughing at the air with which he carry'd off his impudence; 'twas dange-

rous

‖ A ſtory of the impudence of a certain Zinganee. * A cheating temper. † The Speech of a Gypſy. ¶ The Succeſs of a Cheat.

rous to beat him, tho' he wiſh'd he cou'd have ventur'd it, in ſhort, the Gypſy won his point, and ſtill maintaining that his value for the perſon of the gentleman had made him throw away the former hatchet, got the making another like it.

I ſhould have told you, that they always chuſe ſome even ſpot of ground to pitch their tents, where the men and women ſing and dance, in aukward geſtures all day long, run, hop, and toy away their hours in various kinds of active entertainment.

§ I lay in company with ſeveral other *Engliſh* gentlemen, at a large town in *Thrace*, now call'd *Romania*, I think the place was nam'd *Burgoſs*; upon a ſpacious plain, without the city, ſtood the tents of ſeveral Tribes of wand'ring Gypſies, who were us'd to entertain themſelves in dancing till near midnight, and expreſs'd their Satisfaction in each others converſation by the number of their exerciſes.

We walk'd out one day to take the air upon the plain I ſpeak of, and were very much ſurpriz'd to ſee a company of naked people of both ſexes, join'd promiſcuouſly in a kind of antic dance, and leaping up and down, with uncouth noiſes, and indecent poſtures, which declar'd them ſtrangers to the ſmalleſt grain of common modeſty.

We came as near 'em as we cou'd, and were immediately ſurrounded by their numbers, every perſon ſtriving to foretel our fortunes, by inſpection of our hands, which we prevented them from doing, by a obſtinate refuſal to admit them near us.

‖ One young gentleman among us, of a very modeſt, or indeed a baſhful nature, was half frighted to behold himſelf encompaſs'd by a band of naked women, and inſtead of ſtriving to defend himſelf from their endeavours, kept one hand before his eyes, and all on fire with bluſhes, turn'd his head aſide, and beg'd us to depart from that ſociety of devils.

* The *Zinganees* immediately perceiv'd the opportunity he gave them, and with all imaginable expedition, joining hands, danc'd round him in a ring and pulling him about from place to place, laugh'd, ſung, and kiſs'd him with a ſtrange extravagance, while ſeveral others came about us with a thouſand artful poſtures and diſcourſes, to prevent us from obſerving what they did with our companion, who was ſo amaz'd to find himſelf touch'd, kiſs'd, and pull'd about by ſuch a naked multitude of females, that he know not what they were about, till they had thrown him down, and rolling him along among themſelves, found means to pick his pockets, of his gold and ſilver, two good rings, and a fine watch of *Engliſh* workmanſhip.

† We were ſo much diverted with the accident, that we cou'd hardly frame our tempers for a neceſſary quarrel, which was all in vain, for they had done their buſineſs, and went on with their diverſion, never minding our repeated acclamations that they wou'd reſtore the gentleman the prize ſo lately taken; we complain'd the chief magiſtrate upon re-entring the city, but found no redreſs, all men declining to concern themſelves with people over whom they boaſted ſmall authority, and from whoſe puniſhment, they cou'd not hope retaliation of an injury receiv'd, but wou'd be ſure to ſuffer by a ſwift revenge, and never failing malice; ſo extremely burthenſom and dangerous are the *Gypſies* in the eaſtern world, beyond thoſe here in *England*, or indeed in other part of weſtern chriſtendom.

¶ But, notwithſtanding the above-nam'd character of the *Zinganees* in general may incline the reader to believe

§ Another ſtory of the Gypſies. ‖ An Engliſh Modeſty. * A very dexterous and pleaſant Cheat. † The impunity of Zinganees in Turkey. ¶ Some Gypſies better than the reſt.

lieve the ſtories he has of *Gypſies*, and their wonderful performances are all chimæras, and the wild production of diſtemper'd fancy, there are really ſome among them, in whoſe families the ſpirit of foreknowledge ſeems to live, beyond examples common in our country.

There is nothing a more certain truth, than that the maſters of ſome merchant ſhips have been adviſ'd to wait a happy hour, leaſt on ſuch, and ſuch a coaſt, they ſhou'd be ſhipwreck'd, which advice, when ſlighted, has appear'd of more ſolidity, than they imagin'd, by the fatal loſs of both the veſſel and the lives of all the mariners.

¶ Not only theſe, but many other ſuch like accidents, and ſome more ſtrange have happen'd frequently in many parts of *Egypt*, and the other countries, where theſe *Gypſies* live; I could relate ſurprizing things, which have been told me with a good authority, but I forbear impoſing facts upon my reader's faith, which, notwithſtanding the concurring evidences of undoubted witneſſes, and ſometimes ocular demonſtration, really ſeem to ſhock my own.

One ſtory I will hear, however, tell you, and ſo leave you to your liberty, believe or not believe, that ſome of thoſe call'd *Zinganees* inherit naturally the prophetic bleſſing of foreknowing things to come, which they pretend to; I can only ſay, they give ſuch ſtaggering demonſtrations of a power beyond a common gueſs, that tho' I was unwilling to give credit to their atteſtations, I perceiv'd them built upon too ſure a ground, to give me any opportunity of contradicting them.

§ I travell'd once, with a conſiderable number of my countrymen, and other people, thro' this country, and was muſing penſively behind my company on horſeback in an eaſy pace, when from a kind of buſhy covert on one ſide the road, there ſtarted out a man, of venerable age, long beard, and decent habit: In his ſhrivel'd hand he held a ſtaff, and a convulſive palſie ſhook his head with an inceſſant motion.

He came forward ſlowly, beckning me to ſtay, as if he had ſome buſineſs of importance to communication; I ſtop'd my ſtorſe, whoſe main he ſtrok'd with his right hand, when he came to me, and ſeizing on my boot top with his left, let fall his ſtaff, and look'd ſo earneſtly upon my face, that I was ſtruck with a ſurprize at the uncommon method of his ſalutation.

I ask'd him, if he knew me, or had any thing to tell me, that he look'd upon me with ſuch eagerneſs: He ſhook his head with double force, and after having us'd ſome wonderful expreſſions, which for certain reaſons I forbear to mention here, he told me that a dangerous cloud hung over my head, and threaten'd me with ſudden death: "‖ Perhaps, Young Man, *ſays he*, "you have not half an Hour of Life "to come, but Heaven, (which only "can) avert the Omen!

You muſt needs imagine I was ſomewhat ſtartled at this declaration, which the old man had no ſooner made, than he departed, looking back almoſt at every ſtep he took, and lifting up his eyes in ſeeming ſign of ſome concern, which look'd like pity.

* At laſt I fancy'd him a kind of madman, and converted contemplation to a fit of mirth, ſo gallop'd on as faſt as I cou'd ride to overtake my company, and entertain 'em with the ſtory of my odd adventure: But I had not rode four hundred paces, when from a croſs-road, leading thro' a kind of wood, on either ſide, appear'd ſome horſemen arm'd with Javelins, who with elevated weapons ſtop'd my paſſage, and made ſigns that I ſhould preſently alight, or they would throw them at me.

¶ Strange Stories told of them. § A Story of an Accident, which befel the Author in his Travels.
‖ An unwelcome Salutation. * A Wonderful Adventure.

Here the sudden turn of a reflection on the probability of that short space of life, allotted me by the old man, more deeply terrify'd me than the presence of my enemies: I made a shift unknowing in a manner what I did, to lay my hand upon a pistol, ¶ and had just presented it when all the horse-men gallop'd off together, with a motion equally surprizing for its swiftness and occasion.

That very moment struck my ears with the loud sound of a large brazen trumpet, which a member of our company had carry'd with him, and the noise of horses feet, as if they gallop'd; § presently appear'd the major part of my companions, who had miss'd me, and came back by the advice of an old guide among them, who inform'd 'em 'twas a dangerous thing to straggle from ones company, in such a part of such a country

Now, tho' this strange deliverance might possibly have been unknown to the old man, who met me, and the notice, which he gave me of it, the effect of chance, or a strange whim inspir'd by providence, 'tis surely far more reasonable to suppose him master of a more than common share of knowledge, or at least, if this relation does not tempt the reader to the same opinion, yet some private circumstances, which attended it, gave me such convincing proofs of his just title to a supernatural wisdom, that I cannot help declaring, I must still believe him bless'd with a prophetic inspiration.

¶ A Surprizing Turn of Fortune. § A timely Succour.

CHAP. XXVI.

Of Sestos, *and* Abydos, *the Castles commanding the* Hellespont, *now call'd* Dardanelli; *and of the Ruins of* Old Troy.

¶ AND now we are about to travel into *Egypt* by the way of *Constantinople*, we must first sail down the *Hellespont*, whose entrance from the *Archipelago* is defended strongly by four Castles of considerable force: The outward two whereof are *Sestos* and *Abydos*, celebrated by the pens of ancient Poets, for the famous loves of *Hero* and *Leander*.

Methinks I found a certain secret pleasure in the very looking on a place of such antiquity; and while I sail'd along the river, the complaining murmurs of the rolling waters seem'd to mourn *Leander*'s Drowning, and I cou'd not look upon the venerable Turrets of those aged Buildings, but they brought to my reflection the idea of those dulcid strains, wherein *Musæus* warbles out the circumstances of the melancholy story.

In

¶ *Sestos* and *Abydos*.

In ancient days, upon the famous Shore,
Where *Helleſpontic* Waves inceſſant roar,
Cloſe to the Sea, on either ſide the Flood,
Here *Seſtos*, there the near *Abydos* ſtood;
Here, the ſtrong Bow the wonton *Cupid* bent,
And one ſwift Arrow to both Cities ſent,
The Youth vow'd Love, the Virgin own'd the ſame,
Both felt one Paſſion, and profeſs'd one Flame.
Leander, was the Lover's Name, and She,
Was *Hero* call'd, as Fair as Maid cou'd be,
She dwelt in *Seſtos*, in *Abydos*, He;
Both bleſt alike, in Beauty, and in Love,
Like two fair Stars, Both in their Circles move;
But you, kind Liſtner, if by Chance you roam,
And for thoſe diſtant Climates, leave your Home,
If in your Wanderings, you by Chance come there,
And led by Choice, or Buſineſs, curious are,
Inquire of ſome old Liver, grave and good,
Where once a certain ancient Turret ſtood,
Whereon the *Seſtian Hero* choſe to ſtand,
And held a Lantern in her tender Hand,
To teach her Better-half, which Way to move,
And act the Pilot to *Leander*'s Love;
Look next, upon thoſe Seas, which hourly roar,
And waſh the Sands of old *Abydo*'s Shore.
Weeping, as o'er the guilty Scene they fly,
That conſtant Lover's Loſs, whom there they forc'd to die.

And indeed, a traveller has here a ſpacious opportunity to follow the advice of this old Poet, for he is detain'd three days, by a fix'd cuſtom of the country, and muſt then ſubmit to be examin'd, whither bound, what countryman, and wait the ſearching of the Ship of officers, deputed from the Caſtles, e'er he may have liberty to ſail beyond the reach of their artillery.

This caution is occaſion'd by the neceſſary policy of their ſhort government, whoſe ever wary eye forbids the clearing foreign ſhips, till after ſuch a ſtay within the entrance of the *Helleſpont*, leaſt they ſhou'd have committed any breath of articles before rhey left the city.

§ But Oh! how much in vain *Muſæus* bids us ask the people of theſe ancient towns, for places, which they are not only ſtrangers to the knowledge, but to the Names of; Ignorance and Inſolence have clouded Learning in the very inclinations of the modern maſters of this country; endleſs Revolutions in the very face of furrow'd nature have erac'd the characters of former wiſdom, and deſtroy'd in an obſcure and deep oblivion thoſe lamented Monuments of high antiquity.

‖ The preſent owners call theſe Caſtles *Dardanelli*, and 'tis more than probable opinion, that their *Etymology* derives its birth from their Vicinity in ſituation to the *Trojan* ſhore; their ſtrength is little, if compared with the more artful forms of regular and modern fortifications, and are incapacitated to defend themſelves againſt the power of Seiges, carried on by

§ Reflections on the modern ignorance of this Country.

‖ The Dardanell, and why ſo cal'd.

by land entrenchments; all their uſe ariſes from the large and monſtrous bore of many cannons, planted on a level with the ſurface of the water, and diſcharging bullets made of ſtone, of ſuch prodigious ſize, that tho' it has been known, that ſhips have paſs'd in ſafety by the favourable opportunity of a great gale, and ſwelling waters, 'tis a raſh and dangerous attempt, and ten to one but all, who hazard it, are ſunk in the performance.

* We ſail from hence and preſently gain ſight of *TROY*, at leaſt the ſhore, whereon *TROY* ſtood, that towering City, whoſe imperial Turrets brav'd the fury of confederate nations, and repuls'd ſo many bloody times the powerful armies of the *Græcian Hero*'s, under whoſe renown'd and long defended walls, the flowing blood of hoſtile nations bath'd a ſoil, which nouriſh'd laurels of immortal memory; whoſe unbounded ſwav and unexhauſted plenty drew the wonder of an emulative world, as her brave fall, and celebrated ruin mov'd the pens of the ſublimeſt poets of the Univerſe to eternize her glory: The illuſtrious ſcene of wonders, This amazing field of action now lies ſilent, buried, o'erwhelm'd the too melancholy fate of *TROJA FUIT*, *TROY WAS*.

Nothing is remaining worthy of the monument of ſo renown'd a city; the relentleſs teeth of iron time have gnaw'd away her beauties, and the miſerable remnant of her ancient grandeur is confin'd to ſuch a poor and little meaſure, that thoſe haſty travellers, who think it a ſufficient ſatisfaction to have ſeen a place at diſtance, have inform'd the world, that all is now converted into paſture ground, or that in ſhort, a juſt idea of the preſent ſtate of that ſubverted city, may be comprehended fully, by the tuneful chorus of a good old *Engliſh* ballad, which, as I remember, tell us;

Waſt lie thoſe Walls, which were ſo good,
And Eraſs now grows, where Troy town ſtood.

However, as I was too curious in my inclinations to reſt content with the reports of other men, in places, where I cou'd inform my ſelf by ocular experience, I reſolv'd to go on ſhore, and was the more deſirous to become a witneſs of the miſerable blot, which had defac'd ſo fair a copy, becauſe I very well remember to have met a *Jew* in *Portugal*, who had aſſur'd me there was more to be diſcover'd on the ſhore of *Troy*, than commonly was credited, but the dangerous barbarity of the inhabitants was ſuch, as rendred it a hazardous attempt, and conſequently frighted many people from landing in that countrry.

The captain of the ſhip, wherein I ſail'd, oblig'd me with his boat, while adverſe winds detain'd us on the coaſt, and one *Franciſco Condaliſo*, an *Italian* Prieſt, who had been long a Miſſionary in the eaſtern countries, and at preſent, if alive, preſides at *Padua*, conſented to accompany me; † we landed in a very fair and ſpacious harbour, probably the ſame, which formerly receiv'd the boats of *Greece*, returning to and fro with ſoldiers and proviſions.

We walk'd aboot three miles up thro' the country, on a ground ſtill riſing from the ſea with ſmall acclivity, but overgrown with brakes and brambles, as, indeed, is every part, which borders on the ſea, for many miles along the land, ſo that the firſt remark I made in this my *Trojan* expedition, was that my old countryman the ballad-maker, was miſtaken in his calculation,

§ We look'd about, as eager as poſſible, but look'd in vain, and had begun to doubt or even deſpair of finding any marks

* Reflections on the preſent ſtate of *Troy*. † The Author lands at *Troy*. § An account of what he diſcover'd there.

marks or ruins of antiquity, when *Franciſco* ſtruck his foot with accidental violence againſt a ſtone, and caſting down his eyes imagin'd he diſcover'd ſomething like a piece of building, ſcarce an inch above the ground, all over grown with moſs, and in a manner cover'd by the graſs about it.

¶ Upon a cloſer view, and digging up the obſtacles, which interpos'd themſelves, we plainly found, it was a part of ſome old wall, and with our Scymetars removing all the brambles, and low buſhes near it, we diſcover'd it to be near thirteen foot in breadth, but narrower and higher in ſome places, than it was in others.

Tracing it with more than common difficulty, thro' a little knot of buſhes, we had ſoon loſt ſight of it, and dug in vain, as deep as we cou'd thruſt our ſwords, to find if it continued farther on: However, having met ſo fair encouragement, we chearfully proceeded near a quarter of a mile, and there diſcover'd at conſiderable diſtance, ſomething like a rugged wall, or broken ruin of an ancient building.

Coming near it, we perceiv'd it was the ſame continu'd piece of building, we had lately loſt, and on a cloſe examination found it of a black and ſolid ſtone, appearing join'd by mortar, which the length of time had notwithſtanding, hard'ned into ſubſtance, of an equal firmneſs with the ſtone it ſelf.

§ The ſizes of the ſtones were very different, but rather ſmall, than of extraordinary magnitude, for few exceeded half a foot in their diameter. The length of this old piece of wall was ſixteen yards, the heighth at moſt exceeded not four foot, but was in many places broken, and in ſome, ſcarce half a foot above the ground.

'Twas ſtrangely overgrown with little ſhrubs, and divers plants appear'd between the joinings of the ſtone, which wore a melancholy Sylvan dreſs of Moſs and Houſeleek: Bur the moſt engaging part of the whole proſpect was a ſeeming grove ‖ of ſpreading Laurel-Trees, which flouriſh on the top, and hanging down on either ſide, protecting, as it were, the building from the injuries of weather; methoughts I never ſaw thoſe kind of trees ſo juſtly planted, and I cou'd not help rememb'ring, that they look'd as naturally plac'd on theſe old ruins, as upon the celebrated tomb of the harmonious *Virgil*, in the neighbourhood of *Naples*.

* About an hour we feaſted curioſity, with a repeated obſervation of the pleaſing object and had tarry'd longer in the ſame employment, but were call'd away by the diſcovery of certain other ruins at a little diſtance from us, which we found to be no more than a continuance of the wall we had before been looking on.

† But, while we eagerly examin'd every part, we both took notice of a great diſorder'd heap of ſtones, nearwhich there ſtood threethings liketomb-ſtones,and upon approach we found 'em to be really ſuch, at leaſt deſign'd to repreſent them; they were two yards long, and four foot broad, of common ſtone rais'd near two foot in heighth, and cover'd with three fine flat marbles, which by the inſcriptions on 'em, ſeem'd to have been done in chriſtendom, to gratifie the humour of ſome curious perſon, willing to amuſe poſterity, when they ſhou'd find ſuch tombs in ſuch a place, and never know which way they came to be there.

By the workmanſhip and the decay'd condition of the monuments, we judg'd 'em not the children of the preſent age, if poſſibly the laſt was enough to father them; with much ado, upon the firſt we came to, we cou'd read the following Epitaph, which I preſently remembred to have met with in *Auſonius*, on the death of *Hector*.

¶ A Piece of the old Walls of *Troy*. § A deſcription of it. ‖ Ove-grown with Laurel.
* A new Diſcovery. † Three Monuments, or Tomb-ſtones.

¶ Hectoris *hic Tumulus, cum quo* sua Troja *sepulta est,*
Conduntur *pariter, qui* periere *simul.*

This is brave *Hector*'s Tom,
With whom his *Troy* found Grave,
One Fate did Both consume,
Both one Sepulchre have.

§ A little farther stood the second tomb, which was it seems design'd to represent the monument of *Priamus*, the Epitaph, which like the first and third is borrow'd from *Ausonius*, seems to speak a royal mourner, and paternal sorrow.

Qui Tumulum Priami *quærit, legat* Hectoris *ante,*
Ille mues, nato quem prius ipse dedi.
Hectoris & Pattis *simul est commune Sepulchrum,*
Amborum quoniam juncta ruini fuit.

‖ He, who inquires for *Priam*'s Grave,
Shou'd first on *Hector*'s look,
That's mine, the Tomb to him I gave,
For my own Use I took.
One common Sepulchre must hold,
The Father and the Son,
Because at once to Ruin sold,
They jointly were undone.

¶ The third, a little shorter than the former two, contains an Epitaph upon afflicted Majesty, in the known Name of *Hecuba*, the wretched wife and mother of the late-nam'd *Priamus* and *Hector*.

Quæ Regina fui quæ claro nata Dymante;
Quæ Priami *Conjux*: Hectora *quæ genui*:
Hic Hecuba *injectis perii superobruta saxis*:
Sed rabie linguæ me tamen ulta prius.
Fidite ne Regnis, & Prole, & stirpe Parentum,
Quicunqui hoc nostrum legitis,

§ I, who was Queen, who was the Daughter too
Of *Dymas*, whose bright Glories all Men knew;
I, who was *Priam*'s Wife, who first gave Birth
To *Hector*, whose great Actions shook the Earth;
I, *Hecuba*, fell here, o'erwhelm'd with Stones;
But Curses, e'er I fell, reveng'd my batter'd Bones;
Who e'er you are, who shall hereafter see
This Dogs Sepulchre, which now serves for me,

Learn

¶ An Epitaph found upon the Tomb of *Hector*. § The Tomb of King *Priamus*. ‖ His Epitaph.
¶ The Tomb of *Hecuba*. § Her Epitaph.

Learn to depend on neither Sons, Race, State
Or any other ſlipp'ry Gifts of Fate,
For what am I, now dead? Tho' living, more than Great?

Theſe are the moſt, and I may ſay, the only things worth obſervation there, tho' they deſerv'd the notice of a traveller, and I am therefore much ſurpriz'd that none have mention'd them, at leaſt no countryman of mine; I have been told, how true I know not, that a *French* book, publiſh'd very many years ago, and call'd, *L'Hiſtorie d'Aſia*, mentions the particulars: The book I never met with, but am apt to think, that, ſince they only have the notion, it was one of their own countrymen, who found the ruinated wall and added the three tombs, I have ſo lately ſpoke of.

Yet 'tis a certainty beyond diſpute, that *Engliſhmen* have landed there; at leaſt one countryman of ours, has left behind him a convincing argument of his arrival in thoſe parts, for underneath the marble flat, which covers *Hector*'s tomb, we found theſe lines, upon the ſide of a ſmooth ſtone, they ſeem'd to have been carv'd with difficulty by a knife, and ſpoke their author a ſalt water poet.

‖ I do ſuppoſe that here ſtood *TROY*,
My Name it is WILLIAM, a jolly Boy,
My other Name it is HUDSON, and ſo,
God bleſs the *Sailors*, where ever they do go.

I was here in the Year of our Lord 1631, *and was bound to* Old England, *God bleſs her.*

We ſtaid ſome hours with a wonderful delight, and gaz'd about the country with a ſatisfaction equal to our curioſity, but finding nothing more to entertain our obſervation, we began to think of getting back, and ſo return'd the way we came; we were not well on board before the wind came fair, and we ſet ſail immediately.

We paſs'd by *Tenedos*, an Iſland celebrated for having hid the *Græcian* Navy from the *Trojan* View, while they, believing the beſiegers gone, took in the horſe, which enter'd big with their deſtruction. The place is now not worth a ſtrangers notice, but upon account of the above-nam'd ſtory. Few inhabitants are found upon it, and thoſe few the worſt and meaneſt of the countries thereabouts, ſo ſtrangely ſubject is the fate of nations to the common changes, and uncertainties of frail mortality.

CHAP.

‖ A piece of Poetry made in *Troy* by a *Engliſh* Sailor, in the Year 1631.

CHAP. XXVII.

Of the Islands in the Ægean *Seas.*

* THE many great and little Islands, which compose the *Archipelago*, have been (at least most of them) so extremely famous for peculiar attributes, appropriated to 'em in the memorable works of ancient poets, that I cannot pass 'em by, without a transient view of such, as most deserve our mention; some there are so very small, as never yet to have been honour'd with a name, and many of the largest, being sometimes seen and sometimes not, in sailing from *Constantinople* to the coast of *Egypt*, I will only speak of such, as mariners (oblig'd sometimes to shift their course by adverse weather) may by choice or force go nigh to touch at

† And those are *Lemnos*, *Chios*, *Metelyn* and *Samos*, *Icaria*, *Patmos*, *Zea*, *Rhodes* and *Coos*; sometimes a ship is driven more westerly, and sails by *Delos*, pretty near the continent, sees *Thebes* and *Delphos*, *Athens*, *Corinth*, and the famous *Crete*, now *Candy*; every one of these above-nam'd places I will therefore treat of, that the reader may conceive a just idea of the wondrous difference between their modern and their ancient circumstances.

¶ But e'er I come to the particular description of these several places, 'twill not be amiss to speak a word or two in explanation of the sea in general, call'd *Ægean* from *Ægeus*, father to the famous *Theseus*. who leap'd headlong thereinto, believing that the ship, which brought his son from fighting with the monster *Minotaurus*, was return'd with the account of his miscarriage; the above-nam'd *Theseus* having fail'd in his promise of converting his black sails into white, if he came back victorious.

It is a part or arm, and that the largest, of the *Mediterranean*; it reaches to the entrance of the very *Hellespont*, dividing *Greece* from *Asia Minor*; 'tis a dangerous place to sail in, but especially by night, the Islands lying so extremely close, that oftentimes a ship is driven forcibly upon a rocky shore in open day by stress of weather.

§ Now let us visit *Lemnos*, a considerable Island, not so much for its extent of magnitude as the unthought advantages, accruing to the *Turks*, its present masters, from the yearly exportation of a valuable earth, call'd *Terra Sigillata*, from the small impression of a seal, which marks the balls, wherein 'tis sold, with *Turkish* characters, and so prevents the danger of an imposition on the merchant.

It was in ancient times esteem'd of weighty virtue in medicinal performances, and gather'd yearly by the Priests of *Venus* with a thousand ceremonies, and often mingled with the blood of Goats, in order to be offer'd as a sacrifice to that imaginary goddess.

Lemnos was formerly of no small note, for being taken notice of by *Homer*, as the place, whereon the *limping Vulcan* fell, when *Jupiter* thought fit to kick him out of Heaven.

When

* The Islands of the *Archipelago*, famous anciently. † The Names of the most considerable.
¶ How it came to be call'd the *Ægean* Sea. § *Lemnos* and its Product, *Terra Sigillata*.

When once I dar'd oppoſe my Brother *Jove*,
And Warr'd againſt him in the Realms above,
He ſnatch'd me by the Foot, then rais'd me high,
And hurl'd me headlong from the Starry Sky;
Downward all Day I tumbled, and begun
To draw near Earth at ſetting of the Sun,
On *Lemnos* then I fell.

Next, *Chios* claims our obſervation, anciently receiving that denomination from the *Greek* word, ſignifying *Snow*, becauſe her mountains frequently are cover'd with it, now her name is chang'd to *Zio*, or, as ſome pronounce it, *Sio*. 'Tis near an hundred thirty odd miles in compaſs, lengthning from the ſouthward to the northern point, and ſubject to the *Turks*, who notwithſtanding, ſuffer many *Greeks* to live among them, with far greater privileges than they give to any of their countrymen in other places.

§ The town of *Sio* is conſiderably large, and made convenient by a ſpacious haven; the city is defended by a caſtle of no little ſtrength, upon a hill exceeding ſteep: The buildings of the town are very neat, eſpecially the publick ones, and the inhabitants, I mean the *Greeks*, ſo very merry in their eaſy ſlavery, that all night long a ſtranger is diverted with their ſongs and dances, and their inſtruments of muſick ſounding briskly thro' the ſtreets: The women, as eſteem'd of old, are yet the miſtreſſes of admirable beauties, fram'd by nature for an amorous converſation, and poſſeſſing ſweetly the politeſt marks of gentle affabily: They frequently appoint a kind of balls, and merry-makings which are given alternately from houſe to houſe, and ſpend their days in all the gayety of wealth and liberty.

‖ The product of the Iſland is the fineſt Corn and Oyl, ſome ſilks, and Cotton, and the beſt Sherbets, which can be made, by reaſon of the excellency of a rich kind of Honey, found in Maſtick trees: I call them ſo, becauſe the Gum of that name is in great abundance brought from thence, and is a diſtillation from the rind, which being cut in *Auguſt*, ſtill continues to emit great quantities thereof, till the beginning of *October* following. * They have an old traditional account, that, when St. *Theodore* was led to martyrdom, he wept extemely for the blindneſs of the world, and every place, which then was moiſten'd by a tear of his, now bears the tree affording Maſtick; tho' the tour he took, muſt have been very large, for all the ſouth part of the Iſland bears them in great abundance.

Arvis or *Amiſta* a large mountain, in the middle of the country, ſtill abounds in that rich wine, ſo celebrated formerly by *Virgil* in his *Eclogues*, then call'd *Arviſian*, now, *Il vino Amiſtano*, an *Italian* appellation.

Et multo in primis hilarans convivia Baccho,
Ante focum, ſi frigus erit; ſi meſſis in umbra;
Vina Novum fundam calathis Arviſia *Nectar.*

When elevated with a lofty Joy,
Our Hours in *Bacchus*'s Pleaſures we employ;

¶ *Chios*, and its Etymology. § A deſcription of the City, and Inhabitants. ‖ The Manufactures of the Iſland. * An old Tradition. † *Virg.* Ecl. 5.

If Cold, by the kind Warmth of ſome bright Fire,
Or, if 'tis Hot, to ſhady Bow'rs retire;
Then with gay Mirth will we recruit our Souls,
And with *Arviſian Nectar* crown the Bowls.

And indeed the preſent owners of the wine agree with *Virgil* in the ſame opinion.

* Among the many things for which the Iſland *Chios* is remarkable, ſhe claims the honour due to *Homer's* birth place, challenging a right to that pretention from a thouſand ſeveral circumſtances, and ſhowing travellers an ancient monument, which they wou'd fain perſwade us to believe, was *Homer's* tomb; they either are miſtaken in their claim, or the old diſtich on that ſubject, ſhou'd have mention'd *Chios* in the room of *Ios*.

¶ It wou'd be eaſy to tranſlate the lines verbatim, and inform the unlearn'd reader, that the towns, contending for his birth, were *Smyrna*, *Ios*, *Rhodes*, *Salamins*, *Athens*, *Argos*, and *Colophon*; but I have met with an admirable thought in ſome late *Engliſh* poets writings, tho' I cannot ſay directly, who he was, and rather choſe to quote his words, ſince they not only touch upon the preſent ſubject, but will repreſent a very true and lively image of the little honour, writers get, till paſt enjoying it.

Seven wealthy Towns contend for *Homer*, dead,
Thro' which, the living *Homer* beg'd his Bread.

§ *Lesbos* or *Mitylen*, another Iſland, next appears conſiderable in her magnitude, near two hundred miles in circuit, not far diſtant from the *Phrygian* Continent, a very healthful country, of a temperate air, and ſoil productive of the fineſt corn in Chriſtendom. The Iſland takes its name of *Lesbos*, from the adventurer *Lesbus*, Son of old *Sapithus*, who was ſent by the directions of the Oracle. *Mitylen*, from *Mitylene* the ſiſter to *Methymnas*, daughter of *Macarius*, and the wife of the above-nam'd *Lesbus*.

‖ The city *Mitylen* upon a ſmall *Peninſula*, the capital of all the Iſland, likewiſe claims from hence her Etymology. Her buildings are magnificently fine and beautiful, her ſituation high and ſtately, and the brisk inhabitants of this delightful country, gay, and honeſt in their poverty, like thoſe of *Chois*, and like them now ſubject to the *Turkiſh* government, which here maintains a conſtant fleet of well appointed gallies, to ſecure the Iſlands thereabouts belonging to the Sultan, from the daring Squadrons of the bold *Malteſe*, or *Florentine* Adventurers.

* The wine of *Lesbos* is at preſent look'd upon exceeding good, and boaſting one convenient property beyond moſt other ſorts, for let a man debauch as much as poſſible with an exceſs thereof, it never hurts him, nor is troubled with thoſe heady qualities, which *Græcian* wines are generally ſubject to.

If you'll allow the taſt of *Horace* to have been polite, and he methinks ſhou'd know its reliſh, who ſo admirably well deſcribes its virtues, you may ſee his thoughts upon the matter.

Hic innocentis pocula Lesbii
Duces ſub umbra; Nec Semeleius
Cum marte confundit Thyoneus
Prælia.

Here,

* *Chios* challenges the Birth of *Homer*. ¶ The ſeven contending Cities for him. § *Mitylen*, or *Lesbos*, both thoſe Names how given. ‖ The Town of *Mitylen*. * The Vertue of the *Lesbian* Wines

Here, under ſome thick Shade,
By meeting Branches made,
Shall you, while no Sun Beams upon you ſhine,
Drink Cups of harmleſs *Lesbian* Wine;
Nor ſhall *Thyonian Bacchus* tempt your Rage,
To riſe to Diſcord, or with *Mars* engage.

† They have a notion, that in ſome few harbours of this Iſland, frightful apparitions flutter dreadfully about a ſhip all night, that diſmal ſhrieks are often heard, and I have been inform'd by many, that they cou'd not ſleep without the trouble of the moſt tremenduous and amazing dreams imaginable: This laſt aſſertion is a certain truth, but I am rather apt to think the matter an effect of the unwholſome vapours riſing from the ſea, or lakes about it near thoſe harbours.

¶ And now we come to *Samos*, not conſiderable in its ſelf, but on account of a commodity thence brought in very large and frequent quantities.

A dangerous tempeſt forc'd our ſhip to ſeek for ſhelter in a certain creek upon the ſouthward of this Iſland, where we anchor'd pretty ſafely, and were drawn by the delightful proſpect of the ſhore to land upon it, about ſix in company.

§ We left the Boat, which brought us from the ſhip, within a little nook or bay, nigh land, lock'd by the high and rocky ground about it, and were walking on the ſhore in order to aſcend the country, when we ſpy'd upon the water-ſide a thing which at a diſtance look'd not much unlike a waſhing-tub.

We walk'd directly to it, and perceiv'd it was a veſſel of a very ſmall and incapacious hollow, full of Oyl, in which were ſwimming up and down near twenty little engines, which upon examination, we diſcover'd to be Sponges, each containing upon either ſide, a little piece of Cork, which being faſtned to the middle, kept the Sponge it ſelf afloat, and only ſuffer'd half to move in, or imbibe the Oyl within the veſſel.

We were buſied a conſiderable time in looking on theſe things, and wondring what ſhou'd be their uſe in ſo remote a place, from any town, as that appear'd, whereon we found 'em, but at laſt reſolv'd to ſit us down upon the ſand, and wait the coming of an owner to the veſſel, for we thought it probable there was one, and believ'd he cou'd not long be abſent.

But while we talk'd to one another of the wondrous ſmoothneſs of the waters in the bay, while thoſe without were ruffled by the ſtorm, and caſt our eyes upon their ſtillneſs, we were all ſurpriz'd to ſee a thing not much unlike a basket, pop with force above the ſurface, and continue moving up and down a little ſpace; then up there ſtarted ſomething like a man, who ſhook his head, rubb'd clear his eyes, and ſwam directly inwards to the place we ſate on, puſhing in the basket juſt before him.

This ſecond figure really ſtartled us beyond the firſt, and brought to our remembrance an idea of the Sea God Neptune, for we hardly cou'd believe him mortal, who had riſen from the water, by whoſe ſide we had been ſitting nigh ten minutes.

The man, for ſuch he prov'd to be, no ſooner ſaw us, but he ſeem'd a little ſhy of landing, till we beckon'd him to come aſhore, and bring the basket with him. He had left his cloathes, and other things behind the rock not ten yards from us, and immediately ran thither for them; in the mean time we approach'd his basket, found it quite bound round with Cork, and cover'd with a canvaſs, in the midſt whereof

† Spirits, or frightful Apparitions on the Coaſts.

¶ The Iſland *Samos*.

§ A pleaſant Accident.

whereof appear'd a slit, thro' which we put our hands, and drew out Sponges of a surprizing bigness.

The man return'd as soon as dress'd, and finding us more civil than he had expected, told us in a kind of *Lingua Franca*, that those Sponges grew on rocks, ten, fifteen, sometimes twenty fathom deep; that there were many hundred divers in the Island, some of whom had left him just before, who got their livelihood like him, by gathering Sponges.

Then he shew'd us how they were enabled to perform it in the following manner. Half the Sponge, as I have said, is soak'd in Oyl, ‖ the other half is dip'd before in certain Stiptic Waters, to prevent the Oyl from penetrating farther than it ought to go, when so prepared, they take the Sponge, and thrusting it within their mouths, the Oyl'd part outward (but of that, almost an inch within the lips) they press their teeth a little hard upon it, and by that means force the Oyly Sponge to close the entrance of their mouths against the water.

Thus they dive, and with a little difficulty in a streighten'd suction make a shift to tarry under water a considerable time. * They sink the baskets by the help of stones, which they contrive to fasten at the bottom, and with instruments they carry down on purpose, cut the Sponges from the sides of Rocks, till having fill'd the baskets, they take off the weights, and then they rise with ease, by reason of the Cork about them.

By constant practice many of these divers are arriv'd at such perfection in the art, † that they can tarry under water till the Oyl corrupts, which it will always do in less than two hours time. There is a law among the divers of this Island, that no man shall be allow'd to marry, till he can demonstrate by a tryal, he is qualify'd to dive for one continued quarter of an hour: The novelty engag'd us all to make experience, and I, who more than most men was averse to diving, did without great difficulty, keep my head two minutes under water: But the secret of the Stiptic preparation he refus'd to teach us, tho' we would have gladly brib'd him to it.

Samos, boasts no other trade than this of Sponges, which is yet so profitable, that they yearly send away vast ship loads of them, and grow rich thereby, beyond the emulation of their less industrious, or less skilful neighbours.

¶ The constant clearness of the air in *Samos*, gave occasion to the Poets of antiquity to feign that *Juno*, taken allegorically for that element, was born upon this Island, and the excellent *Pythagoras* adorn'd the country with the honour due to the respected birth-place of so great a man: They also still pretend to shew the Rock, whence *Æsop* was thrown headlong, and a Cave, where in the reign of *Numa Pompilius*, *Heriphile* a Sibyl propheſy'd of Christ.

§ *Icaria* now *Niceria*, is a small and inconsiderable Island. Creeks it has, but no commodious haven, bearing Corn in great abundance, but possessing very few inhabitants; and famous for the *Fornoli*, a ridge of sharp and dangerous Rocks, much feared by Sailors in a foggy night: It's ancient name, the Poets feign'd to have been given it, together with the Sea it lies in, from the fictious fall of *Icarus*, attempting to have flown with artificial wings, of which thus *Ovid* in his *Metamorphoses*.

‖ *Oraque cærulea patrium clamantia nomen*
Excipiuntur aqua; quæ nomen traxit ab illo.

He

‖ A curious Diving project. * How the Sponges are gather'd. † How long they tarry under Water. ¶ Why *Juno* is said to have been born at *Samos*. § Description of the Island of *Icaria*. ‖ *Ovid. Met.* L. 8.

He fell, and on his Father call'd in vain,
For as he ſunk in the relentleſs Main,
Sky-colour'd Waters ſtopp'd his eager Breath,
And took the Name they bear, from his untimely Death.

And in another Place.

Icarus Icariis nomina fecit Aquis.

Th' *Icarian Sea* from *Icarus* took Name.

That the Iſland took its name from the ſame accident, appears from *Dædalus*'s burying his ſon upon it, thus deſcrib'd by the ſame Poet, in the book above-nam'd.

Devovitque ſuas artes, corpuſque Sepulchro
Condidit; & tellus a nomine dicta ſepulti.

He curs'd thoſe Arts, which drew his Ruin on,
And built a Tomb upon his breathleſs Son,
From whoſe unhappy Fate, well known to Fame,
The Ground, wherein he lay receiv'd irs Name.

¶ *Patmos* is an Iſland, very ſmall and full of Rocks, extremely barren, not affording even the common neceſſaries for ſupport of human life, which therefore the the inhabitants ſupply themſelves withall from other Iſlands of the *Archipelago*. The land is mountainous, and has no more than one ſmall city, which equips a fleet of trading veſſels to import conveniences from foreign parts; the ancient name is chang'd at preſent to *Palmoſa*.

This place is famous for the character it has of being the ſeat St. *John* made choice of, while he pen'd his *Revelations*; § and upon a mountain in the northern parts, there ſtands a Monaſtery of the *Græian Coloiero's*, who profeſs that Saint their Patron, and pretend to ſhew ſome reliques to inquiring travellers.

The notice, which I had hereof, oblig'd me to the hopes of ſeeing *Patmos*, and a tempeſt which was ſo favourable to my wiſhes, that we anchor'd in a haven not far diſtant from the Monaſtery; and the opportunity inviting me a ſhore, I landed with deſign to walk and viſit it.

The northern ſide of *Patmos* is but very thinly peopled, and as I was deſtitute thereby, of any means to get a guide, ſo, either want of curioſity, or indiſpoſition by the roughneſs of the ſtorm, diſſwaded thoſe on board our veſſel from conſenting to go with me.

‖ However, ſince the road appear'd but ſhort, and ſeemingly conſpicuous, I reſolv'd to undertake the viſit ſingle, ſo I landed with a pair of piſtols and a ſcymetar, and croſs'd a little kind of plain, which brought me to the bottom of a hill, on which the Monaſtery had its ſituation.

The hill was overgrown with a large wood, thro' which appear'd no other paſſage than a ſmall foot path, and that not beaten, but a very unfrequented way, which led me thro' an hundred ſeveral turnings to aſcents extremely ſteep, and intricate as labyrinths.

¶ Deſcription of the Iſland *Patmos*. § A Monaſtery on a Hill. ‖ The Author lands at *Patmos*.

* I came at last, where I perceiv'd the wood grow thinner, and cou'd see a pretty way before me; there I stop'd, and looking up, discover'd on the brow of an impending precipice a little Hut, or Cave, which seem'd the habitation of some melancholy *Hermit*, or unhappy Lover, like the Swains of ancient times, who, being baffled in their hopes, forsook the world for some forlorn and solitary wilderness, to spend the remnant of their silent days in grief for their misfortunes.

§ Surpriz'd at first, by the romantic air of this low Cave, I stood a while, to think if it were safe to venture forward, since it was a probable belief, that some wild beast had chose that Den for the rough scene of his retirement; but that groundless apprehension vanish'd instantly, for while I yet continu'd in suspense, methoughts I cou'd discover plainly something like a door, that stood a jarr, and consequently rendred it a place improper for a salvage mansion.

I advanc'd with equal doubt and curiosity, till, having gain'd the summit of the precipice, I found it was a Cell, the door of which stood half way open, and contain'd upon its smooth outside, a piece of course, and half-lost painting, with the following *Latin* sentence in a homely character.

¶ *Hic & in Cælo Quies.*

Here, and in Heaven is Rest.

The softness of this first discovery invited me to make a step beyond it, so that with a gentle force I push'd the door quite open, and was all amaz'd, when I perceiv'd the inside of the cell as still as possible; no ornament appeared to set it off, but just against the entrance burnt a lamp, on either side a little altar, and the weak and broken light, which they afforded, faintly striking thro' the dullness of the place, discover'd in the midst, a large black coffin, fill'd with something not to be distinguish'd, § but as black, and dismal in its first appearance, as the coffin it was laid in.

Nothing (I then thought) cou'd add to my surprize, which yet was doubled, when there rose, with a deliberate silence from within the Coffin, something like a Man, or rather Spirit, who no sooner sate upright, than looking on me with a frightful Aspect, he pronounc'd these words in a low voice;

‖ *Che sei, se un Christiano, ben-venuto.*

Who are you? If a *Christian*, you are welcome.

By the language of his Salutation I perceiv'd him an *Italian*, and the trembling of his limbs perswaded me to think that the appearance of my Scymetar and Pistols had as much surpriz'd him, as he had me. I therefore took immediate care to undeceive him in the apprehension he had fram'd, that I was some arm'd robber, and inform'd him that I was a *Briton*, travelling the world, and thrown by chance upon that Island, where I landed with design to visit the *Greek* Monastery.

The old man seem'd transported with the news, made shift to rise, and led me to a seat, hewn roughly from the rock within the Cell; he laid his hands upon my

* Loses his way in a Wood. § Finds a man in a black Coffin. § Discovers a Cave. ¶ With an Inscription on the door. ‖ Who invites him into the Place.

my head, pronounc'd a grave and honeſt bleſſing, and proceeded modeſtly to take the liberty of asking ſome few queſtions, which I willingly oblig'd him with as ready anſwers to.

* He than abandon'd all the coyneſs of his firſt deportment, and inform'd me, he had liv'd a Hermit's life in that poor Cell nigh two and thirty years together, that he frequently was viſited by the Fryars of the Monaſtery not far diſtant, that they ſometimes brought him meat and wine, which he conſented now and then to take for the ſupport of nature, tho' he rather choſe to live on roots and clear ſpring water; that he always ſlept in that black coffin, never to be abſent from a ſtrong *Memento* of his frail mortality; that he was born (I think) at *Zant*, and nam'd *Antonio, Giacomo Malaviſo*

I purpoſely omit ſome hours diſcourſe, I had with this old Hermit, becauſe digreſſive from the cauſe for which I mention him, and only will inform my reader, that he wou'd accompany me to a ſmall chapel in the wood, † at no great diſtance from his Cell, built over the ſtone cave, wherein St. *John* is ſaid to have reſided, while he writ his famous book of *Revelations*

He left me there, firſt recommending me to the civilities of certain prieſts, who kept the chapel: They receiv'd and treated me with wonderful reſpect, and having talk'd away an hour in queſtioning each other, as we thought convenient, they proceeded to unlock a private door, which open'd from a corner of the chappel to a very dark and narrow paſſage.

¶ We deſcended ſome few ſteps, and having walk'd about ſix paces farther, came upon a ſudden to a very large and lightſome cave, the light was introduc'd by very artificial hollows, from the ſurface through the Rock, was cut a ſeat, exactly like the Niches made for ſtatues in Cathedral Churches.

Juſt before this Niche, there ſtands a ſolid rocky table, of about a yard ſquare, and here they wou'd perſwade us to believe, the Saint was ſeated at his daily ſtudies. To confirm me in belief of this opinion, they made long harangues of thoſe authenic proofs, which juſtified tradition, and deſir'd that I would take particular and ſerious notice of a kind of round impreſſion on the *Area*, or ſuperficies of the table, which they ſay was caus'd by the perpetual ſtanding of the brazen veſſel, which contain'd his ink, and on the floor, they ſhow'd me ſeveral little marks, like ſpots of black, which they aſſur'd me, were the drops, occaſion'd by the ſhaking of the pen, wherewith the Saint was us'd to write the dictates of his holy inſpiration.

§ With theſe obliging prieſts I viſited the Monaſtery, and was there receiv'd as civilly as I cou'd poſſibly have found an entertainment in the houſe of an acquaintance or relation, every thing was neat, and plentiful without extravagance, becoming the decorum of religious livers, yet not void of reliſh, form, or delicacy.

Amongſt the many reliques they delight to boaſt of, and communicate to travellers, they ſhew'd me a large bony hand, which ſeem'd to be a man's, cut off not far above his wriſt; ‖ the bones were dry, and full of little holes, as if worm-eaten, yet there ſeem'd to ſprout at all the fingers ends a little ſign of ſomething, which the Fryars told us were the nails of the late-nam'd St. *John*.

How they came by St. *John*'s right hand, they cou'd not tell me, but atteſted that on every ſecond Sunday of the month, the nails were cut, as cloſe as poſſible, and that they always grew again. They brought me a large ſilver box, wherein the parings of theſe nails were ſafely kept, as ſacred reliques, never to be us'd, but when ſome father of their order

* Which proves to be a Hermits Cell. *John* is ſaid to have writ his Revelations.
† A Chapel in the Wood.
§ The Monaſtery of St. *John*.
¶ The Cave wherein St. *John*'s Hand.
‖ A Miracle of St.

der was extremely ſick, and then, they ſaid, ¶ a few of thoſe, thrown piouſly upon a fire, and the ſmoke thereof aſcending at his noſtrils, are a very quick, and never-failing remedy, provided the ſick man's appointed hour of death prevents not his recovery.

§ From *Patmos* let us look on *Zea*, a ſmall Iſland of about twelve miles in compaſs, hilly and extremely full of woods, productive of a large and fat'ning Acorn, of ſuch noted goodneſs, and of ſuch abundance in this Iſland, that the few inhabitants upon it, who are generally *Greeks*, (but ſubject to the *Turks* authority) enrich themſelves conſiderably by exporting yearly, great ſhiploads to other Iſlands, and ſome places on the continent.

‖ But what is moſt worth notice here, is the prodigious uſefulneſs of certain Aſſes, which the natives ſaddle, and upon their backs (ſo well do theſe poor creatures climb) can travel over Rocks and craggy precipices, ſo extremely ſteep and rugged, that a man on foot wou'd find himſelf put to it, to aſcend without aſſiſtance.

The Iſland boaſts one little town but that entirely void of ſtately buildings, or indeed the pooreſt ornaments of common decency, for not a door in all the place is four foot high, but people almoſt creep, who are oblig'd to enter them; and this they do, becauſe the *Turks*, who often come to buy or plunder Aſſes in this Iſland, wou'd if poſſibly, make ſtables of their very houſes.

* *Rhodes* is an Iſland famous now, as it has ever been, for all the bleſſings liberal nature can beſtow upon a country; in ancient times her valiant people were the envy, but withal the wonder of their neighbours, skill'd in every ſcience, grace, and vertue; the temperate air, convenient harbours, fertile paſtures, and unnumber'd benefits, ſhe juſtly boaſted of, were admirably and peculiar, and the Sun ſo conſtantly was known to ſhine upon this country, that *Clara Rhodia*, *Rhodes the Bright*, diſtinguiſh'd her among the ancients, for that glorious bleſſing.

† Two things of old, ſhe was particularly famous for, the firſt diſcovery and planting of the Vine, and that ſtupendious fabrick the Coloſſus, ſtriding on the Sea, from Rock to Rock, that ſhips might ſail with eaſe between the leſs, and when thrown down, the very braſs, whereof 'twas form'd, was found enough to load almoſt a thouſand Camels.

About the year of Chriſt 1308, *Emanuel*, Emperor of *Greece*, beſtow'd this Iſland on the noble knights of St. *John de Acre*, juſt then beaten from their laſt *Aſylum* in the *Holy-Land*; in their poſſeſſion it remain'd till the year 1552, when Sultan *Solyman*, the *Turkiſh* emperor, ¶ became its maſter at a bloody price, and the ſurviving remnant of its brave defenders were by treaty ſuffer'd to remove to *Malta*.

In the poſſeſſion of the *Turks* it ſtill remains, well fortify'd, and ſtrictly guarded, and has often, ſince its loſs, prov'd fatal to the chriſtians intercepted navigation, juſtly puniſhing their baſe neglect in the implor'd diſpatch of timely ſuccours, cenſuring ſharply in the following lines by *Scaliger*.

§ *Clara Rhodos, ſed clara olim; nunc horrida nimbis;*
Obnubuit nitidum dira procella caput.
Ah dolor! ah mors! ah aliquid morte, atque dolore
Durius, aut etiam tertius eſſe poteſt:
Stertitis? & ferus amenti lupus optima carpit?
O jam ſit jam aliquis velle perire *pudor.*

Bright

¶ The Virtue of his Nails. § Deſcription of the Iſland *Zea*. ‖ *Aſſes* excellent at climbing.
* A Deſcription of the Iſland *Rhodes*. † Famous for two Things. ¶ When Conquer'd by the *Turks*. § A Reproof of *Scaliger*, to the Chriſtians Negligence.

Bright *Rhodes*, but bright of old, dark-clouded now,
A dreadful Tempeſt ſhades thy ſhining Brow;
Oh Grief! oh Death! oh! ſomething worſe than Both!
Or than that worſt ev'n worſe, oh ſhameful Sloth!
Sloth! that with Slumber did your Eyes betray,
While the fierce Wolf ſnatch'd your beſt Prize away;
O, this baſe Shame, if any, ſure will ſtain,
Not to be ty'd, but ev'n invite your Chain!

¶ *Coos* or *Longo*, is a little Iſland, plain and pleaſant in its ſituation, jointly peopled by the *Turks* ad *Græcians*, full of admriable ſprings and rivolets, abounding greatly with a noble Wine, fine Cypreſs Trees and Turpentine, with many rich and uſeful Drugs, exported thence to almoſt every part of Chriſtendom. But what this Iſland is moſt famous for, is, that it was the birth-place of the gret *Hippocrates*, that ſacred Demy-God of Phyſick, and improver of a ſcience ſo extremely uſeful to mankind in general.

§ *Delos*, now call'd *Diles*, is an Iſland, all encompaſs'd by a ring of Rocks, and lies conveniently, directly in the paſſage between *Greece* and *Aſia*: 'Twas famous anciently for the great *Oracle* and *Temple* of *Apollo*, and receiv'd its name of *Delos* from the clear and pertinent reſponſes, queriſts met with to their queſtions of all kinds whatſoever; hence *Apollo* oftentimes was worſhip'd by the name of *Delus*.

‖ The Iſland now is uninhabited, but well deſerves a ſtrangers view, for there remain the ruins of *Apollo's Temple*, ſtill majeſtical, and full of grandeur, many ſtately marble pillars lie neglected in the heaps of rubbiſh, and a very precious kind of ſtone is ſometimes brought away, to many parts of *Italy*.

Upon the death of Chriſt, the Oracles grew ſilent, and from thenceforth *Delos* loſt her honour, and has never been frequented ſince that time. We read in *Plutarch* a remarkable relation, of an accident, which happen'd to the knowledge of one *Epitherſes*, who was formerly his tutor, in the reign of *Tiberius* Emperor of *Rome*, the ſtory is as follows:

* Between *Corcyra* and *Leucadia*, lay the *Paxæ*, two ſmall Iſlands, where this *Epitherſes*, ſailing for the coaſt of *Italy*, was ſuddenly becalm'd; and while the paſſengers, uneaſy at the ſlowneſs of their voyage, walk'd upon the deck, a frightful, ſhrill, and mournful voice alarm'd 'em from the ſhore, diſtinctly calling *Thamus*, *Thamus*, *Thamus*.

Thamus was a Pilot, then upon the Poop, one born in *Egypt*, who was ſilent with amazement till the call was thrice aloud repeated; then he anſwer'd, faintly, and demanded, why he ſummon'd him? † the voice reply'd, "As ſoon as thou "art come to the *Palodes*, let it be "Proclaim'd aloud, that *Pan*, Great "*Pan* is Dead.

A ſudden horror ſeiz'd the company, to hear this ſtrange and unexpected ſalutation; preſently the wind came fair, and as the ſhip drew near the place abovenam'd, *Thamus*, as he was deſir'd, ſtood high upon the Poop, and with an elevated voice, cry'd *Pan is Dead*, when in a moment, all the air was torn with groanings, and a mix'd confuſion of complaining accents, ſo extremely diſmal, that it cannot be imagin'd.

Cæſar, hearing this report, commanded *Toamus* to be brought before him, who atteſted it with the concurring evidences of the Sailors then on board. Great *Pan* was Chriſt, the univerſal ſhepherd, and his death had bound the Devil's power, no longer ſuffering his deluſive

¶ Deſcription of *Coos*. § Deſcription of *Delos*. ‖ The Ruins of *Apollo's Temple*. * A Story from *Plutarch*. † A Voice from an unknown Shore.

Oracles to impose upon mankind; they therefore upon hearing this unwelcome news, bewail'd their miseries with the a forenam'd lamentations.

Sometimes it happens, that you sail along the Continent, and see the ancient, venerable *Thebes*, renown'd of old, for admirable virtues, skill'd politely in all arts and sciences, mistress of the rules of war and policy; a government, made famous by the wonderful successes of a race of Heroes, but particularly glorious in the never dying memory of brave *Epaminondas*, who was yet ungratefully rewarded for his matchless actions, and neglected rather than encourag'd by the factions of his country; a very ancient vice, and still, I fear, too fashionable in the modern world. I wish it were not in my power to quote examples.

¶ *Thebes* is now entirely subject to the *Turkish* government, and groans beneath a weighty burthen of oppressive tyranny; some stately ruins of antiquity may still be seen, and feast the eye with wonderful delight, while with a melancholy contemplation of the short continuance of vain magnificence they entertain the understanding.

§ *Delphos*, memorably noted for a thousand causes, humbly rears her miserable head, as if, remembering former splendor, she reflected mournfully upon her present fall, and blush'd to be discover'd in her chang'd condition: The mountain of *Parnassus* now no more pretends to boast the muses residence, the lofty songs of ancient Poets are forgotten on the now neglected streams of *Helicon*. and the delightful harmonies once celebrated there, are now converted into howlings of strange salvage beasts, and brayings of wild asses.

† *Athens* still may call her self a city, but can only do it as the Skeleton of some dead man continues long to represent the Shape of human Body; for her ancient Temples are defac'd and buryed, even beyond the knowledge of the very ground they stood upon; her exemplary forms of government, and order, ruin'd, and demolish'd by the arrogance of Infidels, more arbitrary and unjust, than all the tyrants she oppos'd in former ages: No longer now do the judicious laws of the incomparable *Solon* sway her natives: Bribery prevails, and justice yields her balance to the rapine of an uncontroul'd and barbarous authority.

But, notwithstanding the destruction of her valuable liberty, she still retains her ancient plenty, constantly affording all the delicacies, requisite to be obtain'd by even such, as wou'd encourage pride and pamper luxury.

§ *Corinth*, situated on that narrow neck of land, which joins *Morea* to the undivided continent, is only famous for her *mines of brass*, in great esteem among the *Romans*, and affording still the finest metal in the world, but that in small, and inconsiderable quantities.

‖ *Crete*, or *Candy*, as at present call'd, was taken by the *Turks* from the possession of the brave *Venetians*, who defended it some years against a constant siege, and made the place a bloody purchase to the *Turkish* army: It is an Island, very large, its capital containing stately houses, and defended by a regular and modern work, of admirable strength and artifice. Provisions here are very plentiful, and the inhabitants exceeding numerous; many harbours of commodious form, and a capacious magnitude, invite the traffick of the foreign merchant; and it is observable, that *Crete* is blest with a surprizing property, which some have thought peculiar to the soil of *Ireland*, for nothing poysonous is bred therein, nor can the reptiles of another country long survive their importation thither.

* 'Twas in this Island, *Jupiter* was born, and thinking, when I saw the place, upon the fiction of the poets, I observ'd

¶ *Thebes* as she now is. § *Delphos*, as at present. † *Athens*, describ'd. § *Corinth*, and her product.
‖ Description of *Crete*, or *Candy*. * Very subject to Thunder.

obſerv'd with pleaſure, that the judgment of the ancients ſtill mov'd regularly, for nothing cou'd have been more natural than repreſenting *Jove* a native of this Iſland, ſince there hardly paſſes one whole day throughout the year, wherein it does not thunder with a mighty violence.

CHAP. XXVIII.

Of Alexandria *in* Egypt.

† NOW have I brought you into *Egypt* at the common landing place, the ancient *Alexandria*, ſo call'd from the ſucceſsful *Macedonian*, who, deſirous to perpetuate his memory there, reſolv'd to build a city, which he did, upon, or near the place where now the modern *Alexandria* has its ſituation.

¶ He peopled it with *Greeks*, and ſo amazingly adorn'd the Streets and houſes with the richeſt gifts of art and nature, that 'twas long the celebrated *Paradiſe* of all the Eaſt: The houſes were ſupported upon marble pillars, and as much of them were hid below ground as appear'd above. Unnumbred Statues of the niceſt workmanſhip adorn'd the place, and every ſtately ornament was purchas'd to compleat its excellence.

§ But, oh! How different from this does ſhe appear at preſent? The houſes, which remain are low, all meanly built, and thinly peopled, thoſe excepted, which are ſituated on the Haven: The form is almoſt ſquare, encompaſs'd round by double walls, with many Turrets in the ancient way: Theſe walls are commonly believ'd the ſame, which *Ptolemy*, ſo many ages ſince, commanded to be built for the ſecurity of the then-valuable City.

'Tis ſeated in a very barren country, and has no allurement (trade excepted) to invite inhabitants. Upon the entrance of the Haven, formerly the Iſland *Pharus*, now converted into continent (ſo great a change does time produce in all weak ſublunary beings) ſtands a caſtle, ill ſupplied with water, or conveniencies for long defence: The ordnance of the walls ſalute all Ships upon their coming to an anchor; for the port of *Alexandria* is free for Traders, of all Nations whatſoever.

This *Pharus*, which is now a part of the main continent, was not only divided from it, in times paſt, but, if we may believe the affirmation of old *Homer*, was an Iſland ſituated at conſiderable diſtance.

'Midſt ſtormy Seas there does an Iſland ſtand,
Which Men call *Pharus*, before *Egypt*'s Land;
So far disjoin'd, that when the briſk winds play
On a Ships Poop, the ſpeedy Veſſel may,
With ſwelling Sails, get thither in a Day.

The

† The Origin of *Alexandria*. ¶ Its ancient State. § How different from the preſent.

The face of nature has been strangely alter'd since the days of *Homer*, and the only reason men can give for this effect is, that it has been caus'd by gradual discharges of the sand, brought down by *Nilus* in his annual overflows, and so thrown up in heaps between the Island and the Continent, till in the course of time, the Sea was banish'd, and the whole became firm land as it remains at present.

‖ Once, the *Pharus* had a bridge built from it, to the shore of *Egypt*, and upon a very steep and rugged Promontory of the Island, stood the Tower, on which the mighty *Philadelphus* built his Light-house, which obtain'd the honour to be rank'd among the *World's Seven Wonders*; it took its name of *Pharos* from the place it stood in, and has given that old denomination to all those buildings, which are rais'd to hang our lights for the direction of such ships, as else would labour in a dangerous darkness.

* There is a place now call'd *Buchat-ra*, anciently the lake of *Maræotis*, famous for its depth, and even incredible extent, which took in water at the yearly overflow, and by the means of Sluyces of amazing Fabrick, kept it in the whole year round, supplying numerous canals of artificial length, and breadth beyond belief, on which the old *Egytians* mad with Luxury, continually delighted to sail up and down, in stately barges, gilt and painted, full of amorous men and women, brisk in wantonness, and sounding musick as their oars divided the complaining waters, singing, and enjoying all the loose and airy Pleasures of a *Juvenile* extravagance.

** But those Canals are now, at least the greatest part, dried up and lost, by ever-rolling heaps of sand; the lake however, stills remains, but quite depriv'd of all appearances of that stupendious building, which consisted of an intricate and artful labyrinth, that led by many thousand windings, dark and dismal, to the seven and thirty glorious palaces, appointed for the meeting of the seven and thirty jurisdictive powers of that formidable country, and at the end whereof we read, that there once stood a stately square, and vast wonderfully fine marble pyramid, suppos'd to be the Sepulchre of King *Ismandes*, the original contriver of the lake and labyrinth, at least the founder of the pyramid.

There is not any thing in *Alexandria* worth the mentioning, but some few venerable reliques of antiquity, which still proclaim with silent eloquence, the once-aspiring and unrival'd stateliness, which crown'd this city with a dazling majesty.

† And, first, they shew the tomb of that brave monarch *Alexander the Great*, whose body, taken from *Perdiccas* by ambitious *Ptolemy*, was brought by him to *Egypt*, where, when he was kill'd by soldiers in a desart, *Alexander*'s body was by them convey'd to *Alexandria*, and lies entomb'd in a mean chappel, visited, but rarely, by some curious travellers, and held in great esteem by the *Mahometans* themselves, who pay a two-fold veneration to his memory, as a mighty warrior, and a holy prophet, for tradition tells them, he was both, while living.

¶ Another rarity, they shew most strangers, is a very lofty pile of buildings, all compos'd of solid stone, but ruin'd much by natural decay, containing many large apartments, strangely wild, and void of regularity, some would perswade us to believe that these were *Joseph*'s granaries, which he order'd to be built within the seven years of plenty, to preserve the magazines of Corn, against the following years of famine, in those parts.

§ Upon the rising of a hill, which overlooks the haven, stands the ruins of

‖ The ancient *Pharus*, or *Egyptian* Light-house.
† The Tomb of *Alexander* the Great.
* The Lake of *Maræotis*.
§ *Joseph*'s Granaries.
** A Gloomy Labyrinth.
§ *Cleopatra*'s Palace.

of a ſpacious and aſpiring ſtructure, probably the palace of the famous *Cleopatra*, whereof remain ſome pillars yet entire, and ſome few arches of polite contrivance: They pretend to ſhew the ruins of a private gallery, thro' which that Queen receiv'd *Mark Anthony*, on his return from the defeat at *Actium*.

¶ Upon the place, where *Alexander*'s palace ſtood of old, remain two Hieroglyphic Obelisks of *Theban* marble, one quite fallen, t'other ſtanding, of conſiderable height, and vulgarly diſtinguiſh'd by the name of *Pharaoh's* needle.

Upon a little ſpot of riſing ground, without the city walls, and on the ſouth-weſt ſide, there ſtands a column of a ſubſtance much like *Porphyry*, in height near ſeventy foot, and five and twenty in circumference; it ſtands upon a Cube or Pedeſtal, far leſs in compaſs than the bottom of the pillar.

The conquering *Cæſar* here erected this fine column as a memorably trophy of his victory over *Pompey*; and left it to poſterity, as an ambitious monument of his ſucceſsful conduct: But to let men ſee how vain are their endeavours when oppos'd by Heaven, he loſt his aim, and has inſtead of triumphing o'er routed *Pompey*, given the vanquiſh'd all the honour, he himſelf aſpir'd to gain from future ages by the credit of this victory; § for now the chriſtians know the column by no other name than *Pompey's* pillar, ſo that many thouſands hear him nam'd, who never read, or dreamt of ſuch a man as *Cæſar*.

‖ *Trajan* was emperor of *Rome*, when they condemn'd St. *Mark* to ſuffer martyrdom in *Alexandria*, where accordingly, they burnt, and bury'd him; his bones were afterwards remov'd to *Venice* by the natives of this city, who profeſs that Saint as Patron of their country. There ſtands a chappel now upon the place, where once he lay entomb'd, and near that chappel is a houſe, in which reſides the *Græcian* Patriarch of *Alexandria*.

* Thus much of *Alexandria*, ſcarce worth mentioning, but as it is the place, all travellers muſt land at, and pay cuſtom for the goods, they bring; proceeding thence for *Cairo* or *Roſetta*, by the virtue of a Teskaree, or Paſsport from the governor.

The chriſtian nations, ſuch I mean as trade, do here maintain their conſuls or ſubordinate officers, to manage the reſpective int'reſts of their countrys; and the few inhabitants, reſiding there, are gather'd from all nations under Heaven, † *Jews*, *Indians*, *Copties*, *Turks* and *Græcians*, *Moors*, *Armenians*, *French*, *Italians*, *Zinganees*, now and then an *Engliſhman*: There was, I think, an honeſt gentleman or two, my countrymen, when I was there, employ'd in managing the buſineſs of our traffick, but I ſtaid not there ſo long as to become acquainted with their characters, which I the leſs deſir'd, becauſe in company with ſome *Italian* gentlemen of an agreeable and airy diſpoſition, who accompany'd me throughout the country.

One thing I muſt obſerve, that, as they are a mixture of all nations, ſo they commonly are found the worſt of of each; and I may very well apply a word or two of *Juvenal*'s to the inhabitants of *Alexandria*, the rather too becauſe it ſuits the country as adaptly as the people.

Rari quippe boni, Numero vix ſunt totidem, quot,
Thebarum Portæ, vel divitis oſtia Nili.

——————— Vertue is here ſo Rare,
That Men exceed not, if you miſs the *Vile*,
The Gates of *Thebes*, or Mouths of Fruitful *Nile*.

¶ *Pharaoh's* Needle. § *Pompey's* Pillar. ‖ The Martyrdom of St. *Mark* at *Alexandria*. * Ceremies there to be obſerv'd by Strangers. † The mix'd Inhabitants of *Alexandria*.

CHAP. XXIX.

Of Æthiopia, *and the Source of the* Nile, *with the Cause, Manner, and Continuance, in its* Annual Inundation.

BEFORE I enter on the subject of the chapter, promis'd by the heads above-mention'd, 'twill possibly, needful, I should say a word or two, to undeceive such gentlemen, as by the general title, I have given my book, may be induc'd to think, I meant to write a full description of the present state of *Æthiopia* in regard to its extent, inhabitants, and forms of government, which, tho' perhaps my opportunities enabled me to do more fully than most former writers, yet it would require a length two tedious and digressive from my purpose to enlarge upon that subject.

¶ I only mean to speak so far of *Æthiopia*, as the country interfer's with my discourse upon the source and channel of the river *Nilus*, as I have had occasion elsewhere in this book, to mention the religion of the *Persians*, customs of the *Tartars*, and some other points relating to such countries, as were widely distant from my purpose, and were therefore treated of no farther than they had dependance on, or interest in the *Turkish* empire.

§ However, that vast tract of land, distinguish'd amongst christians by the name of *Æthiopia*, Is not as is commonly believ'd, commanded by the arbitrary nod of one great monarch, whom we vulgarly call'd *Prester John*, but by corruption of the genuine word, which is no more than *Prissir-Jan*, which in the language of the country, signifies renown or mighty emperor.

‖ Tis true, he is possessor of the greatest share of honour and authority, having more than thirty tributary princes under his command, whose reigns are limited, and power created by his undisputed will and sovereign pleasure, but there are monarchs, wholly as tyrannical and absolute as He. Nine several kings possess vast territories, free, and independant on each others government; and all these princes so extremely jealous of their neighbouring equals, and so careful to preserve their own prerogative, that they permit no traffick 'twixt their subjects, cautiously preventing with the strictest prohibition, all communication whatsoever, and condemning to immediate death all subjects of a foreign prince, they find amongst them.

* And as the int'rests of these princes are so widely separated, so are their professions of religion and morality: Those under the dominion of the late-nam'd *Prissir Jan* are christians, or at least usurp that title: I say usurp, because unfortifi'd by truth or learning, they have grosly mingled sordid remnants of their old Idolatry with the diviner practices of christian duty.

They first receiv'd the faith of Christ by the industrious labours of the *Æthiopian* Eunuch, *Philip*'s convert, and retain a dusky and traditional account of the uncertain

¶ How far the author treats of *Æthiopia*. § A discourse of *Æthiopia*. ‖ The government of *Æthiopia*. * How divided in their interests.

certain circumſtances of that famous action, whereby they are miſled to ſtrange opinions, widely differing from each others tenets, but alike miſtaken in the univerſal end they blindly aim at.

¶ Some prefer our Saviour as the greateſt perſon of the Trinity, ſome eſteem him loweſt of the three, ſome believe not in the Trinity at all, and many, ignorantly zealous in their folly, ſtill prefer St. *Philip*'s merits to the worth of our redeemer.

§ They are a people (generally ſpeaking) of a ſlothful diſpoſition, obſtinate and raſh, extremely ſwift to anger, and of daring courage, when provok'd by the temptation of a ſtrong reſentment, they are jealous to exceſs, and very avaritious, temperate in diet, nor inclinable to drunkenneſs; they are tall of ſtature, ſtrong in conſtitution, and robuſt in their proportion, and as I ſaid before, moſt reſolute defenders of their valu'd property.

‖ It is perhaps, to their unreaſonable hatred of all kind of ſtrangers, that the civiliz'd inhabitants of *Europe* owe their ignorance of thoſe remote and dark'ned corners of the diſtant world; for as they are prohibited by principle to entertain, or even preſerve the lives of curious travellers, it has been hitherto impoſſible to make diſcoveries by the endeavours of adventurous men alone, or amicable parties; and the mighty diſtance, they are at from chriſtian powers, the ſpacious countries, interpoſing their extenſive land, the mountains, lakes, and deſarts inacceſſible to all approaches, were in every age, and ſtill continue formidable barriers to the aim of curioſity or efforts of ambition.

* It is this alone, that was enabled, many ages ſince, to baffle the attempts of powerful monarchs, men, poſſeſs'd of every help, which power and riches could afford their reſolution: It is this alone, that could have foil'd the oft repeated efforts of *Egyptian Philadelphus*, or the *Roman Nero*; it is this alone, that could have diſappointed the reſolv'd attempt of great *Cambyſes*, fam'd *Seſoſtris*, and the *Macedonian Alexander*: All theſe princes have at ſeveral times, endeavour'd to no purpoſe, an entire diſcovery of that myſterious ſource of waters ſo conceal'd by nature, that it ſeems to ſpeak our very ſearch unlawful and prohibited, thus nicely touch'd by *Lucan*.

† *Arcanum Natura caput non prodidit ulli*
Nec licuit populis parvum te Nile *videre*
Amovitq; ſinus, & gentes maluit ortus
Mirari, quam noſſe tuos ———— .

Nature, O *Nile*, forbids to look on thee,
Where thy faint Streams declare thy infancy:
Thy riſing Fountains ſhe thought fit to ſhroud,
And wrap'd thy mantled boſom in a cloud,
Thence teaching Nations to admire thy Stream,
And chuſe Applauſe, not Knowledge for their Theam.

¶ However, if we may believe the confident reports of ſuch *Egyptians*, as inhabit countries bordering on *Æthiopia*, or indeed ſuch *Æthiopians* themſelves, as will or dare converſe with ſtrangers *Nilus* riſes in a great extent of marſhy grounds ſurrounded by prodigious mountains of an almoſt inacceſſible aſcent; the Weeds and Ruſhes ſo incumbering the uncertain

¶ And Religion. § Their Character. ‖ Why difficult to travel there. * The Princes, who have been baffled in the ſearch of the head of *Nilus*. † *Lucan* Lib. 10. ¶ A Diſcovery of the Spuce of *Nile*.

uncertain waters, that no boat can pass from hill to hill, and 'tis a more than dangerous attempt to venture any other way on so deceitful a foundation; yet 'tis said, that some have pass'd secure, and seen a Rock of a stupendious magnitude, whence gush'd a stream of roaring waters with impetuous violence.

'Tis said these Marshes lie near twelve degrees beyond the *Æquator*, and that the *Nile*, forsaking his entangled bed, is found to wander in mæandring labyrinths quite thro' prodigious desarts, spacious kingdoms, and remote dominions, sometimes forming wond'rous lakes, and seeming to forget the order of a river, then recovering his spreading waters, and continuing a course for many leagues, calm and gentle, swelling as he passes on, to great increase, by the reception of encount'ring currents, all imbib'd and carry'd on in his superior channel; every now and then surrounding some delightful piece of ground and making Islands pleasant in their situation, and agreeable productive of the gayest sweets of aided nature,

¶ Sometimes, rolling headlong from a mountainous and rugged country, to the vallies under it, it forms those loud and dreadful Cataracts, so famous for the noise created by the waters, violently rushing from the lofty precipices and resisting Rocks, that many authors of antiquity have join'd in the reports, that such inhabitants, as liv'd too near those horrid water-falls were by degrees made deaf with their continual roaring.

Thus this great and celebrated river prosecutes his course thro' many nations, till it enters *Egypt*, there grown deep, it smoothly rungs within its banks in one broad stream, till near five miles below *Grand Cairo* § it becomes divided into two distinct and navigable branches; that towards the East discharging all its waters from a mouth at *Damatia*, situated on the *Mediterranean*, and the western branch, the old *Canopus*, likewise falling into the above-nam'd Sea, not far below *Rosetta* in the neighbourhood of *Alexandria*.

‖ Excepting many channels cut by art, for the conveniency of letting waters in upon the country in the yearly overflow, there now remain but these two branches out of the so often mention'd seven, sometimes nine, which *Pliny*, *Herodotus Ptolemy*, *Diodorus*, *Siculus*, and other ancient writers tell the world of; they are now, if ever such have been, choak'd up by sand, or other common accidents which are not seldom, known to change the course of rivers in our *Europæan* parts as well as *Egypt*.

* But now I come to treat of the surprizing innundation, which this river causes yearly in the land of *Egypt*, where it very seldom rains, and when it does 'tis rather mist, and never falls but in the winter season; about the midst of *June* the *Nile* infallibly begins to rise, thence swelling by degrees, till *August* following, and mounting in that space, the height of two or three and twenty cubits.

When thus it has encreas'd to a convenient height, the grand *Bashaw* of *Cairo* solemnly attended by the best of all his people, comes upon the bank, and having given with his own hand, the warning stroke, they cut it thro' in many places, where the water rushes in with an impetuous current, overflowing all the country upon either side the river, so continuing many days; then suddenly decreasing and retiring orderly within its banks, leaves all the land (before a desart) cover'd richly with a propagative slime, of such an admirable virtue, that the corn, upon abatement of the waters, scatter'd carelessly about the surface, constantly produces two good crops, and sometimes more, with equal plenty; not quite five months the waters take in rise, continuance, and abatement, for about the

¶ The Course of the River. § Where divided. ‖ Five of the Seven Mouths of *Nilus* now quite lost. * The Rise or Increase of *Nilus*.

firſt or ſecond of *November*, all the country, lately delug'd, is entirely freed from the invading current, which is then return'd to its ordinary bounds and ſo continues till the year ſucceeding.

Tis a proſpect, highly pleaſant for a ſtranger to behold a country ſuddenly o'erwhelm'd, and that become a Sea, which juſt before appear'd a deſart; men and women briskly rowing up and down, ſtill more rejoycing, the more deep they find the waters; ¶ for from the great or ſmall encreaſe of their preſaging *Nilus*, they foretell with eaſe the never-failing conſequence of plenty or a famine.

The great advantages, accruing to this country from the yearly overflow of *Nilus*, being ſo extremely plain and conſtant, the rejoycings, which are made on that occaſion, are accordingly extravagant, for when the banks are cut, as I juſt now inform'd you, all the noblemen, attend the great Baſhaw of *Cairo* to an ancient caſtle, built upon an Iſland in the middle of the river, where, three days together, they are entertain'd and feaſted with the greateſt demonſtrations of delight imaginable.

§ Nor are the common people (equal ſharers in the bleſſings of encreaſe) leſs grateful in acknowledging a ſenſe hereof, but join unanimouſly in a courſe of mirth for many joyful days together, forming fire-works, ſinging, dancing, feaſting with their women, and employ all their time in one inceſſant ſearch of pleaſure, and the conſtant practice of uninterrupted gaiety.

Now let us ſearch a little into the receiv'd opinions of the learned world, and ſee if we can apprehend the cauſe of this effect, ſo wonderfully different from the common courſe of gradual nature.

‖ And firſt, if we find *Euripides* and many others, of opinion, it proceeded from prodigious thaws of Snow, then melted by the Sun upon the *Æthiopian* mountains, but, as we are certainly aſſured, the conſtant heat of that too ſultry climate cannot ſuffer Snow to reſt, ſince even in *Egypt* it is never known; nor even on thoſe mountains, which confine her borders, ſo the modern judgment of politer naturaliſts has quite rejected that miſtaken notion,

* *Thales Mileſius* affirms, that he believes the inundation to proceed from the continual blowing of the rough Eteſian winds, which then begin to bluſter from the Northern quarter, full upon the mouth of *Nilus*, hindering it thereby to enter the *Mediterranean* and violently driving back the flood upon the low and ſandy ground of *Egypt*.

† But this is controverted by the famous *Diodorus Siculus*, in his firſt book, who, to diſprove the argument of *Thales*, nominates ſome other rivers, equally expos'd to the Eteſian winds, which yet are never liable to ſuch-like inundations; he therefore in diſlike of this opinion, has preſer'd his own, that Rain or Snow, diſſolv'd from diſtant *Æthiopia*, is the only cauſe of an effect ſo wonderful.

¶ Directly oppoſite to theſe, is the aſſertion of the learned *Herodotus*, who imagines, that the Sun, exhaling moiſture in a great abundance from the river *Nilus*, as he forms his journey in the winter tropick, cauſes it to run in an unnatural narrowneſs, but, when advancing towards the Northern climates, the recovering river ſwells again with native grandeur, then poſſeſſing all its ſtreams, and flowing uncontroul'd, with full authority, till the returning Sun again demands the tribute of its waters.

§ Among all theſe, the moſt receiv'd and probable opinion is, the firſt belief of *Diodorus Siculus*, that the encreaſe of the waters is occaſion'd by continual rains,

¶ Their paſſages by the riſing of the River. § The publick Rejoycings, made in *Egypt* at the overflowing of *Nilus*. ‖ *Euripide's* Opinion of the Cauſe thereof. * The Opinion of *Thales Mileſius*. † The Opinion of *Diodorus Siculus*. ¶ The Opinion of *Herodotus*. § The moſt receiv'd, and probable Opinion.

not melting Snow, upon the hills of *Æthiopia*; and the reasons, which are given in defence of this assertion, are as follow.

¶ First, for many days before the inundation happens, all the Skies are seen in *Egypt*, full of black and threatning clouds, incessantly producing rumbling noises, and by Northern tempests driven fiercely towards the Southern parts, where always follows rain in great abundance, frequently near threescore days together.

Another reason for this last opinion is, the muddy thickness of the waters, when they overflow the country, for, rushing violently thro' so many tracts of fertile land, they tear up great and hourly quantities of fatning soil, which, mixing thickly with the swelling streams, is left upon the scorch'd and barren sands of *Egypt*, of a very deep and slimy substance.

Many other reasons are by the inhabitants produc'd, to prove the justice and solidity of this accepted modern notion; but as tedious observations, and unnecessary repetitions grow prolix and heavy on a reader, I will say no more upon the present subject, than that all the naturalists, reputed famous in the Eastern countries, agree among themselves in full belief of this assertion.

I must inform my reader, now, that as this river boasts peculiar properties in fructifying nations to so rich a plenty, so its blessings many other ways are equally particular; § his waters are observ'd to be for ever free from mists or vapours, sweet to such an admirable and uncommon relish, that 'tis difficult (if hoodwink'd) to distinguish it from Milk.

'Tis fam'd for many operative virtues in medicinal essays, and has but one known fault, which is a certain dusky thickness, clouding its appearance with a kind of dark unpleasant colour, ‖ which they clarifie however in an hour or two, by casting into certain earthern pots (wherein the water is contain'd) small quantities of bitter Almonds bruis'd on purpose; Fish by reason of the just nam'd muddiness afford no delicate or pleasant taste, and therefore is by strangers seldom eaten, and neglected commonly by even the natives of that country.

¶ The breadth of *Nilus*, when within the bounds of its own natural course, is equal to the *Thames*, a mile or two below the bridge at *London* and upon the bank on either side are built small, poor, and inconsiderable villages, inhabited promiscuously by *Turks* and *Arabs*, those last nam'd so insolently daring and extremely dangerous to unsuspecting travellers, who pass in little boats upon the river from grand *Cairo*, that they frequently attempt with javelins in their mouths, to swim at dead of night, from some small crete of the undreaded shore, and coming on them unawares, kill, take or plunder them, as they may think convenient.

§ However, led of late, to think of their own safety by the many fatal accidents, which have from time to time attended such, as rashly trusted to implor'd good fortune, and were disappointed of her favours, they have found a way to free the passengers of their own country or a Foreign one, from those presumptious insolences of *Arabian* Robbers; for at present, none attempt a voyage on the *Nile*, without providing useful fire arms, and very frequently a guardian *Janizary*, by whose faithful care, and honest courage they may be protected safely from those villainous outrages, whose effects have often prov'd unhappy to the headstrong resolutions of unguarded obstinacy; so cautious ought a traveller to be, who ignorant of danger from an ignor-

ance

¶ Its reasons of saiing on the *Nile*. § The goodness of the water of the *Nilus*. ‖ How clarified. * The danger † A necessary caution.

ance of cuſtom, may, unknowingly, involve himſelf and company in the unfear'd misfortune of ſome treacherous, ſwift and unexpected ruin.

CHAP. XXX.

Of the Government of Egypt.

¶ IN order to inform you of the preſent ſtate of government in *Egypt*, 'twill be neceſſary to enquire no further back in ancient hiſtory, than the times in which the great *Octavius*, emperor of *Rome*, converted that extenſive and ſubjected Kingdom, to the meaner title of a *Roman* province, which in that condition, was enlightned by the glorious rays of introduc'd Chriſtianity, from the unwearied labours of St. *Mark*, who ſuffer'd Martydom, as I have ſaid before, at *Alexandria*.

§ The *Græcian* emperors, upon the fatal weakning of the weſtern power by the diviſion of the *Roman* government, became the Lords of *Egypt*, and her people, till oppreſſing them inhumanly by heavy taxes and an arbitrary tyranny, they forcibly revolted from their yoke of ſlavery, and in order to expel the *Greeks* authority, invited to their aid the hardy *Saracens*.

‖ However, theſe about the year of *Chriſt* ſix hundred thirty five, were beaten from the government, they gain'd in the expulſion of the *Greeks* by the ſucceſsful arms of *Omir*, *Kinſman* and *Succeſſor* to the power of the impoſtor *Mahomet*, who, ſatisfied with tribute, left them free to the profeſſion of their own religion; then fell they under the dominion of the *Babylonian Caliphs*.

Afterwards, they choſe a *Caliph* of their own, who was ſucceeded in a long uninterrupted line of full three hundred years, when *Almeric* the VIth, King of *Jeruſalem*, invaded and reduc'd them to a great extremity.

Amidſt this exigency, they entreated ſuccour from the *Syrians*, whoſe deſigning Sultan ſent immediately a greater aid than was demanded from him; but as ſoon as they had beat the Chriſtians back to their poſſeſſions, *Sarco*, general of the *Syrian* Forces, murder'd baſely the *Egyptian Caliph*, and uſurp'd the Kingdom to his own dominion.

The mighty *Saladine* ſucceeded *Sarco*, and for the ſpace of ſeventy ſix years, the *Syrians* held poſſeſſion of this kingdom, till ambitious *Melec-Salha'a*, jealous of the courage or integrity of his *Egyptian* Vaſſals, yearly bought prodigious numbers of *Circaſſian* ſlaves from their allies, the Tartars, * and depending wholly on their valour and fidelity, arm'd thouſands of them, till he had compleated his deſign'd and numerous army.

By the aſſiſtance of theſe bold and hardy men he grew ſucceſsful in the wars, he made upon his Foes the chriſtians, till at laſt, the ſlaves too well acquainted with the fatal power, wherewith he truſted them, ungratefully revolted from their

¶ The Hiſtory of *Egypt*, from the *Roman* Conqueſt. § Conquer'd by the *Greeks*. ‖ *Saracens* and *Mahometans*. * The Original of the *Circaſſian Mamalukes*.

their just obedience, murder'd *Melec-Salha'a*, and upon the bloody ruins of his broken power, erected a new Form of Government among themselves, inviting into *Egypt* all their countrymen, or purchasing in every place, as many of them, as had formerly been taken.

Thus the government of these revolted slaves became in time extremely powerful, dreadful to their enemies, and rich in their possessions, and rich in their possessions, still maintaining their dominions strongly and with resolution very near three hundred years; whereby they grew a famous people, and were known by the denomination of *Circassian Mamalukes*, † till Sultan *Selym*, emperor of the *Turks*, in the success of long and bloody wars, overthrew their government, and so brought *Egypt* under his subjection.

¶ In the possession of the *Turks* it still remains, and is at present govern'd by a kind of Vice-Roy, full possessor of an arbitrary power, given him as deputy, or great Signior; he takes his title from the city of grand *Cairo*, is the first *Bashaw* of all the *Turkish* empire, continues seldom in his government above three years, and constantly resides in that imperial city.

Dependant on the power of this great *Bashaw* are the twelve Beys, or Lords Provincial, constantly elected from among the natives of the country, and assistant, in the framing laws and other matters, to the grand *Bashaw*, who therefore looking on them as inspectors of his actions, and set over him as Spies, or Curbers of his inclinations, does generally hate and contradict them; hence proceed intestine jarrs, and frequent tumults, not a little prejudicial to the interest of the *Turkish* Sultan.

§ In order to support this power, a standing army is establish'd in the *Turkish* manner, which consists of twenty thousand horse and eighty thousand Foot, accomplish'd, hardy and experienc'd Soldiers, all dependant on respective *Zaims*, or their *Timariots* in the nature treated of at large, in the beginning of this Book.

‖ The modern *Egypt* is divided into three distinct and spacious provinces, that part, which lies between *Rosetta*, and the famous *Alexandria*, is distinguish'd by the name of *Hersiah*; that part, which lies between grand *Cairo*, *Tunese*, and *Damiata*, is now call'd *Marhemha*, and the Land, which lies upon the south of *Cairo*, is in *Turkish* call'd *Saibid*.

* These different provinces produce inhabitants, as different in their natures; some are rougher than the rest, and more unciviliz'd in common conversation; but it is a general observation, that the nearer to the port of *Alexandria*, or the Sea about it, so much more polite is found the humour of these people.

† The military power is in *Egypt*, as at *Constantinople*, mixt entirely with the civil administration, and the laws of both exactly copy'd from the *Turkish* government, so that neither in religion, customs, habit, or the forms of justice, can be found the smallest difference from what I have explain'd in the foregoing part, relating to the *Turkish* policy; 'tis money only, arbitrary, eloquent, perswasive money can prevail in *Egypt*, as it ever does in *European Turkey*, to decide a contest.

¶‖ Their many graces, which in former times enrich'd the minds of their illustrious ancestors, are all forgotten; but to shew how prone man's nature is to ill, they still retain their ancient superstition, and tho' they do not practice the abolish'd ceremonies of rank idolatry, they yet impute such power to every little accident, or work of nature, that they tread as near as possible in the detested footsteps of those old *Egyptians*, whom the *Roman* satyrist has well derided in the following verses.

¶ *Quis*

¶ *Egypt*, how govern'd by the *Turks*. § The Militia of *Egypt*. ‖ *Egypt* in its modern divisions.
* The Humour of the People. † Their Justice. §§ Their superstition.

¶ *Quis neſcit Voluſi Bithynice, qualia demens*
Ægyptus portenta colat? Crocodilon adorat
Pars hæc, illa pavet ſaturum ſerpentibus Ibin,
Effigies ſacri nitet aurea Cercopitheci,
Dimidio Magicæ reſonant, ubi Memnone chordæ.
Atque vetas Thebe centum jacet obruta portis.
Illic cæruleos, hic piſcem fluminis, illic
Oppida tota canem venerantur, nemo Dianam:
Porrum & cepe nefas violare ac frangere Morſu.
O ſanctas gentes, quibus hæc naſcuntur in hortis
Numina! lanatis animalibus abſtinet omnis
Menſa, nefas illic fœtum jugulare capellæ.
Carnibus humanis veſci licet.

Who knows not, what fond Worſhip and vain Praiſe,
Mad *Egypt* to prodigious Monſters pays?
This part the *Crocodil* a Godhead makes,
That honours frightful *Ibis*, fed with Snakes.
There golden Images of *Monkeys* ſhine,
And ſacred Worſhip crowns the apiſh Shrine,
Where Magic Spells make half-left *Memnon* ſound,
And ancient *Thebes* now lies a ruin'd Ground,
Thebes, which twice fifty gates did once ſurround.
Here Sea-Fiſh there the River Fiſh they own,
To *Dogs* whole Cities bow, but to *Diana* none.
A wondrous wickedneſs, indeed, to eat
A ſacred *Leek*, or make an *Onion* Meat!
O bleſſed People! in whoſe Gardens grow
Theſe *Gods*, to whom ſuch wondrous helps you owe!
From woolly Animals each Board abſtains,
To kill a *Kid* pollutes their Soul with Stains,
Yet none by Conſcience led from human Fleſh refrains.

§ The miſerable poverty, whoſe ill effects have cruſh'd the ſpirits of the warlike *Græcians*, and ſubverted valour to contended ſlavery, has work'd ſo deeply on the humble minds of the depreſs'd *Eyptians*, that they daily more and more become effeminate, neglecting meanly the once lov'd practices of martial diſcipline, and idly ſinking in a ſtupifi'd forgetfulneſs of all the calls of liberty or honour.

‖ They are very lazy, proud, and inſolent in carriage, dirty in their dreſs, and ſtiff in their behaviour, haters and deſpiſers of all other countries ſcarce affording love to one another, and ſo very naſty in their Tents, or Houſes, that the very entrance is offenſive to a chriſtian ſtranger.

* There are, beſides the off-ſpring of the old *Egyptians*, certain tawny natives of this land, a Sun-burnt mongrel kind of race, deſcended from the *Arabs*, and in ſtrength of body, humour, ſhrilneſs of their ſpeech, and great agility, not much unlike them; for diſtinction-ſake, theſe men are call'd the *Moors* of *Egypt*, but are commonly more honeſtly inclin'd

¶ *Juv.* Sat. 15. § The Effects of Miſery. ‖ Their Character. * The *Egyptian* Moors.

than are there numerous co-partners in that wide demonination.

* The towns of *Egypt* are not many, and thoſe few, they have but ill defended, rather truſting to the number of their people than the ſtrength of walls, or tedious helps of modern fortification; each town and village has its governor; and as I ſaid before, the nature of their government is ſo entirely *Turkiſh*, that I need no longer dwell upon the ſubject of this chapter, but will haſten in the next, to look a little into the condition of their learning and morality, and ſee if we can trace the footſteps of their great forefathers, in the modern applications of their loſt poſterity.

* Their Government, a Copy of the *Turkiſh*.

CHAP. XXXI.

Of the Learning and Morals of the Egyptians.

† THE curious ſearcher into human changes, and the various miſeries attending life, can never find a fairer proof of ſublunary frailty than he has before him, in a nice reflection on the preſent ſtate of the *Egyptian* learning; *Egypt*, which of old poſſeſs'd unbounded knowledge, and unlimited dominion; *Egypt*, which out-towr'd not only the felicity, but even the imitation of admiring neighbours; *Egypt*, from whoſe ſource of wiſdom, *Greece* originally drew thoſe channels, from whoſe unexhauſted ſtore ſhe afterwards ſupplied the ſpacious univerſe; *Egypt*, the neglected mother of our arts and ſciences, is now involv'd in ſtupid ignorance, and boaſts no more than that unpoliſh'd common ſenſe, we owe promiſcuouſly to liberal nature.

The black effects of time and diſcord have amazingly ſubverted ancient ſplendor; and the glorious ſtate of learning, which in former ages flouriſh'd in this country, left her with the bleſſings of that wealthy peace, ſhe once could boaſt of, knowledge fell a victim to the ſword, and the deſtruction, which befell them, was ſo very univerſal, not alone to power, but even the well eſtabliſh'd principles of Literature and Morality, that when I think upon the ruin of the Old *Egyptians*, who ſurviv'd the loſs of all worth living for, and then fell laſtly ſolitary victims to their nations enemies, it brings to my remembrance the expreſſions, *Seneca* thought fit to uſe upon the fate of *Priamus*, in his Tragedy of *Troas*.

¶ ——— *Felix* Priamus!
Felix, quiſquis bello moriens
Omnia ſecum conſumpta videt! — O happy

† *Egypt* in her preſent ignorance, a proof of humane frailty. § *Sen. Trag. Troas.*

——— ——— ——— O happy *Priamus!*
And happy all, who, when in War they die,
In one deſtructive Fate ſee all things with them lie!

§ The gloomy cloud of unaſpiring ſloth and dull ſtupidity, which now poſſeſſes fallen *Egypt*, hence receiv'd its fatal *Origin*, and ever ſince has skreen'd the ſun of baniſh'd Learning from that miſerable country, nor has even the moſt reti'd and private ſtate of life eſcap'd the general calamity, which ſpread its influence with an uncontroul'd and univerſal ruin.

And, indeed it is a vain and groundleſs hope, for an unthinking man to flatter his opinion, with the ſtrange belief of even a poſſibility to live contented in a ſinking government, or ſtand unſhock'd, in the deſtruction of his country, tho' the ſhare, he boaſted in the management thereof, was ne'er ſo ſmall or inconſiderable, or even tho' the trifling part, he acted in its welfare, was ſo far from helping to ſupport the ſtate, that he appear'd the moſt unknown and uſeleſs member of his nation.

The admirable *Solon*, an unequall'd former of the wiſeſt laws, and conſequently an undoubted *Judge* in rules of policy, has left us his opinion on the matter, in the eloquent expreſſions following.

‖ When Publick-ills do Common-wealth impair,
Each private Subject feels a publick Share,
No barring Gates can its effects exclude,
O'er higheſt Walls it climbs and will intrude;
Still it o'ertakes you, if to Shades you fly,
And finds you, tho' in latent Beds you lie.

* The old *Egyptians* firſt invented muſick and geometry, with the uſefull knowledge of Arithmetic; they firſt inſpected heaven, and bravely trac'd the ſun and ſtars thro' their diurnal motions, they firſt divided years by months, and from a knowledge of the various aſpects of Cæleſtial Conſtellations, grew diviners of portended conſequences; Philoſophy, and tranſporting flights of a poetic harmony were firſt known there.

† Mechanic arts, tho' ſince improv'd, were numerouſly owing to the deep invention of *Egyptian* fancy. *Hieroglyphicks*, us'd inſtead of characters, explain'd the meaning of the wiſeſt thoughts by ſilent images of various kinds, whereby they ſtrangely repreſented humane nature in its different paſſions, with a very ſtill, but moving eloquence.

But now the very memory of theſe perfections is it's ſelf forgotten, by the deviated Souls of the poſſeſſors of this country, in its modern ſtate of folly, pride and inſolence, and all, an author is enbled to inform the world of the condition of their learning is, that they have really none among them; 'tis a wonder if, in many villages of *Egypt* well inhabited, ten men are found, who boaſt capacity to read or write; ¶‖ my reader will not therefore be ſurpriz'd, when I aſſure him that, for any more refin'd and elevated kind of knowledge, they are altogether ſtrangers to the very notion of its uſefulneſs.

Nor can I give their morals a much fairer character, then I have juſtly fix'd upon their learning. Morality is commonly

§ The origin of the *Egyptian* ignorance. ‖ *Solon*'s opinion, of a publick-ill. * Sciences invented by the old *Egyptians*. † Hieroglyphicks, what they were. ¶‖ No Learning in *Egypt* now.

monly the good effect of honeſt thoughts, produc'd by ſome improvement of the mind in ſerious contemplation on the worth of Vertue, and the only way to reach the power of ſo bright a contemplation is by aiming at as great a ſhare of common knowledge as we can with eaſe attain in humble ſtations; 'tis not §§ therefore probable or poſſible, that theſe *Egyptians*, void, by the tyranny and oppreſſive conſtitution of their government, of any means to reach ſuch practice nor indeed deſirous, by the bent of inclination, to endeavour after it, ſhould e're attain the happy end, it conſtantly produces.

I have in the preceeding chapter, ſpoke in general of their obvious principles, the leſs will therefore ſerve me here, ſince I can only uſe the ſame expreſſions, or at leaſt in other words declare the ſame aſſertion, ſhould I now enlarge upon the ſhallow Subject: I will therefore only add, that they are avaritiouſly inclin'd almoſt beyond a parallel, and, |||| as deſirous eagerly of growing rich, will ſcruple nothing to obtain the bleſſing; hence it will be an eaſy thing to gueſs how far from Vertue, Honeſty, or Juſtice lies the courſe, they darkly ſteer in.

——— *Nam Dives qui fieri vult,*
Et cito vult fieri, ſed quæ reverentia legum,
Quis metus, aut pudor eſt unquam Properantis avari.

For he, who has on Riches bent his Mind,
Would ſtill to Wealth a ſpeedy paſſage find,
But what reſpect to Laws, what Fear or Shame,
Reſtrains the eager Wretch, who does at Avarice aim.

I haſten from a ſubject, melancholy in its truth, and thence oppreſſive, and a clog upon my fancy: But alas! we find no part of earth, but has ſometimes experienc'd rugged changes, and our own examples may convince us daily, that the ſcourge of fortune triumphs frequently in other parts, as well as *Egypt*.

CHAP.

§§ Why Morality is ſeldom found in *Egypt*. |||| The *Egyptians* very covetous.

CHAP. XXXII.

Of the Beaſts, Birds, *and* Serpents *of* Ægypt.

AMONG the numerous obſervations, travellers may make in in *Egypt* of a thouſand things, peculiar to that country, none deſerves remark more juſtly than the vertue, it can boaſt of, in producing creatures as uncommon and particular, as are the many artificial rarities, they have in every age been famous for.

¶ And firſt, to mention none of thoſe common animals, which may be found promiſcuouſly in almoſt every country, the *Hyppotamus* or *Sea Horſe*, of old more frequently obſerv'd about the river *Nilus*, than in later times; for *Pliny*, *Herodotus*, *Diodorus Siculus*, and many other authors, have deſcrib'd them in their writings, ſome of which have authoriz'd their full deſcriptions by their own eye-witneſs.

But at preſent, 'tis a curioſity not often met with, to obtain an opportunity of ſeeing any of theſe creatures; § they have heads of a prodigious ſize, their jaws of very large extent, and full of Tusks in colour not unlike the whiteſt Ivory, but ſharp as Needles, and their bite of very dangerous conſequence to wounded paſſengers.

‖ In ſhape they differ not extremely from a Boar, but are ſo much beyond him in proportion, that we ſeldom ſee an Ox of greater magnitude: Their colour is a dusky brown, and all their backs ſo arm'd with ſcales of an impenetrable ſubſtance, that the ſharpeſt weapons ſeldom wound them. They are commonly of ſuch a fierce vindictive nature, that they rarely fail to turn with violence upon a boat, when any in it have attempted to inſnare them, and have oftentimes been known to rear themſelves ſtupendiouſly above the water, and by overturning veſſels prey upon the mariners, they thence grew maſters of.

* There is another beaſt, of an amphibious nature, commonly diſtinguiſh'd by the name of *River Bull*, not much beyond a Calf in bigneſs, nor unlike him in appearance, only ſo ſuperior in the ſtrength of body, that the ſpacious Nets, the natives make of twiſted ropes, have often prov'd too weak to hold him; they have finns upon their feet, which ſpread at bottom to conſiderable breadth, and ſerve as guides to their unweildy motions, which, by plunging forward with an unreſiſted violence, break fiercely thro' the ſtrongeſt obſtacles.

† The treacherous *Crocodile*, ſo call'd from a traditional account, that this deceitful animal commands his tears at any ſeaſon, and by counterfeiting a complaining human voice, allures the curioſity of paſſers by, and then devours them, is very common on the banks of *Nile*, and ever has been look'd upon peculiar to the land of *Egypt*, The ſhape, exactly like a *Lizard*, is ſo fully known in *Europe*, that 'tis needleſs here to ſay much of it.

§ Their nature is *Oviparous*, and when they lay their Eggs, they hide them in

The *Hippotamus*, or Sea Horſe. * The River Bull. † The Crocodile. § Deſcrib'd. ‖ Their ſtrength and fierceneſs. § Their Natures.

the sand with such an admirable cunning that the overflowing of the river *Nilus*, never reaches them, tho' frequently it comes within a yard or two; and hence the country people finding now and then their artful nests, are taught how high the inundation will advance the waters in that increase, a Turkeys Egg is equal to the Crocodiles, if not superior in its pristine magnitude, but afterwarts they grow to such amazing length and size that many have been found eleven yards long, and in their bulk proportionable.

The common notion entertain'd in *Egypt* is, that every female Crocodile can lay one hundred Eggs, and that their age has often reach'd the hundreth year.

* Their tails are very long and sharpning to the end, whereby they constantly entwine and seize their prey, and 'tis a very dangerous thing for travellers, who pass the *Nile* in open boats, to sleep with heads inclin'd upon the side, for these observant creatures gather frequently about the vessel, watching cautiously some favourable opportunity, which when they spie, they swim up close upon the surface, and enfolding the unwary person by a sudden throwing out their tails, have often so unhappily succeeded, as to draw him headlong from the vessel and devour him in the river,

§§ The natives of this country bait sharp iron hooks of mighty magnitude, and sometimes take them. They esteem their flesh of savory relish, and as such will seldom scruple eating it: But as this creature is extremely hurtful on the water, playing on its su face in a moon-light night, so he is no less destructive on the land by day, for then he generally wanders up and down in search of mischief preying on whatever he can meet with.

¶ They are mighty swift at running in a line; but having only one continued joint along their back, are tedious in a motion circular or any ways uneven, and thereby with ease avoided by a man acquainted with the country and their nature: Oftentimes they lie a foot or two below the surface in the places, whence the peasants, living on the banks of *Nilus*, fetch their water, and have sometimes seized a man or woman by the arm, and drawn them in: But to prevent such dangers for the future, the *Egyptians* generally take the pains at present, to secure their watering places by a kind of hedge, which they support with stakes, and so protect themselves from these designing animals, who have been long so hated by the prejudic'd inhabitants, that they have us'd a thousand arts to compass their destruction, and it is not common now to see a Crocodile, within the space of some days journey from the city of grand *Cairo*.

§ It is observable that there is found in *Egypt*, tho' but rarely known, a little bird about the bigness of a common quail, its colour of a lightish grey, the bill extremely sharp and small, and both the wings containing feathers, at the end whereof are certain prickles, not unlike the bristles of a hog; this bird, as often as she finds the Crocodile lie basking in the sun, and slumbering, as he does upon the banks of *Nilus*, with his mouth wide open, flies directly in, and fixing near his teeth, erects her prickly wings, not much unlike a Porcupine, or Hedge-hog, so preventing him from closing his great mouth upon her, while she feeds herself by picking somewhat from his teeth. The bird was formerly more taken notice of, than she has been of late, and commonly distinguish'd by the name of *Trochileus*.

‖ But, while the Crocodile, diverted by a kind of tickling pleasure, which the pecking bill of the bird *Trochileus* affords him, gapes considerably wider than he generally

* Their way of catching Men. §§ How taken ¶ How to be avoided. § A Wonderful Observation of the Crocodile and little Bird. ‖ *Ichneumon*, or the River Rat.

generally does, the river *Rat*, a little beaſt about the bigneſs of a *Ferret*, clean in ſhape, in colour black, and of a skin extremely ſmooth, his teeth long, ſharp and very numerous, his tail of an uncommon length, his legs but ſhort, and ears of a peculiar roundneſs, of a nature very bold and fierce beyond example; this ſmall beaſt I ſay, who bears a ſtrong antipathy to the above-nam'd Crocodile, obſerving narrowly the tempting opportunity, come ſlily round, jumps thro' his mouth, and with a wonderous ſwiftneſs paſſing down his throat, gnaws forcibly a paſſage thro' his belly, thence eſcaping with the triumph of a ſure deſtruction to his mortal enemy.

* This river *Rat* is ſometimes call'd *Ichneumon*, which appears to have been anciently the name, by which he was diſtinguiſh'd by the curious and more learn'd *Egyptians*, then inhabiting the country, he is found in; they are of a miſchievous nature, killing all the Pidgeons, Hens, and Poultry, they can poſſibly find means to get at; Cats and Dogs they hate extremely, and will kill as often as they conquer them, nor ever fail aſſaulting them, as often as they find convenient opportunity: But as in ſome things they are hurtfull to the intereſts of the people, ſo in many others they appear not only uſeful, but even neceſſary for the good they do, by ſeeking conſtantly the eggs of Crocodiles, and breaking them, when they diſcover where they lie; as alſo for their univerſal hatred to all kinds of Serpents, Snakes or Reptiles whatſoever, whom they often fall upon, and kill with wonderfull dexterity.

† How wiſely, and beyond the apprehenſion of our weak capacities, has the ſupreme creator of our earthly beings guided the performances of his divine omnipotence! To what an height of piety and neceſſary comtemplation on the bounties and omniſcence of Almighty God, muſt that man needs arrive, who ſeriouſly reflects upon the numerous works of his creation, yet amongſt ſo many millions of ſurprizing differences, and directly oppoſite exiſtences in nature, cannot find one needleſs inſect, but perceives them ſtrangely mixt together, in the joint advancement of one common intereſt.

¶ In many Orchards near *Grand Cairo*, may be fonnd great numbers of thoſe creatures call'd *Chamælions*, falſely ſaid to live upon the air, which notwithſtanding, is indeed their principal ſubſiſtence, tho' they prey continually on Flies, and extend their tongue with wonderful celerity, which is in length not much inferior to his body, naturally hollow in its top, whereby he may more eaſily attain his ends, and ſerve himſelf in the deſtruction of the late nam'd inſects with a little trouble.

§ In ſhape and ſize, they are not much unlike the Lizard, their eyes and head extremely large, their necks unjointed, and of conſequence not mov'd, without the turning their whole bodies; its native colour is a greeniſh yellow, with ſmall ſpots of white about the belly: They are ſeen with difficulty tho' you paſs at little diſtance from them, for they conſtantly aſſume the colour of moſt places, which they ſtand upon, and generally change their hue, as often as they find occaſion to remove their ſtation.

‖ Theſe alſo bear an innate enmity to every kind of Serpent, and it is remarkable that, when they have diſcover'd any ſleeping underneath a tree, they never reſt, till having climb'd the branches, they direct a little ſhining drop of moiſture from their mouths exactly on his head, which by a certain natural vertue it poſſeſſes, never fails to give immediate death to the unwary Serpent ſo invaded.

* I muſt not here omit the Oſtrich, tho' but very rarely found, unleſs in the

* Its Fierceneſs, and great hatred to other Creatures. † Moral Reflections. ¶ The *Chamælions*.
§ Deſcrib'd. ‖ Their antipathy to Serpents. * The Oſtrich.

the remoter and more inland parts of *Egypt*. It is a Bird of mighty size, long neck and feet, with head and every other part of shape extremely near the pictures which we draw to represent them. They have wings of spacious size, yet fly but heavily, so near the ground, that 'tis an entertainment very pleasant, and not seldom us'd, for gentlemen to hunt them with a kind of Spears on foot; for the resistance, awkward motions and unweildy flight they make, afford their hunters all agreeable amusement.

¶ But the most remarkable, peculiar and surprizing property, the Ostrich boasts of is, that he not only eats, but even digests the hardest iron, picking up with pleasure broken Horse-shoes, rusty nails, and many other things especially, at certain seasons of the year, when they incline (I know not for what reason) to take more delight than usual in the swallowing that metal: It is a thing worth notice that, from certain hidden dictates of directing nature, Ostriches are led § to an abhorrence of a woman big with child, and 'tis a certain truth, from a repeated observation, that they are not only sensible, when such a person is brought near them, but will make directly towards her, and with lifted feet endeavour to oblige her to withdraw, or patiently submit to their unwelcome violence.

‖ The *Salamander*, famous for resisting fire, is in *Egypt* often found, but it is a false and groundless notion that he lives in flames, but probable that old mistake first took its rise from something that appear'd like reason; for a certain cold and mucous substance, full of moisture is the only flesh that creature boasts of, who, when put upon the fire, can emit a certain quantity of black and slimy matter, which extinguishes for some short time, the Coals about him, but by that time he has once or twice repeated the experiment, he becomes exhausted, and is forced to yield his body to the irresistable invasion of the flames he lies in.

* The famous Serpent, call'd a Basilisk, or in our vulgar *English* tongue distinguish'd better by the name of Cockatrice, does still remain in many parts of inmost *Egypt*, but was falsely by the ancients said to be possess'd of such a penetrative venom, that his very look gave present death to every man he fix'd his upon, whose subtle poyson *Lucan* thus describes among the noxious Serpents, *Cato* met with in his march with the brave *Roman* army, thro' the sands of *Africa*.

† *Sibilaq*; *effundens cunctas terrentia pestes,*
Ante venena nocens late sibi submovet omne
Vulgus, & in vacua regnat Basiliscus *arena.*

The Basilisk, whose dreadful Hisses fright
All other Serpents into distant flight,
Whole subtle Venom human life confounds,
Nor needs a Touch, but Kills before it Wonnds.
Drives meaner Snakes from his frequented Plains,
And on the empty Sands in frightful horror Reigns.

¶ But those, which now are call'd the Basilisks of *Egypt*, as are not extremely dangerous, as the abovenam'd Poet chose to represent them; yet 'tis certain, that they bear a kind of natural malignity about them, which affects a man, tho' at a considerable distance, with a strange uneasines

¶ An eater of Iron. § And Hater of pregnant women. ‖ The *Salamander*. * The *Basilisk*, or *Cockatrice*. † *Lucan*, Lib. 9. ¶ Why said to kill with a look.

uneaſineſs, but whether ſeated in their eyes, or caus'd by the Effluviums of their noxious bodies, does not come within my purpoſe, and is therefore left to the opinion of the reader

¶ The Aſp, another hurtful Serpent, is in many parts of *Egypt*, dangerouſly known, a ſmall black creature running ſwiftly, and is generally found within the hollow places of a Rock, or rotten roots of ſome decaying tree: Their bite is mortal, and the death they give, attended frequently by various ſymptoms, but overtaking all, he bites with equal ſwiftneſs, ſome die laughing others weeping many ſleeping; but this laſt effect ſhould ſeem to be the moſt peculiar to the Aſps of old, ſince *Lucan* thus deſcribes the nature of that Serpent.

¶ *Hic, quæ prima caput movit de pulvere tabes,*
Aſpida *ſomniferam tumida cervice levavit.*
Plenior haic ſanguis, & craſſi gutta veneni
Deciet: in nulla plus eſt Serpente coactum.

Here the Sleep-cauſing Aſp with ſwelling Head
Roſe firſt, from Poyſon mingled Atoms bred,
Full of the thickeſt Blood, Gorgon o'er Libya ſpread; §
Nor 'mongſt the many Snakes, which thence did ſpring.
Can one be found, who boaſts a more invenom'd Sting.

‖ Some years ago an *Engliſh* gentleman reſiding at *Aleppo*, and in company with many merchants, belonging to the Factory, there eſtabliſh'd, went a hunting, and amongſt an heap of ſtones upon the ſand, perceiv'd an Aſp run ſwiftly to its hole, which, fatally miſtaking for a little Squirrel, he immediately alighted from his horſe, and thruſting in his arm, as far as it would go, felt ſomething ſharper than he thought to meet withall, and drawing out his hand upon a ſudden, brought the Aſp, ſtill hanging by the teeth upon his middle finger: The immediate exclamations of the gentlemen in company oblig'd him preſently to ſhake it off, but all in vain, the poyſon had affected him too deeply, and tho' with much ado they got him on his horſe, he ſtrait grew mad, laugh'd, wept and fainted by ſucceſſive turns, till they had brought him home to his unhappy family, where inſtantly he died, by the unfortunate event of this lamented accident.

¶ The Aſp deſcrib'd. § Lucan Lib. 4. ‖ A Story af a Gentleman bit by an Aſp.

CHAP. XXXIII.

Of the Cities *of* Grand-Cairo, Memphis *and* Babylon.

THE venerable marks of mighty age declare the towns, I am about to speak of, children of antiquity; nor did they only flouriſh, when the world was young, but were from time to time the glorious ſcenes, whereon were repreſented the prodigious ſallies of ambition, ſtarting ſuddenly to univerſal empire, then as ſuddenly delining from its pinacle, and yielding fortune, for a tranſitory ſpurt, to the poſſeſſion of ſome other riſing monarchy.

¶ 'Twas hence, that theſe renown'd and ſtately cities have ſucceſſively beheld the haughty *Pharaohs*, and luxurious *Ptolemies*, the *Roman Cæſars*, and profuſe extravagance of the unhappy *Cleopatra*; have beheld 'em ſwoln above mortality, with elevated pomp and ſplendid royalty, and after all the triumphs of a ſhort-liv'd grandeur, ſeen 'em ſink the miſerable victims to ſome ſudden, ſtrange, and unexpected ruin.

'Twas here of old, that the Almighty hand of God himſelf, perform'd ſuch miracles; 'twas here the hardned heart of *Pharaoh* drew down vengeance on his tortur'd nation; 'twas here the *Iſralits* were chain'd in long captivity, and in returning hence, their great redeemer prov'd his power by dividing Seas to let them paſs, and guiding them alternately by Clouds, and fiery pillars, through the numerous dangers of a tedious pilgrimage.

This train of wonders, and amazing ſcene of human changes were in ancient times tranſacted here; § and the above-nam'd cities, which ſo many ages have withſtood the ſhocks of time or accident, and glorioufly out-liv'd the frequent downfalls of un-numbred rulers, now begin to ſink themſelves, and prove by ſlow, tho' ſure, experience, that the ſtrange viciſſitudes of earthly ſtrength, involve alike the Prince and Peaſant, Town and Hovel in a dark oblivion.

‖ *Cairo* is the only of the three, which now retains the ſmalleſt mark of an unruin'd majeſty, and has its ſituation, near four hundred miles from *Alexandria*, upon the Eaſtern ſide of *Nilus*, not above twelve furlongs diſtant from the river.

¶ The boats, which commonly bring paſſengers to *Cairo*, land 'em at *Bow-lac*, a ſmall port town, ſupported by the trade, the river brings her, where a ſort of tax, or impoſition by the way of poll, is laid on every chriſtian traveller, who comes on ſhore, amounting to about a crown a head, and here it is, that we are all oblig'd to hire a nimble kind of aſſes, with their owners, running by on foot, to carry us to *Cairo*, where the reader may take notice, that the barbarous inſolence, and blinded zeal of the rude *Turks*, inhabiting the place, oblige all chriſtians, who wou'd ride about the § city, to be mounted on thoſe creatures, in

¶ The Changes which have hapned in Grand Cairo, Memphis and Babylon. § The decay of theſe three Cities. ‖ Cairo, now the beſt. ¶ Bow-lac, the Port to Cairo. § A barbarous inſolence of the Turks at Cairo.

in a ſtrange deriſion of our bleſſed Saviour's choiſe, who rode upon an Aſs, when the tranſported multitude ſaluted him, as he advanc'd, with the repeated Acclamation of *Hoſanna to the higheſt.*

‖ The town is built about the foot of a large mountain, call'd *Muc-haat*, extremely rocky, and extends its buildings in a ſemi circular form above half round it, it is wall'd but ill, and taking in the Subu bs, which are very large, is ſo prodigiouſly extenſive, that the meaſur'd compaſs has been found full ſixty two *Italian* miles.

* The Streets are crooked, long and narro v ; all the houſes (thoſe excepted, which the *Turks* have built of later years) of ſolid ſtone, and many ſtories high; their roofs are flat, and open in the top with artificial neatneſs to let in the Breezes, which at certain Seaſons of the day, regale the air with comfortable coolneſs ; the Streets are every night lock'd up, at either end by well defended gates at each whereof is kept a guard of able watchmen, ſo that all the miſchiefs of nocturnal robberies are here prevented by the viſible impoſſibility, that Thieves wou'd find to get away, if they ſhou'd chance to be diſcover'd.

† The High-ſtreet is of a conſiderable breadth, extending from the gate *Naufrei* to that, they call *Zueelia*, the firſt admitting you from the great road, which leads to the *Red Sea*, and laſt directly fronting *Nilus*, and *Bow-lac*, the ancient town I lately ſpoke of. Theſe two gates confine the length of this extenſive city.

¶ Another gate diſtinguiſh'd by the name of *Futulee*, which opens on the northern ſide, directly leads you to a ſpacious lake call'd *Eſbikee*, that in the overflow of *Nilus* is ſupplied with water, and frequented, while it is ſo, by the painted barges of the gentlemen of *Cairo*, ſhaded over with the greeneſt boughs, and rowing up and down with wine and muſick in delightfull paſtimes; but when *Nilus* is decreas'd and all the water dried within the lake, it changes its appearance to another ſcene, and by affording corn in plentiful production, yields a proſpect equally agreeable.

§ Beſides theſe three chief gates, are many other, for conveniency of free egreſs and regreſs, thro' the city; but as thoſe are only portals for a private uſe, not publick oſtentation, they deſerve not the unneceſſary trouble of remarks upon their number, forms, or ſituation.

‖ The Sun is here ſo incommodious, that to skreen the city from its power, they commonly place rafters croſs their ſtreets, and cover them with mats, which by preventing the above-nam'd inconveniency, is found to cauſe another nigh as bad, for by excluding the Sun-beams from ſhinning on them, they are forc'd to walk as in the dark, in many places, where the narrowneſs of ſtreets, and jetting form of all their buildings, add to the dullneſs, they are cloak'd in, by the mats and raſters, joining together in a cloſe alliance to keep out the day, and cloud the houſes even at noon, with the unpleaſant veil of counterfeited Mid-night.

* One thing deſerves remark among the many others, which a ſtranger may obſerve in *Cairo*, that is, they have ſo excellent an art in working upon wood, that all the Locks and Keys, they uſe about their houſes, are of a hard kind of Tree, in colour blacker than the box, and in its ſubſiſtance far more hard, and doubly durable.

The Streets are all unpav'd and full of ſand, and many lakes of half a mile, or ſometimes more, in compaſs, ſcatter'd every here and there about the city, which with certain wells of no ſmall depth or number, ſerve the people with the water, fit to be employ'd in common uſes, ſuch

§ A barbarous baſeneſs of the *Turks* at *Cairo*. ‖ The Town and its Extent. * Deſcription of the Houſes, and manner of their building Streets. † The Gates of Grand *Cairo*. ¶ A pleaſant Lake. § Some other Gates. ‖ Their way of darkening the ſtreets. * Wooden Locks and Keys.

such as washing houses, cooling streets, or such like purposes; but as for what they drink, § 'tis brought on Camels backs from *Nilus*, that abovenam'd being neither clear, nor sweet enough for that nice purpose.

Directly in the center of this spacious city, stands a building, not unlike the Besesteen, or vaulted Market-place, I spoke of, in the chapter of *Constantinople*, and design'd exactly for the same occasion: Hither flock vast numbers of all kinds of people, who wou'd purchase any thing of value; for 'tis here they may be sure to meet with what they search for; and it is observable in *Cairo*, that they never mingle trades together, but appoint the men of each profession, rows of shops by one another, every one whereof must shut his doors at five a clock in the evening, the Cooks excepted; who by reason of their common usefulness (few families in *Cairo* dressing their own meat) are suffer'd to continue, open till whatever hour they think convenient.

‖ Within the walls of *Cairo* are vast numbers of delightful orchards, gardens and the like, in which are ever growing most delicious fruits of almost every kind, but Apples, which are here but very rarely met withall, their Oranges and Lemonds, Almonds, Dates, and many other sorts, do here arrive to such mature perfection, that I never tasted them so richly pleasant in another country.

* Their publick buildings are both numerous and stately, Bagnio's, in *Grand Cairo* full not short of those, I mention'd to be built at *Constantinople*, and the rich endowments of not only those, but Hans, or Hospitals, for several uses, are so very splendidly encreas'd in the *Egyptian* city, that they cannot be exceeded by the buildings of their kind, in any part of the Grand Seignior's empire.

† Their Mosques are so magnificent in structure, and prodigious in the number commonly reported, that 'twou'd perhaps be thought a falsehood, shou'd I tell my reader, what my guides told me, that they surpass in costliness of building all the royal Mosques of *Constantinople*, and are so extremely numerous, that they are reckon'd almost twenty thousand.

Both these opinions I believe untrue, tho' I perceiv'd, that in the first they have not stretch'd variety to any great degree; but in the second, I presume they have made full amends; tho' all, a traveller can do, is, only to pursue the dictates of a reasonable probability, when he directs his judgment on that point, since they are really so stupendious in their number, that 'tis morally impossible, for any single man to know exactly.

¶ The great mens palaces are very stately, and have large court-yards before 'em, opening to the street with wooden gates of an uncommon magnitude. They have a very insolent and idle custom here, to pull a christian from his Ass, as he rides by the house of any *Turkish* officer of note, and make him walk, till he is pass'd the wall, in token of submission and a mute acknowledgment of inferiority.

** This famous city is so very populous, tho' of so vast a magnitude, that as we rode along the streets, about the center, we were so extremely crowded, that our guide, who went before with a long pole, and clear'd the way by crying out, *Bda-ha-rack Adam le-err, Bda-ha-rack*, that is, *Make room good People, pray make room*, had much ado to open us a passage

¶‖ Upon a very steep and lofty precipice, upon the southern side of *Cairo*, stands the castle, where resides the Grand Bashaw, in pompous state becoming his degree, attended by a chosen guard

§ Water brought on Camels backs. ‖ Pleasant Gardens. * Their Bagnios and Hospitals. † Mosques, an incredible number. ¶ The Great Men's Palaces. ** *Cairo*, very populous. ¶‖ The Castle of Grand *Cairo*.

guard of *Turkiſh Janizaries*: Here on the three firſt days of every week they hold Divan, at which the grand *Baſhaw* is always preſent, and adminiſters their juſtice, as they practice their religion, both in imitation of the ſettled forms, and ceremonious cuſtoms of the *Turkiſh* government, eſtabliſh'd, as before deſcrib'd, at their metropolis *Conſtantinople.*

¶ This caſtle is to be aſcended but by one way only, which is hewn with admirable art and labour, from the ſolid Rock, and twining round, permits a horſe eaſily to mount its ſummit: 'Tis of vaſt extent, divided, in the ancient manner, into courts and ſquares, which ſeem to have been formerly deſign'd for warlike exerciſes.

§ Hence the city may with eaſe be overlook'd, from any of the walls, which are all built of maſſy ſtone upon the Rock itſelf, and entred by a Port, amazingly ſecur'd with iron gates, and leading to the caſtle by ſtrange, intricate, and winding paſſages.

Of old, the mighty Sultans of the brave *Egyptian Mamalukes* reſided here, in all the grandeur, empire cou'd afford 'em, and tho' Sultan *Selym*, the victorious *Turk*, defac'd its ornaments in many places, yet there ſtill remain ſuch tow'ring piles, and marble columns of ſo ſtrange a bulk, and workmanſhip ſo excellent, that they to this day, ‖ ſhow a thouſand proofs of regal majeſty, and that prodigious ſtateline ſs, wherewith it flouriſh'd in its old magnificence.

* Directly in the midſt of a large court, upon the backſide of this caſtle, ſtands an ancient Hieroglyphic Obelisk, near nineteen foot in height, whereon are repreſented ſuch diſtinguiſhable figures as do plainly prove it to have been plac'd there by the *Ptolemies*, in commemoration of the victories they had obtain'd in war, and the ſurprizing grandeur, in whoſe bliſs they flouriſh'd.

† There are not many reliques of antiquity at preſent, to be ſeen in *Cairo*: Beſides this caſtle, there remain the ruins of ſome famous palaces; but ſo diſguis'd by their decay, that travellers can only gueſs at what they were when many ages ſince, they proudly flouriſh'd.

¶‖ They ſhew ſuch ſtrangers notwithſtanding, as are curious in their ſearches, many things worth obſervation, and among the reſt, a certain bank upon the ſide of *Nilus*, where they ſay, of old king *Pharaoh*'s daughter found young *Moſes* on a bed of Ruſhes.

§§ The Etymology of *Cairo* is from the *Arabian*, in which language *El Cai-airo* ſignifies a Forcer; as to the original foundation, founder, and hiſtorical account of this extenſive city, *Scaliger*, and *Leo Africanus*, with a hundred other authors, have ſo fully treated on thoſe ſubjects, that I connot judge it neceſſary to enlarge on ſuch notorious circumſtances.

It only then remains, that I ſhou'd mention the condition of the people, now inhabiting *Grand Cairo*, whom we found in rolling plenty, and the bleſt poſſeſſion of the richeſt ſmiles of providential nature; trading greatly, and encreaſing wealth with wonderfull dexterity; ‖‖ nor can proviſions of all kinds be any where, more reaſonable ſold than in the well-ſtor'd markets of this ſpacious city.

** Among a thouſand other cuſtoms, in ſome kind peculiar to the people of *Grand Cairo*, they have got a way of hatching Eggs, by artificial heat, which they perform by building certain rows of Ovens, of conſiderable depth, which they contrive on either ſide a room, one row above another, within theſe Ovens they take care to lay a kind of rough Hemp,

¶ Its Aſcent and Proſpect. § And proſpect. ‖ Fine Reliques of Antiquity. * An Hieroglyphic Obelisk. † Several Ruins near Grand *Cairo*. ¶‖ The place where *Moſes* was found by *Pharoah's* Daughter. §§ The Etymology of the Word *Cairo*. ‖‖ The plenty of that City.
** A way of hatching Eggs.

on which they spread a *Mat*, and cover it with Camel's dung, or that of Pidgeons, to considerable thickness, so that by preserving artful heats, by constant Fires within the Stoves, built under the above-nam'd Ovens, they continue from the month of *June* to the declining of *December*, to produce vast quantities of Chickens, from innumerable thousands of these Eggs, which, nothwithstanding, are observ'd to fall far short of nature's un-assisted efficacy.

¶ I cou'd not help observing here, that the inhabitants of *Cairo* seem possessors of a quicker genius than our western people, in the arts of teaching wonderful performances to Asses Goats, Dogs, Horses, Mules, or any other Creatures void of reason.

§ I have been shown a man, who kept a Goat, so dex'trous in the poizing his instructed body, that he cou'd not only stand upright upon a little staff, ten inches long, but climb'd with ease from one, to stand upon another, and proceeded without falling, from that second to a third, fourth, fifth, or more, till he, who own'd him, was no longer capable of adding to the height, by one Staff more.

‖ A merry kind of Fellow, of a *Mooriſh Extract*, us'd to walk about the City with a sort of Fiddle, and divert the Passers by, with the repeated airs of one dull tune; and in return for this, 'tis true, he did not beg reward, yet by a subtle *Stratagem* came off so well, that he succeded generally better than a downright beggar cou'd have reasonably hop'd for.

The ingenious Fellow kept an Ass, that always follow'd him from Street to Street, without the trouble of his leading him along, he carried on his back a little budget, which contain'd provisions, and the necessary Utensils, his master wanted in his daily journies.

* Every man the Fidler met, he bow'd his body to, by way of information, that he hop'd for the receipt of a small piece of money, from his grateful liberality; and still, as often as the Fidler bow'd, the Ass bow'd too, as he had been instructed in so strange a manner, and an air so truly like himself, that all, who pass'd the Streets, were remov'd to laughter, and not seldom, gentlemen have given the man a present for the pleasure, they receiv'd from the surprizing prospect of his Asse's novelty, who constantly, with such another cringe, return the compliment.

† But if it chanc'd, that any man pass'd by regardless of the Fidler's musick, or request, nor thought it worth his while to pay him for his harmony: The Ass who cunningly came on behind, at a considerable distance, and observ'd all passages, but yet pretend not to mind 'em, watch'd their coming, and took care to snap a piece, from off the Britches of the unsuspecting person; or, if he went by at too great distance, on the other side the way, he frequently turn'd back, and bit out his revenge, as soon as he had overtaken him: This pleasant humour of the Fidler and his Ass became at last so very noted, that both the master's profit, and the great respect, they shew'd the beast, grew daily more and more, for really 'twas a dangerous accident to meet 'em in the street, for such, as happened to be unprovided of a charm to soften his resentment.

Another Trick, they have of getting money, is by training Camels up to dance about the streets, upon the sounding of a drum, or any other instrument of musick. This they do with admirable quickness in the manner following.

† They make a large square hollow place on some stone pavement, not unlike a bath, of such a depth, that nothing, let down thither, can get out again but with the same assistance, he was first put in

¶ The Inhabitants of *Cairo*, famous for instructing Beasts. § A Story of a Goat. ‖ A pleasant Story of a Fidler and his Ass. * An Ass of good address. † A cunning practice. † Their way of teaching Camels to dance.

in by. Under this pav'd floor, conſiſting purpoſely of well-experinc'd fire-ſtone is built a furnace, into which they put a neceſſary quantity of Wood, and heating it to what degree they pleaſe, the ſtones grow hot like ſome mild Oven.

Then they put the poor meek Camel into this ſquare hollow, heated as it is, and ſtanding round the edges of the place, begin to ſound their Drums, or other inſtruments, continuing ſo to do, while the un-hoof'd and tender-footed Camel, all impatient of the heat, firſt draws up one leg, then another, changing ſwifter, as the heat encreaſing, burns his feet with greater anguiſh, till at laſt, he rears himſelf an end, and capers nimbly on his hinder feet, as if he ſtrove to imitate a dancer.

Thus they uſe him, till by frequent practice, the unwelcome ſmart has made impreſſion on the creature's memory; at which time, they begin to lead him up and down the city; where at certain corners of the noted ſtreets, they ſuddenly ſtrike up the tunes they us'd to play, which the poor beaſt no ſooner hears, but dreading the hot ſtones, he formerly was wont to feel, when he had heard ſuch muſick, he begins to dance, and ſkip about with ſtrange agility, which ſoon becomes not only eaſy, but even natural to his performance, ¶ and is daily practis'd by him, to divert the common people, who aſſemble in great crowds to ſee the ſport, and pay the owner a ſmall ſum by voluntary contribution.

§ The ancient *Memphis*, which has been by many authors falſly thought the city, now *Grand Cairo*, was of old, the reſidence of *Egypts* monarchs, flouriſhing in all the grandeur, wealth and royalty cou'd crown her ſons with; here they kept their *Apis*, and had once a ſtately Temple, ſacred to his worſhip; here alſo ſtood the glorious Temple of the Goddeſs *Venus*, and a thouſand noble monuments of power, and antiquity, all buried now, and only ſhowing their defac'd and broken reliques, great in ruin, and amazingly majeſtic in thoſe heaps of duſts, wherein now lie confus'dly mingled, marble pillars, ſtately towers, and batter'd ſtatues of prodigious workmanſhip.

‖ This ancient city took its name of *Memphis*, from the daughter of king *Ogdo*, whom the Poets feign to have been raviſh'd by *Egyptian Nilus* in the form of a large Bull. It ſtood about five miles to the South-Eaſt of the ſo celebrated Pyramids of *Egypt*, and not above two miles full Weſt of *Nilus*, diſtant from *Grand Cairo*, ſixteen miles or ſomewhat over.

Not diſtant far from the South ſide of *Cairo*, lie the ruinated ruins of *Egyptian Babylon*, * which took that ancient name from certain *Babylonian Colonies*, who, here aſſembling, join'd their parties in one body, and ſolicited a licence from the king of *Egypt*, to lay out a conſiderable ſum of money in the purchaſe of a ſpot of ground, whereon to build a place of habitation.

They obtain'd a grant from the then reigning *Ptolemy*, for the poſſeſſion of the land, on which they built the town, I lately call'd, according to its old denomination, *Babylon*, which now has chang'd its name to that of *Miſul-Hetic*, and is known to the people of this country by the laſt nam'd appellation, which I think may claim *Arabian Etymology*.

† Among the numerous ruins, whoſe confus'd appearances amuſe a traveller, there is at *Babylon*, the broken remnant of a ſpacious ciſtern, formerly a mighty and ſtupendious labour, and receiving water from the river *Nilus*, to ſupply the caſtle lately mention'd, thro' a very ſtrong and artful *Aquæduct*, ſupported on ſome hundreds of the loftieſt arches, ſtone

¶ A lazy kind of living, on the labours of a beaſt. § The ancient *Memphis*. ‖ Why ſo call'd.
* *Babylon* of *Egypt*, why ſo nam'd. † The Ruins of a ſtately Ciſtern.

ſtone cou'd build, or reſolution finiſh; nor has time prevail'd ſo much as yet, but that it is repair'd to a condition, which enables it to ſerve a little for the ancient uſes, to whoſe neceſſary practice its well-meaning founders firſt deſign'd it.

¶ Not far from hence, ſtand certain vaſt unweildy ſtructures, of prodigious height, all ſupported by a number of huge buttreſſes, and ſeeming to remain in that ſtrange form, they bear, to tell the modern world, how their deceas'd forefathers built before 'em, we were told by the *Egyptians*, that theſe venerable piles, were thoſe ſeven granaries, or publick magazines, which *Joſeph* built at the command of *Pharaoh*, to preſerve the product of the ſeven years plenty, which preceeded as long time of dreadful famine. Repairs have fitted one or two for the ſame uſe at preſent, but the reſt are ſo expos'd to the inclemencies of weather, that they cannot be employ'd in ſuch a ſervice.

§ There is not in the world, a more uncommon, mortifying ſcene, than *Egypt* repreſents to every ſtranger, for above the ſpace of eighteen miles, on either ſide the river *Nilus*, in this part of that depopulated country; where you cannot ſail a hundred fathoms, but you muſt diſcover, if you look about you, the afflicting marks of miſery and deſolation, ancient Turrets have diſrob'd their tops of that aſpiring grandeur, which their youth once boaſted off, and hoary age has whiten'd the remainder of their craggy reliques with a melancholy aſpect, heaps of dirt have bury'd palaces, and every here and there appears the half-ſunk capital, or baſis of ſome noble pillar, thoſe prodigious maſters-pieces of elaborate art, which once ſupported the reſplendent rooſs of glitt'ring courts, and palaces of princes, now lie low in rough obſcurity, nor are ſo much as ſeen by paſſengers, while cover'd with the Graſs, which flouriſhing in the diſtruction of ſuch ſtately pieces, ſeems to ſpread with a malicious pride, and triumph in their downfall.

‖ Oh! blind, wilful, vain, miſtaken man! unthinking, weak, and ſhadow-like mortality! why do we ſtill graſp eagerly at riches? why eſteem the tranſitory bleſſings of a wealthy ſplendor? why delight in wordly grandeur, or the noiſy pomp of momentary majeſty, when not the ſtony ſcenes of ancient pride, and countenanc'd vain-glory, can preſerve the memory of their forgotten founders, but the ſtrongeſt and moſt ſtately cities of the univerſe ſubmit their marble to the teeth of time, and prove in ruins, the undoubted truth of *Ovid*'s elegant reflections on the worlds uncertainty.

* ——————————— *Sic tempore verti*
Cernimus, atque illas aſſumere robora Gentes,
Concidere Has. Sic magna fuit cenſuque Viriſque,
Perque decem potuit tantum dare ſanguinis annos,
Nunc humilis veteres tautummodo Troja *ruinas,*
Et pro Divitiis tumulos oſtendit avorum.
Clara fuit Sparte: *magnæ viguere* Mycenæ:
Nec non Cecropiæ; *nec non* Amphionis *arces.*
Vile ſolum Sparte *eſt; altæ cecidere* Mycenæ;
OEdipodioniæ *quid ſunt niſi fabula* Thebæ?
Quid Pandioniæ *reſtant niſi Nomen* Athenæ?

Thus,

¶ The Magazines, which *Joſeph* built in *Egypt*. § The wonderful Extent, and Proſpect of *Egptian* Ruins. ‖ Moral Reflections on the World's uncertainty. * *Ovid Met. L.* 15.

Thus, in the Courſe of Time, ſtrange Turns we ſee,
Some Nations rais'd, whilſt others Ruin'd be,
Ev'n *Troy* —— a Town of old, ſo Rich, ſo Great,
That Spilt ſuch Seas of Blood in Ten long Years Debate;
Now lowly Proſtrate, Ruins only knows,
And her Sons Tombs inſtead of Riches, flows;
Sparta was Great, ſo was *Mycena* too,
Athens and *Thebes* un-number'd Splendors knew;
Yet is this *Sparta* now a Dunghill grown,
And proud *Mycena*'s Tow'rs are overthrown;
What but a Fable does of *Thebes* remain,
Where Royal *Oedipus* once held his Reign?
Or where ſurvives the Great *Pandion*'s Fame,
But in loſt *Athens*, now an empty Name?

Now let us haſten from the ruins of theſe fallen cities, to ſome more laſting ſtructures, which in ſpite of time, have proudly ſtood from age to age, and baffled ſtrangely all the ſhocks of age or accident.

CHAP. XXXIV.

Of the Pyramids *of* Egypt, *and of ſeveral New Diſcoveries therein, which were never yet Publiſh'd.*

UPON the Weſtern ſide of the aforeſaid *Memphis*, near the borders of the *Lybian* deſart, ſtand thoſe v ſt and tow'ring ¶ Pyramids, which have ſo long amus'd the world, with ſtrange reflections on the ſtrong ambition, and vain glorious aim of their aſpiring founders: But before I enter on a full deſcription of their building, number, form and ſituation, 'twill not be amiſs to tell my reader, that I look upon it, as a needleſs trouble, to repeat the many various notions and receiv'd opinions of the ancient world, concerning the original deſign of ſuch ſtupendious fabricks.

§ For it is now an uncontеſted and apparent truth, that they were firſt deſign'd, as laſting Sepulchres, wherein ſuch monarchs, as might claim interment in thoſe lofty *Mauſolæums*, were induc'd to hope, they might outlive their diſſolutions, and continue known to after ages, by the ſtriking grandeur of their barbarous monuments.

To this opinion, not to mention *Pliny*, *Strabo*, *Herodotus*, *Diodorus Siculus*, and

¶ The pyramids of Egypt § What deſign'd for, by their Founders.

many other ancient writers, *Lucan* seems to be a strict adherer, especially in his eight book, where he exclaims against the base injustice of king *Ptolemy*, upon the account of *Pompey*'s murder in the following verses.

† *Ultima Lageæ stirpis peritura; Proles,*
Degener incestæ sceptris cessure sororis,
Cum tibi sacrato Macedon servetur in antro,
Et regum cineres extructo monte quiescant,
Cum Ptolemæorum manes seriemq; pudendam
Pyramides claudant, indignaq; Mausolea;
Littora Pompejum *feriunt, truncusq; vacesis*
Huc illuc jactatur aquis.

Degenerate Last of *Lagus*'s failing Race,
To an incestuous Sister yielding Place;
Must *Pompey*'s Headless Body, Sea wash'd o'er,
Be dash'd by swelling Surges on the Shoar?
Whilst you the *Macedonian*'s Ashes keep,
And Royal Relicks in tall Buildings sleep,
While the base *Ptolemy*'s Ignobler Race,
Vast *Pyramids* Entomb, and *Mausolæums* grace.

And thus in many other places the above-nam'd author takes occasion to repeat his notions of the use, to which the ancients puts the Pyramids

¶ 'Tis certain, and has been allow'd in every age, to whom these mighty piles were known, that they deserv'd the character, they ever bore, of one of those stupendious prodigies, which justly merited the title of the *Worlds seven Wonders*: Their amazing height, an old *Greek* writer nicely touches on, as follows,

§ In faithless Stories an Account is given,
That, when *Titanian* Arms assaulted Heav'n,
Pelion and *Ossa* from the Earth they drew,
And at the Skies those Rocky Mountains threw.
But those tall Pyramids, near *Nilus* found,
O'erlooking with proud Heads the distant Ground,
Guide to the Realm's above by sure Degrees,
And kiss the golden Stars, which form the *Pleiades*.

‖ The pyramids extend themselves for many miles, along the desart, and are near fourscore in number, most of which are small, and inconsiderable in respect of Three, which stand within a little space of one another, and are built upon a certain hill of land, which covers rocks of a stupendious depth and wond'rous magnitude.

* The Altitude in perpendicular, of the most large and stately pyramid, is near five hundred *English* feet, but if we take the height as it inclines ascending towards the point, we find it equal to the Latitude of its prodigious Basis, every way seven hundred foot, by moderate computation

The

† *Lucan* L. 8 ¶ One of the Wolds seven Wonders. § An old Greek Writer on the Pyramids.
‖ The number of the pyramids. * The height and bulk of the great pyramid.

† The ſecond pyramid is equal to the firſt in height, and not above a bow ſhot diſtant from it; but the third appearing ſcarce half finiſh'd, leaves no room to make compariſons, and only gives us cauſe to think, by the proportion it at preſent bears, that, had it been compleated, as the others are, it had been higher far, and more polite than either of the former.

¶ The firſt great pyramid is built of vaſt and ſolid ſtones, which ſome pretend were brought from quarries in the mountains of *Arabia*; but the groſs abſurdity of that opinion, is extremely evident from many demonſtrations, but by none more fully diſ-anull'd than the remaining pieces of ſawn ſtone, which lying up and down upon the ſand about the pyramid, ſufficiently convince a thinking man, that they were dug no farther off, than from the ſolid rocks not many foot below the ſurface of the deſart.

Some Stones, and thoſe not ſeldom met with, near the top of this amazing Structure, are no leſs than five and twenty, often thirty foot in length and depth proportionable: It is a wonderful but very pleaſant and engaging proſpect, to obſerve the art and ſtrange Oeconomy, whereby this mighty pyramid, was built ſo loftily. § You may aſcend it gradually on the external ſides, or ſteps, which lead you ſafely to the ſummit of the building.

‖ About the bottom of the pyramid, there runs a ſtrong degree of Stones, near five foot high and four in breadth, upon the inner edges of which round degree is plac'd another, ſomewhat ſmaller, upon that a third yet ſmaller than the ſecond, on that third a fourth, ſtill leaning inwards more and more, as it advances in its Altitude, and growing leſs and leſs, till at the top thereof, it forms a ſquare, conſiſting of three ſeveral Stones, cloſe knit together, in the compaſs of about fifteen or ſixteen foot of *Engliſh* meaſure.

* Thus the four ſides, for I ſhou'd have inform'd you, that the pyramid is quadrilateral, encompaſs'd by above two hundred of theſe vaſt Degrees or Steps, of different height and magnitude, which appear like long and narrow walking places, but are now ſo much decay'd by time and weather, that it is a dangerous trial to attempt aſcending, but in certain places, where the Stones continue firm, unbroken, and of promiſing Appearance.

† This pyramid is ſaid to have been built by *Cheops*, King of *Egypt*, who by that amuſement, kept his ſubjects from the dangerous ruſt of a rebellious idleneſs and erected for himſelf a *Mauſolæum* ſo prodigious, that it has already ſtood almoſt four thouſand years, and may, according to the dictates of undoubted probability, continue near as long again, before 'tis ruin'd.

¶‖ So vaſt was the command, and great the labour, requiſite to carry on ſo ſtrange an undertaking, that for the ſpace of twenty years, there were employ'd about the building it above three hundred, threeſcore thouſand conſtant workmen.

§§ The Stones, whereof the ſecond pyramid is built, are white, and ſhining, not to be aſcended on the out-ſide, which is very ſmooth, and has its ſides extremely equal. This pyramid, as *Herodotus* and ſome other writers tell us, was originally built by *Cephron*, brother to king *Cheops*, ‖‖ the Great Founder of the former.

** The third, unfiniſh'd pyramid, is built of a fine, hard, bright, white and clearer kind of Stone than either of the reſt, which ſome, tho' groundleſsly, affirm to have been brought from the remoteſt Mountains of the ſultry *Æthiopia*.

'Tis

† The ſecond and third. ¶ The Stones of which the firſt is built. § To be aſcended on the outſide. ‖ The Architecture of the Pyramids. * The Form thereof, and number of the ſteps. † The Founder of the greateſt Pyramid. ¶‖ How long in building. §§ The ſecond Pyramid. ‖‖ By whom built. ** The third Pyramid.

'Tis more than probable, this Fable sprang from those old Writers observations of a mighty quantity of *Theban* marble, not unlike the product of an *Æthiopian* Quarry, which now lies in heaps, not far from this third pyramid, and with which Stone, perhaps, they anciently design'd to cover it, but were prevented by some cause, which God alone is capable of telling us.

¶ There go almost an hundred different Stories, of the Founding of this Pyramid, some say, 'twas built by *Macerinus* son to *Cheops* king of *Egypt*; some say by *Dorica* a courtezan or harlot; some again make mention of another famous strumpet, *Æsop*'s fellow slave, call'd *Rhodope*, who, when grown rich by frequent prostitution, built this pile to eternize her memory.

§ Another story gives a strange Romantic air to the original thereof, and tells how the late-nam'd *Rhodope*, inhabiting the city of *Naucretis*, went one day to wash and bath herself in a delightful fountain, in the middle of her garden, and that leaving all her cloaths upon the verdant brink, a sharp-ey'd Eagle seiz'd upon her shoe and bearing it aloft, flew out of sight, nor staid a moment, till he came to *Memphis*, where he dropt it in the lap of *Amasis*, then king of *Egypt*, who surpriz'd at the extraordinary event, and pleas'd extremely with the shape and beauty of the lady's shooe, gave orders instantly, that strict enquiry shou'd be made about his kingdom, for the owner of it, who at last, was found, and being brought to *Memphis*, was immediately declared the wife of *Amasis*, with whom she reigned for many years, as Queen of *Egypt*, and upon her death, receiv'd a stately mark of his affection to her person; in the orders, which he gave for the erecting over her so fine a monument.

‖ There are but very few of the remoter Pyramids, whose forms or magnitude deserve the trouble of a strangers observation, yet have all been closely shut from age to age, whereby the wisest writers of antiquity itself, have been enabled to report no more, than what they gues's'd at random, or receiv'd traditionally from the vulgar notions

I know not why the entrances of all the Pyramids, (the great one only still excepted) were originally clos'd against the view of an adventrous curiosity, * nor by what strange means they have so many ages 'scap'd discovery, from the ingenious scrutinies, and nice inspections of our later ancestors, or the refin'd and more polite inhabitants of *Egypt*, when converted to the doctrine of the christian faith.

† But 'twill be nothing difficult to gues's the reason of their being still kept close, from the establishment of *Turkish* government, in that subverted country; for as the ancient nature of the true *Egyptians*, was defil'd extremely with the mud of superstition, and exceeding prone to look on omens, and all insignificant and idle observations, as the sure proclaimers, of portentous prodigies, that senseless vice or humour has encreas'd of late, to double folly, by the curs'd commixture of their own erroneous principles, and the delusive superstious tenents of the fond *Mahometans*.

¶‖ This ill contriv'd conjunction of ignoble follies, kept back inclination to the search of knowledge, and to such amazing height did their resentment fly, when any man, of whatsoever quality he was, presum'd to offer at an entrance of the Pyramids, that the desires, which some Bashaws of *Cairo* have thought fit to mention upon that account, have caus'd such munities in the distracted nation, as the sword of justice was too weak to pacifie.

Nor will it be unpleasant to the reader to inform himself of the validity of their

¶ The several persons, said to be its Founders. ‖ The remoter pyramids. § A pleasant Story of the building of a pyramid. * Shut close in all Ages. † The Superstition of the people, the cause thereof. ¶‖ The madness of begotted Zeal.

their traditions, by reflecting ſeriouſly upon the following notion, which till very lately, was eſteem'd as orthodox.

¶ They told ſuch travellers, as ask'd them, why the entrances of every Pyramid but one, were clos'd ſo ſtrongly, That the Sorcerer *Moſes*, for it ſeems, they ſo diſtinguiſh that illuſtrious Prophet, having waſted *Egypt* by ten grievous plagues, their great Magicians vainly ſtrove to check the miſchiefs, he deſigned and did them.

But at laſt, when tedious practices of vain experiments convinc'd them plainly of their want of power, to ſtand unſhock'd againſt the miracles, the *Hebrew* ſhew'd them, they reſolv'd to try another way; and finding it impoſſible to hurt the perſon of the hated *Moſes*, § they invented ſtrange and admirable Taliſmans, whereon by fixing certain Hieroglyphic characters, and ſhutting them ſecurely up within the Pyramids, they inſtantly found means to free themſelves from all the plagues, ſuperior power had brought upon them.

And hence, the ſuperſtitious natives of this country, believing, thoſe vaſt piles, lock'd in their miſeries, prohibited the opening any of the Pyramids, leaſt on admiſſion of excluded air, the charms upon the Taliſmans ſhou'd loſe their power, and all the plagues ruſh out again, and overwhelm the nation with impetuous violence.

However, notwithſtanding the antiquity and ſtrength of this *Egyptian* ſuperſtition, ſome years ſince, when I was happily at *Cairo*, there arriv'd a ‖ new Baſhaw from *Conſtantinople*, a man of an uncommon ſhare of courage and ambition, eagerly deſirous of encreaſing knowledge, and with pleaſure ſnatching every opportunity, which offer'd a temptation to his ſwelling curioſity.

This man, who knew full well the power, he was maſter of, and ſcorn'd to fear the inſults of a poor unthinking mob, which he was ſent to govern, fram'd a bold and ſudden reſolution to inform himſelf immediately, by the convincing proofs of ocular demonſtration, of the various wonders and ſurprizing ſtrokes of art, which he had often heard diſcours'd of, on occaſionally mentioning the Pyramids of *Egypt*.

* No ſooner was his reſolution ſpread abroad, then he perceiv'd a thouſand marks of diſcontent and anger in the common people; but deſpiſing thoſe effects of ignorance and folly, he prepar'd convenient inſtruments of every kind, and ordering a neceſſary number of his ſervants to attend his perſon, took a journey to the Pyramids, in order to obſerve the nature of their buildings, and procure himſelf a great and laſting ſatisfaction, in the wiſh'd for pleaſure of ſome new diſcoveries.

Nor fell he ſhort in his expected ends of going thither, and as the diſcoveries, he made, were ſuch, as never yet were told the world, it will not be unwelcome, ſince my ſelf and five more chriſtian travellars were ſuffer'd to accompany him, if I here particularize the gradual advances, which, with curious notice of the moſt minute, or great remark, then led us leiſurely thro' every part of that ſtupendious fabrick.

† Arriving at the place, where ſtands the great and firſt nam'd Pyramid, we all aſcended a ſteep hill of ſand, near forty foot in height, upon the Northern ſide thereof, which brought us to the entrance, a dark hole, not four foot broad, nor in its height exceeding ſuch a meaſure, ſo that it appear'd deſign'd for the reception of a ſtone to cloſe that mouth, and ſo prevent the times to come, from aiming at the knowledge of thoſe ſilent manſions of imperious death, whoſe undiſturb'd and darkſom hollows kept the bodies of departed majeſty.

¶ A pleaſant Notion of the *Egyptians*, relating to *Moſes* and the Magicians of *Egypt*, impriſon'd in the pyramids. ‖ A reſolute Baſhaw of *Cairo*. § The Ten Plagues * A journey to the pyramids. † The Entrance of the greateſt pyramid.

¶ We enter'd after certain guides, who undertook our conduct thro' this dismal passage, and descended, as upon the steepness of some narrow hill, almost one hundred foot before we reach'd the bottom, and were all that while oblig'd to stoop'd, or rather crawl along with torches in our hands, annoy'd extremely by the suffocating heat and closeness of the place, but more by certain black and dreading *Batts*, a kind of bird, whose shape is frightful, and her wings like Leather, flying up and down, and oftentimes with dangerous violence repuls'd, by striking on the heads or faces of such travellers, as entering there, must necessarily encounter them.

§ The bottom of this close and gloomy way admits us to a place, considerably broad, and of an height, which frees us from the great uneasiness of stooping for a passage; all the stones about this space are broken and irregular, but yet appear to have render'd so by force, because not answerable in proportion, or politeness to the universal harmony, which crowns the other building.

‖ From hence we were oblig'd to clamber up an huge and massy kind of stone, near ten foot high, which brought us to the entrance of the lowest gallery, whose pavement, of a polish'd white and shining marble, gently rises with a smooth acclivity; the breadth thereof was near five foot, the height a little more, the sides and roof were flagg'd with stones, of an unpolish'd, rough, and softer substance than the marble of the pavement; the height of this first gallery, exceeded, rather than fell short of sixscore Foot of *English* measure.

This gallery was terminated by a very thick and solid wall, thro' which a hole, about the bigness of the first, by which we entred to the pyramid, admitted us directly to another gallery, of very fine and stately workmanship, but in its length inferior to the former; hence we entred on an open space, which led us to the brink of a most dreadful well, a strange descent of such forbidding horror in its black appearance, that the very apprehensions of its depth and danger, has for many ages frightned the desire of curious men, from even aiming at a further satisfaction, than by passing hastily along its edges, to attain the entrance of another passage leading to Apartments, which I shall describe hereafter: Here we stop'd, and by direction from the grand *Bashaw*, who was himself amongst us with a lighted Torch, surrounded the descent, whose mouth was near three yards in its diameter.

* The light, occasion'd by so many Torches, was by far too weak to penetrate the thickness of this gloomy place, so that finding it impossible by their assistance, to perceive the bottom of the well, we stood by, we contriv'd to cast in certain balls of *Oakam*, dipt in pitch or other fit *Bituminous* ingredients, to prepare them for the blazing offices, they might be put to.

These balls, once set on fire and thrown down, discover'd, at the bottom of the pit, a strange disorder'd heap of sand and rubbish; it was near ten yards in depth, and had no stairs, whereby descent had formerly been made, but certain hollows, cut like Pidgeon holes, quite round the inside of the well, directed those, who would think fit to venture down, to use promiscuously their hands and feet, and so enable them to satisfy their curiosity, without great danger to their persons.

† Revolving ages of continued time had robb'd this well of considerable depth, by filling up great part with sand and stones, by accident thrown thither, but this weak obstacle the resolute *Bashaw* found present means to render void, by making several of his men descend and dig away, whate'er they met with (stone excepted)

¶ A noisome narrow passage. § An open Space. ‖ The first gallery of the pyramid. * The bottom how discover'd. † How clear'd from Rubbish.

excepted) which by ſome above, was inſtantly drawn up in little baskets, and by thoſe means a free paſſage open'd to the ſolid bottom of this rocky hollow.

¶ There the Well grows vaſtly larger, and in circular extent is dug on every ſide much deeper, in the ſame degree (to uſe an ordinary compariſon) as is the body of a common bottle to the neck thereof; this great additional extent of ſpace is grac'd, far rather than ſupported, by a ſtately circle of fine pillars of Thebaic marble, or at leaſt a ſtone, not much unlike it: And in the center of the circle, which thoſe pillars form, there ſtands an ancient monument, the tomb perhaps of that great Architect, who built the Pyramid.

§ The tomb exceeds not much ſix foot in length, its breadth is hardly four, appearing hewn from the main Rock, but cover'd with a flat of poliſh'd marble, on the top whereof, as on the ſides of the whole tomb, were ſtrangely carv'd a thouſand Hieroglyphic images and odd devices.

‖ We found it no great labour to remove the ſtone, which cover'd the Sepulchre, and were much amaz'd, when, contrary to expectation, we beheld therein a wooden Coffin, or at leaſt appearing to be wood by touch and figure.

Upon the Coffin lid were repreſented, in a kind of inlaid gilt work, the diſtinct and ſeveral figures following.

* An Eagle firſt appear'd upon a ſort of throne, ſupported by four wing'd faces, not unlike the notions, we receive of Cherubims; but by their ſwelling cheeks and bluſtering breath, ſent forth four different ways, I rather gueſs they were at firſt, deſign'd to repreſent the four great winds of Heaven.

The Eagle with ſevere and ſullen aſpect lookt directly at a man, who held in his right hand a pair of Compaſſes, and had his left hand extended in a form, which repreſented him demanding mercy, while half ſinking in an open gulph, which looſening likewiſe the foundations of a tow'ring Pyramid, which ſtood before him; that alſo ſeem'd juſt tumbling after him; kick'd downward by the foot of an old man, whoſe right hand held a Scyth, while with his left he drew along a Cloud which he appear'd deſigning to throw over both the man and Pyramid, thereby to cover their appearance in a thick obſcurity.

† Now among the many Hieroglyphic images, whereby the old *Egyptians* repreſented God, they often choſe the Eagle in regard to the ſharp ſightedneſs, that Bird is famid for, as an emblem to expreſs his attribute of ſure omniſcience, as the four winds there plac'd, were meant to repreſent the vaſt extent of his unbounded power, over every corner of the world, the winds can blow upon.

The Eagle's looking ſo ſeverely on the falling man, may probably denote God's anger at the pride and vanity wherewith he had indulg'd his merits,

¶‖ on the building that huge fabrick, which appear'd before; for I take this ſinking man to have been done, for the great Architect of the *Egyptian* Pyramids.

The tumbling of the pyramid I gueſs to ſignify, that tho' the builder periſh'd firſt, yet even the ſtrongeſt maſter pieces of his artful labour muſt ſucceed him in a turn, tho' ſlower downfal, and to ſhew that nothing, tho' of never ſo ſtupendious ſtrength and grandeur, can reſiſt the ſhocks of powerful time. *Old Time himſelf* there repreſented, ſpurning down the building, ſpreads a cloud of darkneſs over it, to prove that he is not alone enabled to deſtroy the pompous Pageantries of human oſtentation, but to bury even the memory of their o'erthrown exiſtence in a black obſcurity.

So that, if I may be allow'd to have gueſs'd right, in the interpretation of theſe

¶ A new Diſcovery at the Bottom of a Well in it. * Hieroglyphicks on the Coffin Lid. § A Tomb found there. ‖ A Wooden Coffin † The meaning of it. ¶‖ The Author's Opinion, whoſe the Tomb was.

these Hieroglyphic Figures, they'll be found to signify as much, as if in common characters, we should set down the following sentences.

¶ Almighty God, whose undisputed Power extends its self to *East*, *North*, *West* and *South*, and every Corner of the spacious Universe, sees and dispises human Insolence, for while Men vainly think to raise themselves beyond Mortality, by some proud Undertaking, they are overthrown by time, and buried with their Labours, in a dusky Cloud of ever dark Oblivion.

From these perswasive circumstances, I profess my self induc'd to think this monument contain'd the body, as I said before, of him, who built this wond'rous pyramid: But perhaps the reader will be more inclinable to that opinion, when I tell him that the Coffin, by command of the *Bashaw*, § was with great difficulty forcibly broken open by the blows of Pick-Axes, and that we found therein the undiminish'd body of a perfect man, embalm'd, and wrap'd about with many thousand Folds of *Aromatic Searcloth*, like the Mummies, which I shall at large describe in the seven and thirtieth chaprer.

‖ Those Folds, wherewith his breast was cover'd, to have been vanish'd over with a lasting kind of glewy liquor, upon which were represented all the various sorts of instruments, us'd of old by the professors of encourag'd Architecture.

When we had seen as much as we could possibly discover, in the tomb, the Body was again enclos'd, as it had been before; and the above-nam'd marble cover plac'd again upon the Sepulchre; from whence we went about the circle, in the midst of which we found the monument, * to try, if we could find no passage, that might lead us on to new discoveries of something, which we then began to form strong hopes of meeting with.

† Methoughts the strange disorder'd heaps of dust and broken stones, o'er which we walked, and the uncertainty we had, of knowing, when those massy piles were built, and to what Founder they have ow'd their origin, then struck me deeply with a melancholy thought, and often brought to my remembrance the reflections of an old *Greek* Poet, on the arbitrary power, which *Time's* prerogative entitles him to exercise o'er frail Mortality.

The Length of Time shocks Monuments of Stone,
Even I'on it self must Time's Dominion own;
All Things on Earth his powerful Rule obey,
And fall before his Arm, in one appointed Way.

We walk sometime about the place, and with our Torches narrowly inspected every thing, we pass'd by, till at last we spy'd a door of stone, so closely shut, and joining with the wall, that 'twas not easily distinguish'd from it; here, believing we shou'd meet with somewhat, worth our observation, several men were ordered to come forward, and employ their Pick-Axes and other instruments in forcing open this discover'd place, which seem'd to offer us no other hopes of gaining entrance.

'Twas not without much difficulty, that the arts they used, at last prevail'd; the door flew open with a mighty violence, and caus'd a frightful sound, as

¶ The Hieroglyphic Word for Sense translated. § The Coffin broken open. ‖ A Mummy found in it, with Hieroglyphics on his breast. * A further Search of new discoveries. † Moral reflections.

as ſudden as a Thunder-clap; but what was moſt remarkable, was, that the Hinges, upon which it turn'd, were all of ſtone, the joints contriv'd with an amazing ingenuity, to knit together cloſe and admirable, held by certain ſtrong and clumſy iron pins, whereby they were for ever hindered from all poſſibility of accidental looſning.

¶ I know not, how ſo dry a place, as this, contain'd ſuch damp and noxious vapours, as at the ſurprizing opening of the door above-nam'd, preſently extinguiſh'd ſeveral Torches, and ſtruck dead for ſome conſiderable time, two ſturdy labourers, who were foremoſt of the company.

Forewarn'd by the example of theſe men, we cautiouſly proceeded to inſpect the entrance of a diſmal Cavity, and that we might the better ſee the nature of the place, caſt in before us many of the Balls, I lately ſpoke of, which, by flaming greatly, did not only clear the proſpect of that gloomy paſſage, but diffus'd an efficacious kind of warmth, which, diſſipating ſoon the hurtful vapours, or unwholeſome cloſeneſs of the place, encourag'd us to enter with our lighted Torches.

§ We advanc'd with equal pleaſure and amazement thro' a very lofty, broad, arch'd way, on either ſide whereof were hewn elaborately from the ſolid Rock, great numbers of ſquare chambers every one of which had ſmall low benches, carv'd quite round it; and in ſome, appear'd large Niches of an exquiſite contrivance, but convincing, or at leaſt inducing us to think, they were deſign'd for other uſes, by their not retaining any marks of having ever held the burden of a ſtatue.

‖ Upon the ſides, floor, roof, and the above-nam'd benches, we diſcover'd plainly certain ancient Hieroglyphics, moſt of which were unintelligible, or at leaſt extremely difficult to all our apprehenſions,

Some however, I took pains to think upon, and flatter'd my belief with the opinion, that I could interpret their ſignifications and among the reſt it may not be unpleaſant, ſhould I mention one, for the diverſion of the reader.

* Near half a foot above the bench, the Hieroglyphic took beginning in the figure of a infant, ſleeping in a Cradle in the lowe moſt ſtair of ten, which reaching to the roo upon the uppermoſt ſupported an old man, extremely feeble in his aſpect, bending with the weight of age and miſery, and ſeeming ready to fall down and die immediately.

† A man, who ſeem'd to be of middle age, was repreſented on the ſixth or ſeventh ſtep, his left hand full of certain chains in number equal to the ſtairs, he had aſcended; to the reſpective ends of each long chain, were faſtned many things like Globes, of different ſizes; his right hand ſeem'd with eagerneſs employ'd, in graſping many other chains, as he aſcended further

¶‖ The ſtairs, which, as I ſaid before were ten in number, were intended (as I gueſs'd) to repreſent the ten great ſtages of our human life, which very rarely goes beyond one hundred years: The child there ſleeping in a cradle on the loweſt ſtair, I take to ſignify the ten firſt years of helpleſs infancy: The weak old man was lifes great period, and the utmoſt age of frail mortality.

The man of middle age, upon the ſixth or ſeventh ſtair, was nothing, but an emblem of our mortal life, 'twixt threeſcore years and ſeventy. The chains with Globes of different ſizes, faſtned to one end which he endeavour'd eagerly to graſp, as he aſcended,

¶ Dangerous Vapours. § The Diſcovery of many ſubterraneous Chambers. ‖ Hieroglyphic Figures. * Firſt Figure. † Second Figure. ¶¶ Theſe Figures, what deſigned to repreſent.

signifi'd no more than that a man, who travels towards old age, should make good use of every moment, in collecting knowledge, and retaining it with resolution, for the old *Egyptians* represented wisdom by the Hieroglyphic figure of a Globe or Circle, to denote that it was boundless, and the different magnitudes of all those balls express'd the great variety of worth in arts and sciences.

The application therefore of this Hieroglyphical contrivance, seems conspicuous to my probably mistaken judgment, which, by putting the above-nam'd thoughts together, fram'd immediately the following interpretation of the dubious emblem.

¶ He, who will hope to reach a good Old Age, and bear the Weaknesses and great Infirmities, 'tis always subject to, must never fail in every Stage of Life, he passes thro' to gather Wisdom and improve his mind with Learning and Morality.

§ And excellently good is the advice, this admirable Hieroglyphic gives mankind; how heavily and full of sorrow sits old age, on that unhappy wretch, who in the fruitless journey of his growing life, has still omitted all his opportunities of laying up the treasure, of a serious contemplation, or improv'd capacity, whereby to soften the unpleasant harshness of the burthen, time mispent has laid upon his shoulders.

But the wiser man, who never knew to *live* in vain, but daily gathers an encreasing stock of learning and discretion, to enrich the dry and barren soil, old age must bring him to, will never feel the stings of ignorance and discontended solitude; but, when he finds himself decay'd in strength of body, can reflect with *Solon* on the vertues of his minds, and banishiug grief in the transporting repetition in the following sentences.

‖ 'Tis true, I grow more old, but if I do,
As I wax Older, I wax Wiser too.

The reader must not blame me for presuming to interpret the abovenam'd Hieroglyphicks, since the wonderful variety of Fancy, they afford a subject for, gives scope enough to every man's opinion, and the dubious meaning, cloak'd in their disguise, may very easily mislead our judgment.

¶ After we had pass'd with gradual advances, from one chamber to another, we arriv'd at last, at what repuls'd our eager curiosity, tho' probably it was not anciently the uttermost extent of those strange subterraneous hollows; there we found the passage quite choak'd up with stones and rubbish, nor cou'd force an entrance any farther, tho' we zealously endeavour'd by an universal labour to remove the obstacle.

§ God only knows, how these vast heaps of dirt and ruin came originally there, and what remains unseen behind them; possibly there may be found in future times, some wonderful conveyances for water, as the common notion seems inclin'd to credit, or perhaps these chambers were design'd of old for tombs; or probably they were the Habitations of a kind of ancient priests, who liv'd the life of a secluded Votary, or melancholy Hermit, in or near the doleful monument of some great Prince, or man of honour, and had all the necessaries of their

¶ The Interpretation of the Hieroglyphic. § Moral Reflections. ‖ A Saying of Solon.
¶ A passage stopt with Rubbish. § Several Opinions on the use, the Caverns were designed for.

their life provided daily by the legacies of the deceas'd:

Indeed I am the moſt inclinable to a belief of this laſt gueſs, for many reaſons; two eſpecially, the firſt, becauſe the numerous Hieroglyphicks, carv'd upon the rocks have been ſuch, as ſeem to 'em fancied for the contemplation of religious perſons, and becauſe, had all thoſe places been deſign'd for the conveying water from the river *Nilus*, Hieroglyphick had been certainly a very odd, and needleſs ornament.

* And ſecondly, becauſe without the pyramids in many places, ſtill remain the rows of Caves, hewn deeply in the rocks, where formerly the ſuperſtitious prieſts of *Egypt* us'd to dwell, employ'd in ſeveral different ſervices in the romantic offices of their religion.

Whate'er they be, we found the utmoſt of our labour vainly ſpent in hopes of gaining further knowledge, ſo return'd again the way, we had deſcended, till we came to the beforenam'd rugged place, which brought us to the brink of the deep Well, I have been ſpeaking of.

† Aſcended from the Well, we went directly forward, and exactly in a Line with the before-nam'd ſecond gallery, we enter'd a ſmall neck or paſſage, ſcarce five yards in length, and very narrow; this admitted us to a large ſquare, a little finer than the former, but in magnitude not far exceeding it; the ſtones whereof 'tis built, are ſo extremely large, and yet ſo wonderfully jointed, that the niceſt Eye can ſcarce diſtinguiſh, whereabours they join together; and it is the mighty ſize of thoſe prodigious ſtones, and the politeneſs of their workmanſhip, that yields ſuch cauſe for travellers amazement, when they ſee the Fabrick of thoſe towring pyramids.

¶ We found this ſquare no leſs than near an hundred Foot, and thence proceeded to a vaulted chamber, ſixteen Foot in height, near twenty long, and eighteen broad or thereabouts; the ſtones, which flagg the angled roof of this large chamber, are of a admirable ſmoothneſs and ſurprizing magnitude; but all the walls are plaiſter'd over with a Limy ſubſtance, wonderfully firm, and not inferior even to ſtone it ſelf, for its appearance or duration.

§ Juſt equidiſtant from the Eaſtern Angles of this room, and on that ſide thereof, we found a kind of hollow Niche, which ſeem'd at firſt to have been made to hold ſome Statue, as an ornament or idol, but upon a nice inſpection, we imagin'd, it was poſſible, there might be ſomething of a paſſage into other undiſcover'd chambers of the pyramid, whereupon the men had orders to endeavour by their inſtruments, to find it out.

‖ By thruſting in their iron Betties, where they thought the joints a little of the wideſt, they found means to force out a large ſtone, which ſtop'd a hole, near three Foot ſquare, and open'd to the view of all the company a narrow ſhelving paſſage, leading downwards with a diſmal gloomineſs.

* We entred, and deſcended, ſtrangely ſtruck with grave-like ſmells, and duſty odours, there was cut a paſſage down, by certain ſtairs, whoſe winding turns, and Labyrinth of changes led us on with wonderful ſurprize, and eager curioſity, till we imagin'd, we had gone almoſt the height of all the pyramid below its bottom. All the way was hewn laboriouſly from the rock it ſelf, and commonly ſo very low and narrow, that but one cou'd poſſibly go down full-breaſted, and that one was forc'd to ſtoop'd with incommodious forwardneſs.

† The bottom of theſe ſtairs at laſt, admitted us to a low vaulted paſſage, ſtrait but narrow, which continu'd in one Form, for a conſiderable way together,

* Its Reaſons. † A Paſſage leading to a ſquare, within the pyramid. ¶ The Dimenſions of the ſquare. § A Niche in the Wall. ‖ A new deſcent diſcover'd. * And enter'd. † A Vaulted Paſſage under ground.

ther, letting in a glimmering light, which look'd like day, thro' certain little holes, of almost undistinguishable size and workmanship.

In all the horror and amazement possible, from the surprizing oddness of the place, we walk'd in, we proceeded till we found the straitness of the passage terminated by another winding Stair-case leading upwards, in as strange a manner as the other downwards.

¶ We ascended here, and found no difference in Form or magnitude between this passage and the former, till we perceiv'd it clos'd by certain massy stones above our heads, and several other, on each side the Stair-case

Here we stop'd and for a while amus'd our selves with strange reflections on the nature of the place, and thoughts, which way we might get out, without returning the same road, we came; some passage out, we were assur'd, there was, else cou'd not comprehend the use of all those steps, by which we had ascended.

At last, some men, belonging to the Great *Besharw*, and famous masters of the Art of Architecture, as in Fashion in the Eastern Countries looking earnestly about the place, perceiv'd one Stone, much smaller than the rest, § and by the Application of their irons, after many fruitless efforts, found it stir, and by repeated labours, so prevail'd at last that they quite lifted it from out the place, it stood in, and by forcible addition of a doubled strength, quite thrust it from the hole, it stop'd.

But we had little reason to be pleas'd with this success for in the very moment that the Stone was lifted out, there showr'd down on us such impetuous tides of rolling sand, ‖ that in the space of half a minute, we were almost buried quick, and wholly overwhelm'd with its amazing violence.

No sooner was this Sandy-storm, and our surprize thereat abated, but we open'd all our Eyes; and found our selves half-swallow'd by it, yet those men, who stood the neareit to the hole, perceiv'd it wider at the top than bottom, and the Stone, which fill'd it, being likewise so, had serv'd to stop it up effectually, and till then, prevented all that sand, which lay upon it from a possibility of Entrance

* On either side the hole, and rock below it, there were cut square Nooks, wherein by thrusting Hands and Feet, a man, without great difficulty, might ascend, and by those means we all got up, in order as we stood, and were beyond belief surpriz'd, not only to behold an open Sky, which plainly shew'd us, that we were without the Pyramid, but to perceive our selves within a spacious hollow on the lofty head of that great Rock, which *Pliny*, and the other writers of antiquity, distinguish by the name of *Sphynx*

† The author, just abovenam'd, wou'd perswade us to believe, that 'twas the Sepulchre of *Amasis* king of *Egypt*, and of his opinion are most modern writers, who have had occasion in their books to mention it.

¶ For my part I must own, my inclination leads me to dissent from the belief, that it was ever meant for that employment, I am rather tempted to imagine, it was anciently an idol, from the hollow of whose head, the Priests deceiv'd the common people, as they thought convenient.

And indeed, to what end else, were those strange subterraneous passages contriv'd, which lead from the great Pyramid, and Caves adjoining, formerly the habitations of a superstitious Priesthood? Why, (but for this cause) shou'd they have carv'd the Rock, 'tis made of, like an *Æthiopian* virgin? or why else have

¶ The Passage clos'd. § A moveable stone discover'd. ‖ A storm of sand. * The Author and his company rise, without the pyramid. † *Pliny*'s opinion of the *Sphynx*. ¶ The authors dissent from it. § And the causes thereof.

have made the heap ſo hollow, and the paſſages thereto ſo very ſecret?

¶ 'Twas call'd a *Sphynx*, becauſe from the breaſts upwards, it was ſaid to repreſent a Virgin, and a Lyon from the boſom downwards: If there ever was the Lyons ſhape belonging to it, hills of Sand have cover'd its appearance, for there now remains no more above the ſurface, than the head and neck, and ſomething of foundation, which thoſe men, who pleaſe, may take for ſhoulders.

§ It ſtands on the Eaſt ſide of the great Pyramid, but very little diſtant from it, its height exceeds not ſeventy foot, and is defac'd extremely by the violence of thoſe bigotted *Turks*, who hating images, believe it meritorious, to aboliſh the remembrance of their very Being.

The *Arabs* call it *Abul-hol-hon*, and expreſs a ſatisfaction in the hopes, they have conceiv'd, that it will ſhortly fall, by reaſon of the weakneſs of the neck, ‖ decay'd extremely by the ſhocks of time, and frequent tempeſts from the neighb'ring deſarts, whence the Winds, from time to time, blow ſtorms of Sand, and thence came that, which ſo unwelcomely invaded us, when firſt we forc'd the paſſage open.

We plac'd the ſtone, as we had found it, by the ſtrength of certain men, whom the Baſhaw oblig'd to ſtay above on purpoſe, and * re-enter (by the common way) the Pyramid we were returning to; we faſtned in the ſtone, belonging to the Niche, and going back to the above-nam'd Well, began to climb another paſſage, not far from it.

This brought us to a graceful Gallery, of ſix and twenty foot in height, ſtill riſing with a very ſmooth, but ſomewhat ſteep, and difficult acclivity. † This Gallery is almoſt ſeven foot broad, and bench'd with ſolid ſeats of ſtone, near two foot high, on either ſide, and flagg'd with ſtone, politely join'd, and of a magnitude, almoſt ſurpaſſing credit. 'Tis in length one hundred, fifty and odd feet, and leads, where it terminates, to two large round with ſtately chambers, opening into one another, and indented ſquare and certain nooks, which ſeem to have been form'd for ſitting places.

¶ Hence a ſquare and marble paſſage, brought us to the entrance of the middle room, the loftieſt, moſt amazing, and prodigious building of the Pyramid, the chamber, which contains the tomb of him, who built it, thought, as I have ſaid before, to be king *Cheops*, an *Egyptian* monarch.

§ The length of this vaſt room, is five and thirty *Engliſh* feet, the breadth a little more than ſeventeen, the height within an inch or two of twenty, and the ſides, roof, floor and every part thereof, flagg'd richly with fine glittering tables, of *Thebaic* marble, ſo prodigiouſly extenſive, that the place is roof'd by nine great ſquares thereof, and all the ſides are flagg'd by ſix vaſt rows of equal magnitude, and beauty inexpreſſible ſurprizing.

‖ A little diſtant from the Weſtern ſide of this great chamber, ſtands the monument, I juſt now mention'd, 'tis about ſeventy foot in length, three deep, and thereabouts in breadth; 'tis empty and uncover'd, and conſiſts of one entire piece of admirable *Porphyry*, which being ſtruck by any Sword-hilt Stone, or other ſolid body, yields a ſound, not much inferior to the tone of ſome great Bell in chriſtian Churches.

* From hence, a paſſage leads you ſteeply to ſome other chambers, none deſerving a particular deſcription, and continuing to aſcend, as far as poſſible, we ſearch'd in vain for more diſcoveries, and at laſt deſcended by the way, we came.

¶ Why call'd a *Sphynx*. § Its Situation, and Dimenſions. ‖ How decay'd by Time.
* They return to the Pyramid. † A Greeful Gallery. ¶ A Chamber with a Tomb in it.
§ The amazing dimenſions of the Chamber. ‖ Deſcription of the Tomb. * A further paſſage.

¶ The top must be ascended from without, and is not, what it seems to be (by reason of the distance) from below, a point; but an exact and perfect square, of fourteen foot, which space three single stones contain, join'd artfully together, and all over cover'd with the names of travellers, of every nation, there, cut deep, and left to tell succeeding comers, they were there before 'em.

§ Many of the other Pyramids, besides the two adjoining this, we enter'd, finding tombs in every one, and several things, worth speaking of, but should I name them all it would require a greater space, than I can here allow my self, and having therefore largely treated of the most remarkable discoveries, we make, let it suffice to tell the reader, that I have some thoughts of publishing a treatise of these famous Pyramids, unmix'd with any other observations, when the world's good-nature speaks itself deserving, or my own spare time appears permitting it.

‖ The number of the Pyramids was ever, as uncertain, as their founders and antiquity, nor are they all of the same magnitude, some being far inferior to the smallest of the three so celebrated; yet perhaps, were those away, the meanest of the little ones would well deserve the name of wonders.

* They extend themselves in great unequal distances, for near the space of of twenty miles, and may be seen at large from the square flat upon the highest Pyramid; but whether it proceeds from any difficulty, owing to their strange position, or is caus'd by the unwary negligence of those, who strive to count 'em, I am yet uncertain, but it has been found, as much impossible to do it justly, as to tell the monuments of *Stonehenge*, upon *Salisbury-Plain*, a task most *English* writers have reported difficult.

¶ I look'd as nicely, as I could direct my Eyes, from the abovenam'd place, and could distinctly tell no more than five and twenty: Other authors have reported them an hundred; many modern writers say, there are but eighteen, § or at most, but twenty.

‖ Whence these different Accounts should rise, I cannot guess, unless a kind of Foggy Weather, often known in *Egypt*, might obscure the prospect, at such times as those, who lessen the just number of the pyramids, have chanc'd to take their observations.

* It is a question, not a little curious, how the ancients cou'd contrive to carry stones, of such amazing bulk, to such an Altitude, whereby the Fabrick was erected; and to this I answer, that I have collected all the notions worth remark, which, with the draughts of several fine machines, and admirable Engines, I design to publish, when I find this book so well received, that gratitude, not recompence may urge me to the setting forth the Treatise, I so lately spoke of.

† I hope the reader will not think me blameable, in that I have not dwelt much longer on the subject, since it was copious to afford me matter; those, who may imagine me too short, must certainly forget, how many things I am to treat of, equally deserving notice, and how much I should out-swell the volume, I propos'd, should I enlarge to a prolixity on every subject, which afforded room enough to bear that way of writing.

CHAP.

¶ How the Top is to be ascended. § Other Pyramids enter'd. ‖ The uncertainty of their Number. * Extent of their Situation. ¶ How many little Pyramids the Author told, from the top of the great one. § A probable Cause, of the different Accounts on this Subject. ‖ A Question how the Stones were rais'd. * To be answer'd in another Treatise. † Why the Author is not fuller in his Subject.

CHAP. XXXV.

Of the Trade of Egypt.

¶ A Conquer'd Nation muſt be ſubject, among other ſhocks of inauſpicious Fate, to deviate from her Genius, as ſhe dwindles from her power, and the ſame deſtructive hand, whoſe unreſiſted violence has cruſh'd the liberty of a ſubverted country, may undoubtedly be ſaid to triumph o'er the minds of her unhappy natives, when it has depreſs'd their courage, and enſlav'd their perſons.

§ As therefore *Egypt*, wholly ſubject to the lawleſs tyranny of an inſulting monarch, knows no wiſh'd partiality of freedom, nor is ſuffer'd to poſſeſs'd peculiar tolerations, it muſt conſequently follow, that her fix'd dependance on the *Turkiſh* government, muſt ſtrongly bend her biaſs'd people in their modern ſlavery, to an encourag'd practice of thoſe very cuſtoms, forms, and ceremonies, which are publickly profeſs'd by their imperious maſters.

‖ Hence the reader, having long ſince been inform'd of the prevailing genius which has ſtill inclin'd the warlike *Turks* to never reſting ſearch of conqueſts, will be apt to gueſs, that their *Egyptian* ſubjects, aping eagerly their ſtrange example, cannot be inclin'd, or qualified indeed, for the encouragement of any thing, ſo different from the perpetual hurries of fatiguing war, or martial ſtudies, as the ſofter practice of a trading life, and the leſs dangerous rudiments of peaceful traffick.

* Ambitious Arms and twelling hopes, which take their Beings from a love of war, have chang'd this nation, from her ancient ſearches after Arts and Sciences, to an imperious diſregard of every vertue, not exerted in a martial manner; Arms alone are the encourag'd white, they univerſally direct their tow'ring ſhafts at, and a different cauſe has now produc'd among them all the ſame effect, which animated glorioully the ancient World to ſcorn of danger, and the practice of war, which how eſteem'd, may plainly be diſcover'd, in the numerous writings of thoſe early ages, handed down to late poſterity, with a deſerv'd Applauſe and univerſal Admiration, particularly in the following verſes of *Tyrtæus*, a *Greek* poet, flouriſhing about the thirty fifth *Olympiad.*

I ſcarce can think, a Man deſerves a Name,
Or can Regard from fellow Creatures claim,
Not, tho' in Wreſtling he is grown compleat,
And ſkill'd in all the Virtues of the Feet;

Not

¶ The Introduction. § *Egypt* brought to *Turkiſh* Cuſtoms. ‖ Why the *Egyptians* love not Traffick. * Extremely fond of War.

Not, tho' he boasts a *Cyclops* Strength and Grace,
Or can outrun the Northern Winds of Thrace;
Tho' in his Form he *Tithon's self* excells,
And midst such endless Heaps of Riches dwells,
As not King *Cynara*'s, or *Mida*'s Fate
Gave, in Possession of their wealthiest State;
Not, tho' he had more Pow'rful Kingdoms won,
Than ever bless'd *Pelops*, *Tantalus*'s Son,
Not, tho' more Music on his Accents hung,
Than ever grac'd the sweet *Addrastu*'s Tongue,
Not, tho' he was with ev'ry Talent bless'd,
And all Heav'ns Gifts, but that of War possess'd;
Nor can He truly boast a Martial Soul,
Who cannot bravely stand, where Seas of Slaughter roll;
Who does not nobly scorn repeated Blows,
And dares not wish to Fight, surrounded by his Foes;
This is true Valour, and this Grace possess'd,
Of all Rewards, we aim at, is the best;
He's well adorn'd, who has such Actions done,
And that Youth richliest Drest, who has his own Trophies won;
Hence Common Good to ev'ry City flows,
And ev'ry Subject some advantage knows;
He, who, amidst the Battle, grapsis at Fame,
Forgets base Fear and a retreating Shame;
Who hazards Life on a contested Plain,
And bends his Soul to a content in Pain;
Who tempts his Right Hand Man to lose his Breath,
And yield without one Groan, to an approaching Death;
This is the Man, whose Praise shall echo far,
And speak him bravely fit for the great Toils of War.

¶ Yet is not *Egypt* wholly destitute of such commodities, as, notwithstanding all these disadvantages, entice the merchant, to advent'rous search of profitable traffick, which their Sea-Port town of *Alexandria* is, in its situation, so extremely fit for: Thither once a year repair the Gallies of the *Turkish* Sultan, loading first with Wood from the Black Sea (a scarce commodity in *Egypt*) and returning back, with many rich and costly § manufactures of *Grand Cairo*, and the country round it, such as drugs of excellent and noted virtues in medicinal operations, fine perfumes, the Skins of Beasts, peculiar to this place, vast quantities of dates, much larger, and of better taste than any other, Sugar Canes in great abundance, and a stately kind Carpets, made at *Cairo*, in appearance richer, and by far more durable, than those, they make in any other part of the Grand Seignior's empire.

‖ Besides these merchandizes, which our *English* ships have constant trade with *Egypt* for, we often are supplied at easy rates, with many of the rich and valuable silks, and other products of the *Indian* countries, brought to *Cairo* by the monthly Caravans, and thence exported, at convenient opportunities, to every distant part of trading christendom.

By

¶ *Egypt* not quite destitute of trade. § The Manufactures of *Egypt*. ‖ What *English* ships import from *Egypt*.

¶ By way of barter for the merchandizes, we receive from thence, we load our ſhips with nothing more than theſe commodites (the product of our own and foreign manufactures) which I have largely mention'd in the chapter, treating of the trade, at preſent carried on, between our countrymen, and thoſe of *Turkey*.

§ The *French* and *Dutch* both carry on a trade with *Egypt*, but inferior much to that, we manage in the Port of *Alexandria*; but the *Venetians* deal for a peculiar kind of Aſhes, made of Lime, calcin'd with the broad leaves of certain low and ſpreading Herbs, which grow on the elſe barren deſarts of this country; of which, when they have us'd ſome arts at home, in the refining and new moulding it, they make the famous Chryſtal, and ſo celebrated Glaſſes, which are much eſteem'd, and numerouſly ſent about to every part of *Europe*.

Before I cloſe this chapter, 'twill not be digreſſive from the ſubject, I am treating on, to tell the Etymology, from whence we give the name to paper.

‖ There is a very common herb, which grows in the *Egyptian Marſhes*, call'd of old *Papyrus Nilotica*, from the appellation of the river; 'tis a kind of ſtringy leaf, of filamental ſubſtance, which the ancients us'd to ſtrip in Flakes, of which 'tis almoſt naturally compos'd, then ſpreading them upon a board, they moiſten'd them with certain waters of a ſtiptic compoſition, and by preſſing them with weighty inſtruments, ſo well enabled them to bear the writing on, that they were us'd by all men for that purpoſe, and compos'd moſt part of thoſe unnumber'd volumes in the Library of *Philadelphus*.

* 'Tis needleſs to enlarge on the particulars of the abovenam'd manufactures, hence exported, ſince they are not only long ſince extant in the liſt of many writers, but are now become familiar to the trading part of *England*, who alone are thoſe, to whom a full account thereof might even formerly have been imagin'd welcome.

¶ What they Export to it our Writing Paper took its Name. § How the *French*, *Dutch*, and *Venetians* trade with *Egypt*. ‖ Whence * Why the Author is ſo ſhort upon this ſubject.

CHAP. XXXVI.

Of the Revenues *of* Egypt, *and to what Uses they are Applied.*

AS the unbounded power of the *Turkish* Sultan authorizes his pretensions, to an undisputed sway in the *Egyptian* government, so does it thence entitle him, to the possession of a certain annual ¶ income or revenue, which is rais'd, collected, and in all kinds manag'd (as I have before related, in the other parts of his dominions) till deposited at *Cairo* in the hands of the Bashaw, then governing, as Viceroy, for the *Turkish* empire.

Thence, guarded by proportion'd bodies of the standing forces, kept in *Egypt*, § it is severally employ'd to certain settled uses, and from hand to hand deliver'd carefully, in order to be us'd for the respective purposes, to which it was decreed, since first the arms of the victorious *Selym* made him master of this fertile country.

‖ The whole revenue, as it has been calculated justly by some late inquirers, into the condition of the *Turkish* treasures, is no more than eighteen hundred thousand gold Chequins, that is nine hundred thousand *English* pounds a year, and such a sum is annually rais'd, and distributed with great exactness, in the just proportions of the three divisions following.

* Three hundred thousand pounds a year are set apart, for the possession of the *Turkish* Sultan. and deliver'd to the care of certain chosen regiments of Horse, whose duty 'tis, to guard it safely to *Constantinople*, and receiving a discharge from the Lord Tefterdar or Treasurer, return, when they have left it in his custody, to be employ'd according to the will and pleasure of his master, the Grand Seignior; sometimes it happens, that the *Turkish* fleet, with formidable strength, is ready to depart from *Egypt*, at the time, wherein the guards set forward with the money, and in that case, 'tis embark'd on board the Admiral, who save the soldiers their expected trouble, and acquits them from their charge at *Alexandria*, tho' this but rarely happens, and is found a very dangerous way, because the treasure undefended by a mighty naval force, would probably become a prey, to the industrious valour of christian squadrons, ever cruising on the coasts of *Turkey*.

† Three hundred thousand pounds a year are next appropriated, to defray the charges of the numerous officers, dependent on the great Bashaw, and other necessary uses in relation to the posts, incumbent on such men, as are deputed by, and thence subservient to the great, supreme, ond arbitrary monarch of the conquer'd *Egypt*.

The

¶ The Revenues how gather'd in *Egypt* § How Employed. ‖ A Calculation of the whole Revenue. * The First Third, how dispos'd of. † The Second Third, how dispos'd of.

¶ The third three hundred thouſand pounds a year are ſtill employ'd, in bearing the expences of the many thouſand zealous pilgrims, who reſort each year with a bigotted Faith, to the great rendezvous at *Cairo*, whence they all ſet out with wonderful devotion, and a ſuperſtitious ignorance, in order to compleat the neceſſary Pilgrimage to *Mecca*, their falſe Prophet's birth-place.

Theſe three abovenam'd uſes are the only ones, to which the *Turks*, apply the ſums, they gain from the *Egyptian* Tribute, nor is it lawful by the fix'd decrees of the Grand Signior's empire, that the ſums thence riſing, ſhould be any ways perverted to what uſe ſoever, devious from the ends, to which they are appointed.

§ 'Tis true, nine hundred thouſand pounds a year are no great income, from the conqueſts of a country, ſo exceeding famous for her known Fertility; that when the *Romans* conquer'd her of old, ſhe gain'd the name of *Granary* to that ſucceſsful empire. But as Wealth decreaſes by a long continued ſeries of deſtructive war, 'tis no great wonder, if we now find *Egypt* far from the capacity, of yielding ſuch amazing heaps of ſpoil and plenty, as in ancient ages bleſs'd the plunder of victorious Legions.

‖ However, tho' the ſum, exacted thence by the Grand Signior, is a ſmaller burden than they well might bear, yet are the *Turks* ſo dexterouſly skill'd, in managing authority, to the advantage of their purſes, and their maſter's ſafety, that the vanquiſh'd natives are not only cruſh'd, beyond all hopes of growing rich, but kept below the very poſſibility of framing, with the ſmalleſt ſhadow of ſucceſs, a dangerous Rebellion.

CHAP.

¶ The laſt third, how apply'd. § Why the Revenues are ſo ſmall. ‖ How the *Turks* make up the Deficiency.

CHAP. XXXVII.

Of the Egyptian Catacombs, *and the* Mummys, *which are found in the Ancient Sepulchres of their Dead.*

BY the foregoing descriptions of *Cairo*, *Memphis*, *Babylon*, and the stupendious workmanship of those prodigious Pyramids, whose outward Magnitude, interior passages, and subterraneous cavities, have so deservedly still'd them the worlds chief wonder; the curious reader may have form'd a notion, no ways disagreeable, of the valuable Antiquities, whose still remaining splendours speak amazingly, the former grandeur of the *Egyptian* nation.

¶ I shall now proceed to give a strange, but true Account of those vast *Catacombs*, wherein the old *Egyptians* were embalm'd and buried, and whose black, horrid wombs do yet contain a formidable proofs, how long our humane bodies may preserve their substance, when defended by the help of art, from the destructive power of a natural corruption: For in the dark recesses of those gloomy caverns, to this day remain unnumber'd thousands of those very people, who liv'd and triumph'd o'er the subject *Israelities*, before the hand of *God* deliver'd that ungrateful nation from their long captivity.

'Tis a curiosity, however dangerous, extremely satisfactory for an Adventurous traveller, to behold those lifeless bodies, which from Age to Age have been interr'd in these surprizing monuments, and bidding strong defiance to the course of nature, remain untouch'd by piercing putrefaction, and have for several thousand years, lain undisturb'd, entire, and sound in every part, nor will undoubtedly for many ages yet to come, be any ways subject to the smallest Diminution.

§ These Vaults and dark Sepulchres of their ancient dead, extend themselves in greatest numbers, from the neighbourhood of *Memphis* to the distant borders of the *Libyan* desart, containing thirty miles in length, and breadth proportionable: Many have been broken up from time to time, and often enter'd by the daring curiosity, of *European* travellers; but many yet remain unopen'd; nor is it an Attempt, consistent with the dictates of a self-preserving humour, to visit frequently those dusky palaces of death, known only by the sight of some large stone, unnatural to the place, which turn'd aside, discovers under it a narrow descent, not much unlike the mouth of such a Well, as we may often see in *British* villages: The passage down was form'd by gradual steps, cut circularly thro'

¶ The Antiquities of some of the Mummys.

§ The Extent of the *Catacombs*.

thro' the neck of this deſcent; but time, or accidental ruin having now defac'd thoſe old conveniences, ſome rope, or other neat contrivance is made uſe of, to let down thoſe, who are deſirous of enlivening their contemplations, by ſuch a ſtrange and melancholy proſpect. ¶ The bottom of this ſteep deſcent admits them inſtantly to one large vault, which leads to many others, high, and diſmal, built ſecurely with a ſmall ſquare ſtone, of colour black and ſhining, not unreaſonably ſuppos'd by ſome, thoſe famous bricks ſo celebrated in the ſcripture, for the workmanſhip of the poor captiv'd *Iraelites*, who labour'd hardly under the harſh injunctions of an *Egyptian* bondage.

The greateſt part of theſe dark arches remain entirely whole, and ſtately, but in ſome few places are defac'd and fallen, ſo as to render the paſſage thro' them, almoſt impracticably difficult: Some are diſtinguiſh'd by ſmall pillars, oppoſitely plac'd in graceful order. Others wholly unadorn'd and naked, leading like the ſtreets of chriſtian cities one through another, and forming with a ſort of venerable majeſty, a gloomy labyrinth of death and horror: § For on either ſide, lie rang'd in meaſur'd order, at near three foot diſtance from each other, promiſcuous bodies of men, women and children; ſome whereof (ſuch likely as were rich and honourable) have flat ſtones, a little elevated at the head and feet, plac'd neatly under them. Others lie meanlier in the common Sand, but all embalm'd; and wrap'd about with numerous folds of Searcloth-Linen, which, forcibly untwin'd from their defenceleſs bodies, looks not much unlike the middle rind of ſome decaying Oak, and leaves the corps entirely ſolid, whole and perfect in its full dimenſions; of a blackiſh red, or dusky brown in colour; its ſubſtance hard, like Pitch or Roſin; their backs and breaſts are often ſtain'd with Hieroglyphick Cyphers, and on their boſoms, lie ſmall figur'd Idols, made of artificial ſtone, bak'd hard and durable, or ſometimes folded ſcroles of rough and painted Parchment, ſome of which devices I ſhall, in the courſe of this chapter, deſcribe to the judicious reader, with my own opinion of the likelieſt ſignifications of their diverting fancies, and Hieroglyphical contrivances.

‖ The danger of deſcending ſuch of theſe repoſitories, as are moſt curious, is extremely great, by the diſtance they are at, from the cities aforemention'd, which expoſes frequently the unwary traveller, to the barbarous violence of the inhuman *Arabs*, who, watching ſecretly for a favourable opportunity, will often cloſe the mouth of the Sepulchre, and by that means ſtarving the unhappy ſtrangers, return ſome few days after, to divide the plunder of thoſe miſcarried gentlemen.

* An accident occuring unexpectedly to my own experience, may perhaps, divert the reader, in the relation of what I can with pleaſure now reflect on, tho' it gave me little ſatisfaction, when I was liable to its danger: About 15 miles South-Eaſt of *Memphis*, lie ſeveral famous *Catacombs*, but (as dangerouſly ſeen) are commonly neglected; however, a ſtrong deſire of ſeeing ſomething, that for ſo many ages had continued ſhut from mortal view, excited my curioſity to forget the hazard, and procure as guide, a native of that country, to conduct me with three fellow travellers, to the place abovemention'd. The Fellow was a little backward, alledging, in excuſe of his unwillingneſs, that 'twas an inconvenience, to lie a night abroad upon the open deſart; but aſſuring him, we wou'd

¶ The manner of deſcending the Vaults. § The Order, in which the Mummys lie. ‖ The danger of too great a Curioſity. * A ſtrange Accident which befel the Author in a Vault amongſt the Mummys.

rather travel all night long, he consented to go with us. We rode on Mules, and travell'd with a wonderful delight thro' a rough and sandy country, till we arriv'd at a place, where stones of vast, uncommon sizes, pointed out the passages to what we look'd for. We were pleas'd to see the coast so clear, that not the smallest tract of man or beast appear'd to give us cause of jeasousy. We alighted from our Mules, and tying them together, went towards the largest stone, we saw amongst them, and turning it with much ado aside, were all surpriz'd to see securely fastned, and rowl'd up on the inside, a ladder of ropes; but imagining it might have been left there, by some, who had descended formerly, we spar'd the trouble of making use of a conveniency, our guide had with him, and having unfolded what we found there ready, went backwards down, with each man a pistol in one hand, and a lighted torch in the other: A strange uncommon smell saluted our first entrance, with an odour, not to be imagin'd by such, as have not known it by experience, and the blazing torches, striking a faint glimmering light thro' the thickness of the gloom, discover'd, as we walk'd along on either side, the discolour'd Faces of the dead, with a strange and inexpressible horror. We had scarce pass'd three yards within the Vault, when the foremost of our company, stumbling accidentally on something, that lay in his way, fell headlong over it; whereupon, holding down our torches, we perceiv'd two men in christian habits, extended cross each other, and appearing newly dead, with all the pale and frightful marks of a convulsive horror, in their contracted joints and Faces: Between the Feet of one there lay a Pocket-book and Pencil, which taking up and opening, we read with great difficulty, and more concern the following Lines, there written in *Italian*, but in a character, that was hardly legible; for besides the confusion of one Letter running into another, the Lines were here and there writ upon certain others, which seem'd to have been design'd, as *Memorandums* for several private businesses.

¶ 'LORENZO and FERDINANDO BONAVOGLIA,
'Dear unhappy Brothers, born at *Pisa*, a City of *Italy*, dy'd here by
'Grief and Hunger, barbarously shut in and lost for ever, *June* 18th,
'1701. Good Christian, if thy dear Eyes shall read our Misery, pray
'for our Souls; O *Jesus*, O *Mary*, Mother of God, hear and pity
'us.

It should seem by the melancholy contents of this small Pocket-book, that these unfortunate gentlemen had been observ'd to enter, by some *Arabian* Murderers; and the Sequel of this relation will I think, incline the reader to the same opinion. By the date of the above-nam'd sentences we found, they had not long been there, for to the best of my remembrance, 'twas on the 22d of the same month, that we came thither.

Amaz'd, and half confounded at the miserable Objects, which we saw before us, we began to think upon the danger, we were in; the Apprehension whereof increas'd immediately to a double magnitude, by the ghastly looks and trembling Agonies, which shook the very heartless Guide with fierce convulsions: As we knew him more familiar than our selves with the customs of his country, so we gues'd our danger more extraordinary by the Fright, we saw him in; and adjudging it a necessary prudence, to make the best of time

¶ Two Gentlemen found dead in a Vault,

time and opportunity, we retreated with the utmoſt haſt to the place, we came in at, but to our great ſurprize, perceiv'd a ſtone plac'd over the mouth of the deſcent the very moment, † we came directly under it; with all the ſtight imaginable we began to ſeek the rope, by which we had deſcended, but 'twas taken up, and all the hopes of our deliverance from that dreadful priſon, were intirely daſh'd to nothing, by the unexpected turn of ſuch a ſad Cataſtrophe: 'Twas here we felt the fear of death, in all its roughest attributes; and the guide, who ſhou'd have giv'n us comfort in our deep extremity, encreas'd the weight of our concern, by piercing cries, and oft-repeated curſes on our raſh attempt, which had involv'd our ſelves, and him in one promiſcuous ruin; and would deſtroy in him, the chief ſupport and poor ſubſiſtence of his unhappy wife and family. For my part, tho' expos'd in equal meaſure to the threatned miſery, I was ſo ſtrongly mov'd by the ſighs, groans, tears, and wringing hands of this complaining wretch, that I forgot the nature of the place, I walk'd in, and forming ſtrange unreaſonable hopes, that we might find ſome other paſſage, urg'd the company to ramble farther thro' thoſe diſmal cavities, but conſidering the horror, which in ſuch a place, the want of light wou'd ſoon produce, and willing to keep back the evil hour, as long as poſſible, we extinguiſh'd four of our five Torches, and with the ſickly light of the remaining one, walk'd on with heavy hearts from Vault to Vault, quite thro' thoſe diſmal manſions; till at a little diſtance from the guide, who bore the light before us, we perceiv'd with more than common terror, the faint idea's of ſix pale faces, cloſe againſt the wall, that ſtood before us, we ſtarted at the ſight, and ſaw them move as if they ſtalk'd to come upon us undiſcover'd; ſo that rightly gueſſing they deſign'd no good, with one conſent we fir'd our piſtols; 'tis impoſſible to make the reader ſenſible, of the prodigious loud report and rumbling noiſe this one diſcharge created in the Vault, it roll'd above our heads like ſome uncommon clap of thunder, and continued, ſtill encreaſing, a conſiderable time: Whether fear, or ſome unlucky accident produc'd the cauſe, I cannot well deter, but the frighted guide let fall his Torch, which preſently extinguiſh'd, and running backwards with impetuous fury, beat down a gentleman of our company, and tumbling on the ground, lay ſtill in a moſt profound and breathleſs ſilence: When the report was over, we expected every moment to have heard or felt the perſons we had ſeen before us; but all was ſtrangely ſtill, no tread or voice alarm'd our fears, nor could we gueſs, what accident had rid us of our danger; till thro' the wall before us, we perceiv'd a ſudden ray of light break briskly in; and coming to the place, found there a hole, dug thro' the ſtone, or brick, which open'd largely into another *Catacomb*, thro' which we ſaw the paſſage, that had let in ſo much light upon us, and heard an unintelligible noiſe of hallowing deſcend, as from the mouth of that uncover'd cavity; thro' which, we could perceive ſix tall men, climb ſwiftly up, and ſeem confus'd, as if afraid of ſome approaching danger: The fear of dying in that horrid place, had baniſh'd every other from our thoughts, ſo that getting eagerly thro' the broken wall, we ran immediately to the entrance of the Vault, and hearing neither voice, nor any other ſign of their continuing above, ¶ we ventur'd to aſcend, as they had done, and certainly the light of Heaven did never more enliven man, than it did our joyful company, at ſuch a ſtrange deliverance.

No

† A dangerous Surprize. ¶ The Author's ſtrange Eſcape from the Vault.

No ſooner were we up, but looking round, we could perceive Four *Arabs*, riding haſtily towards the left ſide of the deſart, leading away our Mules, as lawful booty, and follow'd, at ſome diſtance, by ſix others: On the right of our unlucky ſtation, we perceiv'd a troop of *Turkiſh Horſe-Men*, whom we knew by their Appearance, to belong to the *Baſhaw*, and to be part of thoſe convenient Forces, kept on purpoſe to *Patrole* from place to place, and guard the country, from the preſumptuous inſults of theſe *Arabian* Villainies: *Till then*, I never met a *Turkiſh* Party with the ſmalleſt Satisfaction, but was now tranſported with a boundleſs joy, at the welcome proſpect of their firſt Appearance.

We walk'd to meet them, and informing their commanding officer, of what had paſs'd, he ſtrait detach'd a number of his men to gallop after them, who were no ſooner ſeen advancing by the *wary Arabs*, but they ſet our *captiv'd* Mules at liberty, and ſoon outran the hopes of their *leſs-ſwift* purſuers: However, we were very well contented to have ſped ſo well, and fearing we might loſe our ſafety, by the dangerous Abſence of our new come Champions, we agreed to give the officer the value of five and twenty ſhillings a piece, upon condition, he would ſee us ſafely to the Neighbourhood of *Cairo*: He accepted the propoſal, and invited us to deſcend again, while he with ſeveral of his men, would keep us company, and leave the reſt above to watch for our ſecurity: He offering to accompany us, convinc'd us of his honeſty, and miſſing the poor Gnide who had been left below, we ventur'd once again, ¶ to viſit the late ſcene of our misfortune; being enter'd with three lights, which the Captain order'd to be carried, ſuch as I have elſewhere largely treated of, and which afford a flame, much brighter and more powerful than our ſmall torches, we proceeded gradually from place to place and ſearch'd in vain o'er all the vault for the poor frighted Fellow, we had left behind us, till at laſt, arriving at the faireſt end of that firſt *Catacomb*, which we deſcended, we obſerv'd one Mummy higher than the reſt, and drawing near, to view it more particularly, we could perceive it ſtir, at which ſurpriz'd, and calling for the lights, to know its meaning, the firſt thing we ſaw, was the poor Guide, who, § being crowded in between the Wall and the Mummy, was creeping under it, as far as he was able, and turn'd his eyes upon the lights and company, with ſuch a diſmal languiſh, that he threw us into a long and violent fit of laughter. The honeſt man's ſimplicity, had perſwaded him that, if he lay cloſe, he might paſs for a Mummy, and having crawl'd from Vault to Vault, he choſe that place for his *Aſylum* from thoſe *Arabs*, for whom he now miſtook the *Turkiſh Soldiers*.

‖ He heard us laugh, and looking earneſtly about him, found with a ſurprizing joy, that he had been miſtaken in his Apprehenſions, and the rapid tranſports, thence oppreſſing his recover'd ſpirits, made him ſtart from his unneceſſary ſhelter, and embracing me, who then unluckily ſtood neareſt him, expreſs'd the ſenſe, he had of his ſcarce credited delivery, with ſuch ungovernable ſigns of ſatisfaction, in the leaping up and down, that treading frequently upon my Feet, I was oblig'd to ſhake him off with roughneſs, unbecoming the ſoft Airs of due Congratulation.

Now had we time, without the fear of a ſucceeding danger, to inſpect, with all the zeal of an unlimited curioſity, thoſe gloomy tracts of death and terror, in whoſe diſmal paths we had before been ſo amazingly ſurpriz'd, by dangerous interruption. ¶ The

¶ They deſcend again. § They find the Guide, hid under a Mummy. ‖ A joyful Tranſport.

¶ The obſervations then, which, favour'd by ſo fair an opportunity, we made, were theſe; the bodies of the Mummies, not exceeding in their ſtature thoſe of common height now living, are a certain confutation of that old miſtake, which teaches many to believe that, as the World increaſes in her age, mankind decreaſe in ſtrength and magnitude.

The many thouſand Folds, which ſwath'd ſome bodies in the Catacomb, were wound about the corps, with ſo much ſmoothneſs, and ſuch admirable art and neatneſs of contrivance, that the niceſt hand modern times would fall ſo ſhort of equalling, that they could never imitate the beauties of the practice, ſhould they now attempt it.

We all took notice, that the heads of many Mnmmies were divided from their bodies, and perceiv'd that part the weakeſt, and moſt prejudic'd by time, even in thoſe corps, which ſeem'd intire, and no ways robb'd of their original proportion.

The Faces of ſuch bodies, as appear'd the richeſt, by their ornaments and ways of lying, we obſerv'd all cover'd over with a very thin and ſhining Aromatic Sear-cloth, of ſuch admirable form and ſuch a skilful preparation, that it only ſerv'd to keep the head more laſting and entire (which elſe was found a part moſt ſubject to decay) without obſcuring the appearance of the countenance, or altering even the minuteſt turn of any Feature.

§ The Rolls, which lay on many of their breaſts, contain'd, as I have ſaid before, a thouſand different kind of Hieroglyphic figures, ſome done in Gold, ſome Red, ſome Blew, ſome Green, and others Black, in ſhort of every form and colour; thence a man may reaſonably claim the liberty to gueſs, he could diſtinguiſh many things, relating to the Age, Death, Quality, Life, Vertues, and Profeſſion of the perſon, to whoſe breaſt they are affix'd.

Thus for example, on the boſom of one Mummy, whole and fair in every part, there lay a Roll, whereon in lines of Gold and Azure, we diſtinguiſh'd plainly among many more the following figures.

‖ Upon a very high and craggy Rock, there ſtood a Throne, whereon in all the ſtate of Ancient Monarchs; ſat a man in Royal Robes, and wearing on his head a Regal Diadem; his Right Hand highly elevated, held a Sword with threatning Fury, and his Left extended with a kind of a diſdainful Air, appear'd to mock the Fruitleſs efforts of a numerous company of men in Arms, who ſeem'd eagerneſs to graſp the Rocks, and vainly aim'd with angry looks, at reaching the deſended king, who ſat ſecure, and triumph'd in their diſappointments.

* But on the other ſide the Rock, behind the monarch's back, appear'd a brisk and fiery youth, who, having mounted by the help of a tall Ladder, was juſt ſteping, from its topmoſt round upon the Rock it ſelf, with ſeeming reſolution to attack and kill the king, with a long Spear, preſented at him, was with-held from his intent by means of a large chain, deſcending from a Cloud above his head, and twining ſuddenly about his Arms, while he himſelf was wounded in the boſom by a Sword, directed by a hand, which iſſued likewiſe from the Cloud abovenam'd.

Now in my imagination, 'tis a task of no great difficulty, to unfold the myſtery, contain'd in this intelligble Hieroglyphic; perhaps I am miſtaken, but as probably am not; however, right, or wrong, I'll give the reader my opinion, let him judge, as he thinks proper.

¶ The Obſervations, they made in their ſecond Deſcent. § The Painted Rolls. ‖ An Hieroglyphic Image, in the Catacombs. * An Emblem of crafty Treaſon.

¶ The monarch, repreſented in his regal ornaments I take, to mean a king, who rules with ſtate and power: The Sword denotes the juſtice of his office: The diſdainful look implies a ſcorn of Treaſon, and its practicers.

The Rock, whereon he ſits enthron'd, was doubtleſs meant, to ſignify his governments ſolidity; its craggy roughneſs was deſign'd to ſhow, what dangerous precipices, we are led to by ambition.

§ The raſh, arm'd multitude, who ſtrive in vain, before the face of the above-nam'd monarch, to aſcend and wound him, are as emblems of thoſe during and imprudent Rebels, who will openly preſume to carry on their hate to juſt authority, and proſecute the dictates of their impious wiſhes in the Face of Majeſty.

Their numerous Repulſes, and the Fruitleſs efforts of their eager application ſerve to ſhew, how much it is impoſſible, by open practices of lawleſs villany, to ſhock the throne of an eſtabliſhed government, or ſucceed in the endeavours of a treacherous inclination.

The fiery youth, juſt mounting from a Ladder to the ſummit of the Rock behind the king, and holding up a Spear, as if with deſign to kill him, ſignifies in my opinion, that more crafty kind of Treaſon, carried on by underhand intrigues and ſubtle ſecrecy, and powerfully aſſiſted by prevailing parties.

‖ The deſcending Cloud, from which appears the chain, that binds him, and the hand, which wounds his boſom with a Spear, was meant by the *Egyptians* of antiquity to repreſent that Great, but unknown power, by whoſe ſure, tho' ſecret means of juſtice, they perceiv'd the ſacred joys of juſt monarchs, ſafely guarded from deſigning treachery, and very rarely knew a villain die unpuniſh'd.

Now, if the ingenious reader will but put together theſe interpretations of the Hieroglyphic Miſtery, he will ſoon perceive a nice connexion of its ſeveral parts which we may read, as follows.

* 'That Prince's Throne, who governs juſtly, is ſo ſtrongly ſeated 'on the Rock of Power, that he can look with Scorn upon the vain 'Attempts of thoſe mad Rebells, who invading his Prerogative with 'open Violence, encounter ſuch prodigious and undreamt of Difficul-'ties, that they fall in their Endeavours wretched Victims, to the diſ-'appointment of Ambition.

'But that more *Crafty*, *Politic*, and *Private Traitor*, who ungene-'rouſly aims at a Succeſs in his Rebellion, from the undiſcover'd Prac-'tices of cloſe Diſloyalty, tho' he may proſper for a while in unde-'tected Villanies, is, notwithſtanding his great Cautions, watch'd in 'every Step, he makes, by the *unknown Omniſcience* of ſome Heavenly 'Being, who, when his Plot ſeems ripe for Execution, chains his Will, 'o'erthrows his Treaſon, and amazing converts his unſuſpecting Ma-'lice to his Deſtruction.

† This general interpretation led me to conclude, the Hieroglyphic was deſign'd a Monitory Lecture, to diſſuade mankind from practices of *Treaſon*, by an artful declaration of its fatal Conſequences; and the Application in particular directed me to gueſs, the Mummy, on

¶ The meaning of the Hieroglyphic. § Emblem of open Rebellion. ‖ Emblem of Heaven's Juſtice. * The Hieroglyphic literally interpreted. † The particular Application of the Hieroglyphic

on whoſe body it was repreſented, had been formerly ſome youth, made wretched by the Knowledge, if not executed for the Practice of ſome *Treaſon* or Rebellion

¶ When we had made as many obſervations, as we could, we reaſcended by the way we enter'd at, and were conducted ſafely to Grand *Cairo*, by the faithful Captain and his party, on the terms beforenam'd

Inquiring, when we were return'd, if any News had reach'd the City, of the loſs of two *Italian* gentlemen, and hearing nothing of it, we imagin'd it our duties to acquaint a perſon of that country, who reſided there in publick buſineſs, with the ſtrange particulars of the abovenam'd accident: He preſently inform'd us, that he knew too well the gentlemen, we ſpoke of, that they had been recommended to him in their travels thither, and had been forewarn'd, how dangerous it was to viſit thoſe remote, and diſmal *Catacombs*; that they reſus'd to liſten to perſwaſion, and had taken a Guide, and ſeveral ſervants with them, none of which had ſince been heard of.

§ In ſhort, the gentleman, with melancholy marks of thanks, rewarded our Civility, in giving him this ſorrowful intelligence; he hir'd the Captain, who had been our Convoy, to remove the bodies of the two unhappy Brothers from the *Catacombs* to *Cairo*, whence he afterwards embark'd them on a Veſſel, which was bound for *Europe*, and which brought them ſoon (God knows a ſhocking and unwelcome Cargo) to their country and relations.

‖ It ſeems their Guide (ſince taken and impall'd alive for his abominable Villainy) had held a Correſpondence with the *Arabs*, and betray'd his charge, by entering with them to the *Catacomb*, and giving them the ſlip at a convenient Opportunity thro' the other hole, ſet open purpoſely; the ſervants, who remain'd above, were ſiez'd on, and made priſoners by the *Arabs*, who return'd to plunder their dead maſters at a time, when they unhappily found us, an unexpected booty in the Gin, they came to.

Probably, the reaſon of their leaving the *Italian* gentlemen unplunder'd, when they ſhut them in, was owing to the diſtant proſpect of ſome *Turkiſh* Party, frequently patroling, as I ſaid before, from place to place about thoſe deſarts.

As our eſcape was wonderful, ſo were our praiſes and thankſgivings Great and Hearty; yet the horror, whoſe unnatural ſhock, when we ſuſtain'd the danger, ſtartled nature, is by time converted to a certain inexpreſſible Contentment in the ſweet remembrance, and reflection on the oddneſs of the accident, nor is it a new thing to change our paſſions with the change of time, in ſuch a manner, *Seneca* has left us his Authority, to prove it commonly in the following words.

* ——— *Quæ fuit durum pati,*
Meminiſſe dulce eſt.

Mens *Mem'ries* commonly delighted are,
To think on, what they once found hard to bear.

I could enlarge extremely on the ſubject of the *Catacombs*, but think it altogether needleſs, ſince the fineſt of them all are thoſe, which I have here ſo largely treated of, and which are very ſeldom viſited by any travellers, nor to my knowledge have been ever yet deſcrib'd, in any of their Writings; all the Wells, or little places nearer *Cairo*, which contain'd

¶ They reaſcend from the Catacomb. ‖ How they were betray'd. § What became of the dead bodies of the two *Italian* Gentlemen. * *Sen. Trag. Herc.*

tain'd the bodies of *Egyptian* Mummies, are not only so inferior to these *Catacombs*, † as scarce to merit mention, but have been already taken notice of so frequently by other travellers, in almost every book of this kind, extant in our language, that 'tis neither worth my trouble in repeating the particulars, or an ingenious reader in perusing the relation.

† The Catacombs, nearer *Cairo*, not worth describing.

CHAP. XXXVIII.

Of that Part of Egypt, *formerly* the Land of Goshen, *and of the Passage of* Caravans, *thro' the* Libyan *Deserts.*

AMONGST the many fertile tracts of land, enriching *Egypt* with an annual plenty, there is one, call'd ¶ *Delta* by the ancients, in regard to the resemblance, it was thought to bear the *Græcian* letter of that name.

§ The River *Nilus*, not above four miles below *Grand Cairo*, is divided into two distinct and navigable streams, one running Eastward, and the other towards the West; the first emits his waters into the *Mediterranean*, not far distant, from from the *Old Pelusium*, *Damaia*; and the second loses his swift channel in the same Sea, just below *Rosetta*.

These two abovenam'd channels form, by their triangular course, a very rich and spacious Island, even the fattest soil, and most delightful part of Fruitful *Egypt*, and it is this portion of the country, which, as I have said before, was once distinguish'd by the name of *Delta*.

‖ This, tho' many contradict the notion, I imagine to have been in former times, the Land of *Goshen*, and am much confirm'd in my opinion by the Holy Scriptures undeniable Authority. As, for example, in the 10th Verse of the 45th chapter of *Genesis*, where *Joseph* tells his Father,

* *And thou shalt dwell in the Land of* Goshen, *and thou shalt be near unto me, thou, and thy Children, and thy Childrens Children, and thy Flocks, and thy Herds, and all, that thou hast.*

By

¶ *Delta*, why so call'd. § Two Streames of *Nilus*. ‖ The Land of *Goshen*. * *Gen.* chap. 45. v. 10.

By the words *near unto me*, in this Verſe, it's evidently certain, that we cannot gueſs with greater probability, than in believing *Delta* to have been the place, ſince 'tis the neareſt fruitful ſpot of ground to *Memphis*, (then the reſidence of *Joſeph*,) in the whole *Egyptian* country.

¶ And, that the land of *Goſhen* was not only near the capital, but preferable in a thouſand other bleſſings to the reſt of *Egypt*, we may be aſſur'd by the authority, I juſt now quoted, and ſome other places.

In the fourth, fifth, and ſixth Verſes of the ſeven and fortieth chapter of *Geneſis*, we find the Sons of *Jacob* pleading for, and *Pharoah* granting them the land of *Goſhen* in the following ſentences.

§ *They ſaid moreover unto* Pharoah, *for to ſojourn in the Land are we come; for thy Servants have no paſture for their Flocks, for the Famine is ſore in the Land of* Canaan: *Now therefore we pray thee, let thy Servants dwell in the Land of* Goſhen.

And Pharoah *ſpake unto* Joſeph, *ſaying, Thy Father and thy Brethren are come unto me,*

The Land of Egypt *is before thee; in the beſt of the Land make thy Father and Brethren to dwell, in the Land of* Goſhen *let them dwell.*

Again, in the ſix and fortieth chapter, *Pharoah* ſpeaks to *Joſeph* in the following manner,

And take your Father, and your Houſhold, and come unto me; And I will give you the good of the Land of Egypt, *and ye ſhall eat the fat of the Land.*

Alſo regard not your Stuff: For the good of all the Land of Egypt *is yours.*

‖ By theſe abovenam'd paſſages of Holy Writ, we may without abſurdity conclude, that the triangular tract of land, call'd *Delta* by the Ancients, or at leaſt ſome part thereof is certainly the ſame, which formerly was dwelt in by the bondag'd *Iſraelites*, and bore the appellation of the land of *Goſhen*.

* But many are of an opinion, oppoſite to this, and judge the land of *Goſhen* to have been that part of *Egypt*, ſituate between grand *Cairo* and the *Lybian* deſarts. Not to enter into a diſpute on that Account, I ſhall only beg leave to make one obſervation, and that is, A country ſo extremely barren, nor productive of the ſmalleſt mark of competent encreaſe, much leſs of flowing plenty, cannot reaſonably be imagin'd reconcilable to the idea's of Fertility, we take from the Accounts, the Scriptures give us of the land of *Goſhen*.

Proceed we now from *Egypt* to the *Holy Land*, to which the common paſſage from grand *Cairo* lies, thro' part of *Idumæa*, and the dangerous deſarts of *Arabia the Stony*.

† Caravans, which I have elſewhere in this book explain'd the meaning of, paſs to and fro continually, and afford conveniences for chriſtian travellers, who either ride upon a Camel or a Dromedary, not unlike it, but a little ſmaller. Certain Bails of merchandize are bound on either ſide the ſhoul-

¶ *Goſhen* prov'd a fruitful Country. § *Gen.* chap. 47. v. 4. 5, 6. ‖ *Delta*, by the Author, thought to be the Land of *Goſhen*. * The common Notion of it. † The way of travelling in Caravans.

ders of the beast, and in the hollow, thence occasion'd, there is plac'd a kind of Quilt, or Cushion, whereupon we are oblig'd to ride cross-leg'd, defended from the Sun by a large Canopy of Canvass, purposely erected.

'Tis a very toilsome and fatiguing way of travelling, by reason of the native height of Trott, peculiar to those creatures; who without the smallest sign of discontent, will travel four whole days together, destitute of water, but upon occasion, can so far exert this blessing of their nature, as to live without it, near a Fortnight.

¶ The Caravans, which pass from *Palestine* to *Egypt*, commonly consist of six, seven, eight, nine hundred, or a thousand persons, with their Camels, and Conveniences, which we must all provide from the Brass Kettle, to the Frying-Pan, if we wou'd eat or drink with christian decency. An admirable order is observ'd among them, and continual watch kept night and day, to guard the Caravan from the attacks and robberies of the wild *Arabs*, who infest the desart, and of whom I shall more fully treat, when I am come to the description of their laws and ways of living.

§ 'Tis really a diverting entertainment, for a sprightly fancy to observe, what multitudes of superstitious *Jews* swarm up and down in every Caravan; the oldest, ugliest, and most decrepit of all mankind, who flock from every distant corner of the spacious universe, to die as near *Jerusalem* as possible, and load themselves and other beasts of burden, with the musty bones, and tatter'd reliques of their dead relations.

‖ You traverse desart Sands and miserable countries, for about a ten-days journey, then arrive at *Gaza* in the *Holy Island*, first passing by three several Castles, strongly garrison'd, who claim a certain sum, by way of Toll from every passenger, both for himself and Camels; nor is this the only trouble, travellers are subject to, for such is the prodigious power and inhuman nature of the upstart officers, commanding in these places, that they never fail exacting, with the utmost insolence and avarice, whatever force makes easy to their rapine: So that every stranger, who wou'd travel unoffended, from *Grand Cairo* to *Jerusalem*, * must purchase a full passport from the great Bashaw, residing at the first of those two towns, by which he may be sure of a protection, tho' he meets with no respect; but if, imprudently he ventures, undefended by the virtue of that necessary safe-guard, ten to one, the prosecutions he must meet with, damp his curiosity, and he returns, deep loaden with repentance in the room of satisfaction.

CHAP.

¶ The Caravans, how order'd. § *Jews*, who go to die at *Jerusalem*. ‖ Three Castles in the Desart. * The Necessity of a Passport from the Bashaw of *Cairo*.

CHAP. XXXIX.

Of the Preſent State of the Holy-Land.

¶ AT laſt the reader is arriv'd in *Paleſtine*, the Land, which anciently was choſen by the Voice of God himſelf, for the poſſeſſion of a people, whom he long diſtinguiſh'd by a undeſerv'd partiality of Favour and Affection: A Country, juſtly call'd the *Holy-Land* by chriſtian piety, becauſe our Saviour bleſs'd her cities with his reſidence and converſation, and in this ſelected Climate paid the Debt of an aſſum'd Humanity in ignominious death and bitter Agonies.

§ But far from *Holy* has it ever been, if we conſider the rebellious principles, incorrigible, ſtrange, and unexampled wickedneſs of the unhappy *Jews*, her old inhabitants: A nation diſregarding laws, impos'd by God himſelf, who in their very ſight vouchſaf'd to hold a converſation with their more religious leader, the neglected *Moſes*.

‖ A nation, who in midſt of the poſſeſſion of thoſe ſhow'ring happineſſes, conſequent to the encreaſing favour of their Great Creator, and deliver'd by amazing proofs of his affection; nay defended in their greateſt perils by a thouſand miracles, and oft repeated marks of the Almighty's Mercy; I ſay a nation, who poſſeſſing theſe, and many more peculiar Bleſſings, could, amidſt their obligations, ſlight their duty, and neglecting him, from whom they boaſted all their Fortune, deviate from the Rules, he ſet before them, to the ſhameful practices of black Idolatry.

* But as the heinous nature of theſe peoples ſins, exceeded far the moſt enormous crimes of other nations, ſo does that ſurprizing puniſhment, inflicted on them, full as much exceed the miſery, which even the moſt deſpis'd and wretched Outcaſts of the ſpacious Univerſe are forc'd to ſuffer.

Abhorr'd in the Society, and baniſh'd from the habitations of mankind in general, they wander miſerably up and down, poſſeſs no property, and wiſh no Excellence in any art but that of cheating, ſcorn'd and perſecuted, whereſoe'er they come, and to ſo ſhocking a degree the Tennis-balls of Fortune, and unpity'd Exiles of the World, that they are no where greater ſtrangers, † than in *Paleſtine* it ſelf, of old the right of their ſubverted Anceſtors, and making them, while they poſſeſs'd her, not alone the pride, but Terror of the Univerſe.

Not any Country of the habitable World is known, to have been ſubject to ſo many changes, or has felt the ill effects of ſuch ſtupendious, bloody and ſucceſſive

¶ *Paleſtine* juſtly call'd Holy by Chriſtians. *Jews.* § Not elſe deſerving of the Title. ‖ The Obſtinacy * How grea ly puniſh'd. † Strangers in their own Country.

ceeſſive revolutions, as if the Juſt, All-Wiſe, and mighty hand of Heaven inflicted never reſting torments on the place, for having been the ſcene of our Redeemer's ſuffrings, by the inſolent decrees, and obſtinate ſtupidity of her inhuman natives.

¶ Among the many changes, ſhe has felt, ſhe groans at preſent under the ſeveral weight of galling ſlavery, that ever ſhe was ſubject to, entirely in poſſeſſion of the *Turks*, and govern'd by Baſhaws, Sangiacks and other officers in all degrees preſiding, and exerting their Authority, as in the other countries, ſubject to the government of the unlimited Grand Seignior.

§ Her old inhabitants, eradicated wholly by ſucceſſive ſhocks of war and poverty, have left the Ancient ſeats of their poſſeſſion, to be peopled by a mixture of the ſcum and refuſe of moſt other Eaſtern nations, ſuch as *Greeks*, *Armenians*, *Moors*, *Egyptians* and the like; for *Turks*, there are but very few among them, nor would thoſe continue there, but out of a deſign to plunder and exact, as much as poſſible, from the unhappy wretches, ſubject to their tyranny.

‖ Nor is, the once ſublime, and flouriſhing condition of her Ancient government, the only thing, which time has chang'd to this ſurprizing diſadvantage, even the land itſelf, as if a curſe from Heaven attended the deteſted Climate, has diſrob'd her ſurface of thoſe amiable beauties, and attracting excellencies of Fertility and Proſpect, which in former times, were wont to crown, not only the Vallies; but the very Hills and Rocks themſelves, with a productive gaiety.

* Methoughts it griev'd me, when I trod the paths, which, in forgotten Ages, have perhaps been traced by the repeated Foot-ſteps, of the Ancient Patriarchs, and their poſterity. Methoughts I ſay, it griev'd me then to think, that lands of old, poſſeſs'd by the religious patrons of holy Gods holy doctrine, ſhould now be own'd by the defiling outcaſts of humanity, by ſwarms of Infidels:

It ſhock'd me ſtrangely, when I caſt my eye from hill to hill, about the country, and beheld almoſt on every mountain, the remaining ruins of ſome chalky Fabrick, mourning, as it were, its Founders downfall: It ſhock'd me, when I ſaw ſuch rugged reliques of o'erturn'd antiquity; and yet by what my guides inform d me, was oblig'd in looking on them, to reflect, there once ſtood *Jericho* in all her grandeur, there *Damaſcus* anciently erected her aſpiring head, there ſtood the Fam'd metropolis of *Iſrael*, bright *Samaria*, and in former Ages yonder deſpicable heap of ruins was the proud *Jeruſalem*.

† Oh! How can man be led to flatter his ambitious paſſions, with the groundleſs hopes of riches Parmanence, or an unſhock'd poſſeſſion of the ſmiles of Fortune, when that very ground is grown a dunghill for the Filth of nature, which the promiſes of Heaven, and the God of *Abraham* confirm'd to his poſterity, with the repeated character of a land, that flow'd with Milk and Honey, and the ſtrong aſſurances that it ſhould dwell with him, and with his Seed for ever:

¶‖ I now not, whether it proceeds from the defect of nature, in ſome wondrous alteration of the ſoils Fertility, or univerſal negligence, or want of skill in thoſe inhabitants, who now poſſeſs it, to improve it, as they ought to do, but this is certain, that the land is ſo extremely barren, or deficient in producing corn, that for the ſpace of many miles about *Jeruſalem*, the people eat no other bread, than what is made of Beans, or certain roots, of an unſavory reliſh, but they ſay, of mighty vertue, as to the effects, they have on thoſe, who eat them.

It

¶ *Paleſtine* in the *Turks* Poſſeſſion. § How inhabited at preſent. ‖ The ſoil itſelf chang'd.
* Reflections. † Moral Reflections. ¶‖ Bread made of Roots.

It is indeed, a dyet, only fit for thoſe mean Slaves, whoſe abject Souls can ſtoop to ſervitude with a regardleſs eaſineſs, and ſuch alone would condeſcend to live among ſuch arbitrary tyrants, as oppreſs all kinds of people by extortion and injuſtice, in this miſerable country.

¶ 'Tis true, the practice of unbounded Rapine is allow'd, nay even encourag'd in the mildeſt ſcenes of *Turkiſh* government, but here in ſo particular a manner that honour, power, and riches can by no means be obtain'd, but by the help of ſuch unjuſt and wicked courſes, as by univerſal cuſtom are become, not ſafe but faſhionable.

§ And indeed, where not alone licentious education tolerates an evil, but an univerſal approbation juſtifies its practice, 'tis a task, extremely difficult for any man to ſhun the common courſe of vice, he ſees before him; an evil converſation and the ill examples, ſet mankind, deceive their ſenſes into an opinion, that ſuch practices are juſt, as they ſee common: Hence injuſtice is become ſo natural to the *Turkiſh* government, and hence, we find, how uſeful it would be for all young men, to ſtudy well the precepts of *Theognis* in the following verſes.

‖ *Cyrnus*, I'll kindly teach thoſe Rules to Thee,
Which Good Men taught my unfledg'd Infancy.
Be Wiſe, nor Pow'r, nor Honour gain
From Deeds, whoſe foul Injuſtice all will ſtain.
Be careful next ill Company to ſhun,
But to a Good Man's Converſe always run;
Eat, Drink, and Sit with him, and ſtill take care,
To make your Court to ſuch, as Pow'rful are.
From Good Men's Converſation Good will flow,
Whilſt with the ill you loſe, what you already know.

Proceed we now, to take a view of the remaining tokens of antiqnity and zeal, which yet adorn the modern ſtate of loſt *Jeruſalem.*

¶ Rapine encouraged in Turkey. § The evil Conſequences of Example. ‖ The Advice of *Theognis.*

CHAP. XL.

Of Jerusalem. *The sacred Antiquities therein contain'd, and the Entertainment of strangers in the* Christian Monastery *on* Mount-Calvary.

¶ NOW, Reader, we are come to a description of the celebrated Queen of ancient cities, whose aspiring Turrets rais'd her pride beyond a rival, whose peculiar blessings spoke her long the mistress of command, and glory of the universe, whose impious walls contain'd the scene of our redeemers agonies, and shook with earthquakes at his mighty crucifixion.

§ But now, alas! She can no longer boast those gayeties of nature and combining Art, which swell'd her excellence in former ages, all those bright and tow'ring marks of splendor and authority sunk to nothing, rocky barrenness, now stares a stranger wildly in the Face, where once he might have charm'd his senses, with a glitt'ring prospect of refin'd magnificence, and craggy precipices in the very midst of this depopulated scene of sorrow, seem to groan out in complaining murmurs, *Mortal Glory cometh up, and is cut down like a Shadow, and is no more seen.*

‖ Oh! Poor, unhappy city, great even in the memory of what thou once wert thought deserving of; how fully hast thou seen accomplish'd the prophetic sentence of thy Crucified Director; Oh! how much better had it been for thy deluded natives, to have listen'd gratefully to the repeated woes, denounc'd against them; then had thy splendid Temple stood unshock'd, and not expos'd to verify a sentence, which, had she deserv'd no overthrow, had never been inflicted. * *Verily, verily, I say unto you, there shall not be left here one Stone upon another, that shall not be thrown down.*

How evident alas! are all thy miseries; how vainly dost thou groan in an unpitied ruin; and how stupidly inactive must be that man's Fancy, who, beholding thee surrounded by thy present Curses, does not mournfully reflect, how much in vain our tender *Saviour* pitied thy misfortunes, when he breath'd these piercing proofs of Heavenly compassion mildly over thee!

† *O* Jerusalem, Jerusalem, *thou, that killest the Prophets, and stonest them, which are sent unto thee, how often would I have gather'd thy Children together, even as a Hen gathereth her Chickens under her Wings*, and ye would not!

Behold, your House is left unto you desolate. ¶ The

¶ Old *Jerusalem's* Condition. § How different from the Modern. ‖ Reflections on *Jerusalem.*
* *Matth.* 24. ch. v. 2. † *Matth.* 24. ch. v. 37. 38.

The ſhocking weight of thoſe oppreſſions, thou art ſubject to, give lively proofs of the juſt cauſe, our Bleſſed Saviour had to ſay, *Weep not for me, but for your ſelves, O ye Daughters of* Jeruſalem.

¶ Modern *Jeruſalem* has chang'd her ſituation, from the very ground, on which the old one ſtood, for when ſhe flouriſh'd in her ancient grandeur, *Mount Moriah*, and *Mount Sion*, ſtood directly in the center of the City, and the *Mount* call'd *Calvary*, the place of Crucifixion, was without the Northern Gate, at a conſiderable diſtance, but the *New Jeruſalem*, is built ſo much more towards the North, that *Sion* is without the wall, upon the South-ſide of the modern city, and *Mount Calvary* now ſtands almoſt directly in the middle.

§ Upon the Right-hand of the Weſtern Gate, there ſtands an old decay'd Caſtle, inconſiderately garriſon'd, and mounted with a uſeleſs number of great pieces of Artillery.

‖ The walls are weak, and all the Town much ſtronger by her natural ſituation than the art, wherewith ſhe has of late been Fortify'd; the Gates are guarded by a conſtant number of Foot Soldiers, and defended by the largeſt of their Cannon; the remaining houſes, (for I cannot ſay there is a ſtreet now ſtanding) are of very low and humble Fabrick, built of mud, and not exceeding one poor Story, widely ſtraggling from each other, and without the ſmalleſt ſign of order, or an aim of regularity.

Some broken remnants of old buildings, which the Natives tell us, were the Palace of King *David*, Theatre of *Herod*, and the like, ſerve only to remind a Traveller, that once *Jeruſalem* was, what ſhe now is not; No *Jews* are ſuffer'd to inhabit here, the Town being wholly peopled by zealous chriſtians Bigotts of promiſcuous Nation, and ſuch *Turks*, * as dwelling there, in hopes to uſe an arbitrary power to the beſt advantage, are ſubſervient to the government of a Sangiack or Deputy Provincial.

Since then there is not any thing uncommon in the Form of government here practis'd, and abundance of our modern writers have deſcrib'd the place with Geographic Nicety, and as for the hiſtorical Accounts thereof, they are already fully known, I'll purpoſely omit the naming any thing, but what is ſhown moſt Travellers, as reliques of Antiquity, which, I believe is, what an *Engliſh* Reader will receive moſt welcomly, at leaſt 'tis, what I chiefly aim'd at, in this Treatiſe, and will conſequently lead me into no unneceſſary deviation from the Tenour of my Subject.

Firſt then, I will inform my reader, what we ſee within *Jeruſalem*, and round about it, not including the *Franciſcan* Monaſtery on *Mount Calvary*, or near it. Secondly at large deſcribe both that, the Sepulchre of Chriſt, the Temple over it, and every other thing, worth notice, thereunto belonging.

† I ſhould firſt inform you, that the chief of the *Franciſcan* Monaſtery, is entitled to the name of Father Guardian, from the Privilege, he has of granting his protection to all chriſtian Travellers, whether Proteſtants or Roman Catholicks, who are conſtantly oblig'd, as long as they continue in the city, to take up with a Monaſtick Entertainment in the Convent; for a Stranger (not of the *Mahometan* perſwaſion) is not ſuffer'd to reſide in any of the *Turkiſh* houſes, or indeed in any other Corner of *Jeruſalem*.

¶ The *Europæan* Princes of the *Romiſh* Church contribute largely, towards the main enance of theſe religious Fryars, who expect rewards, of far more worth, than is the Entertainment, which they give Travellers, and leaſt ſuch Gentlemen, as Curioſity has led to ſee *Jeruſalem*,

¶ New *Jeruſalem*, how ſituated. § The Caſtle of *Jeruſalem*. ‖ The Walls and Gates, how fortify'd. * No *Jews* ſuffer'd to inhabit *Jeruſalem*. † The Father Guardian, why ſo call'd. ¶ The Convent at *Jeruſalem*, how maintain'd.

salem, should possibly be ignorant, of what is still expected from their purses, they are ever careful by repeated declarations of their poverty and want of christian charity, on all occasions to insinuate, how welcomely they would receive a generous Gratuity.

¶ Thus live they easily in flowing plenty, using all the pampering Gifts of liberal Nature, with an unreserv'd and gratifying luxury, which is so fully known to the designing *Turkish* governors, that they are seldom found to miss the smallest opportunity of squeezing their possessions to the best advantage.

These politic *franciscans*, vers'd politely in the well dissembled practice of a great humility, receive all Strangers with a wonderful respect, the Father Guardian always condescending, (§) by a long continued custom, to kneel down and wash their Feet, while others wipe them, many of the order standing round, devoutly singing certain Hymns, appointed for that purpose.

‖ After this, a certain number of the Fryars are directed by their Padre, to accompany the Strangers up and down, within the City and without, and shew them every place, worth observation, which they constantly perform with admirable Artifice, appearing wond'rous civil, and exciting those, they guide, to think their curiosity a meritorious zeal, in hopes thereby, that others may at their return to their respective countries, be induc'd to undertake a journey thither, and by that means swell the perquisites of their dependance to additional abundance.

* It is a question, always ask'd, if you design your visit to those holy places, from a motive of religious zeal, or common curiosity; if from the first, they pester you with beads, and other superstitious Tokens of Devotions, which direct the strict injunction of repeating two, four, six, eight, ten or twenty Pater Nosters, at such and such more Sacred, or less holy places; but if you assure them, that the latter Motives tempted you to travel thither, they are complaisantly passive in the matter, and accompany you about from place to place, without observing your Deportment in them.

† The Fryars of this Monastery keep a Register, wherein they enter both the names and country of such Travellers, as visit the renown'd *Jerusalem*: It is impossible to know exactly the just number of our Countrymen, who have been there, because the different inclinations of some men engage them to pretend themselves *Italians*, when they are really *Spaniards*, *French* Men, when they are *Britons*, and renounce their Countries for some ends, which they believe most prudent.

¶ However, we were suffer'd to look back upon the books, which have been kept these hundred years last past, and found there enter'd (to the best of my remembrance) one hundred and ninety eight, who, since that time, have in their Travels from the *English* Shore, had Will and Opportunity to see *Jerusalem*.

The Sacred Reliques, Ancient Buildings, or whatever else deserves Remark, are these, which follow, eagerly asserted by the Priests to be the same, whose Reputation they have taken on them.

§ The glorious palace of the haughty *Herod* speaks (in a Decay, not quite so bad, as Ruin) the unbounded pride of its imperious Founder: There still remain some rooms entirely whole, particularly, that, wherein he us'd to sit, enthron'd beneath a Canopy, and list'ned to the business of his numerous Addressers; near which they shew another Square, but low roof'd Chamber, where

¶ How the Fryars live there. § A Ceremony us'd to Strangers. ‖ How they are treated.
* A Question always ask'd at Jerusalem. † A Register kept in the Monastery. ‡ How many Englishmen have been there, these hundred Years. § Herod's Palace.

where our *Saviour Chriſt*, derided by the ſcoffs of impious villains, was ſaluted on the knee with the ironical addreſs of *Hail King of the Jews.*

Some ſtately Arches prove the Architecture to have been magnificent and lofty, and the place is now ſo well repair'd, that 'tis the reſidence of the Sangiack or *Turkiſh* Governor.

¶ They ſhow a building, which they call the *Temple of Solomon*, but are neither ſuffer'd to go in themſelves, or gain admittance for a chriſtian traveller, not even tho' bribery, an almoſt never failing Orator among the *Turks*, ſhould plead for the permiſſion.

§ The houſe of *Pontius Pilate* ſtill remains, and there they ſhow the place, where ſtood our *Saviour*, when they crown'd him with the Thorns, and bound him to a Pillar, which ſupported the Apartment: But oh! ſhocking thought! and ſtrange effect of times vaſt changes! that very place where *Chriſt* was ſcourg'd by the command of *Pilate*, is at preſent made a ſhop, where an old man, of ſeventy years of Age, frys Cakes in Oil, and ſells them in the ſtreet to common people.

‖ Inclining to the Eaſt-ſide of the city, ſtands the Pool of *Bethesda*, now almoſt dry'd up and fill'd with Rubbiſh, where the Angel formerly deſcended, and by troubling the Waters, made them efficacious in the cure of great diſeaſes.

* With melancholy ſighs we walk'd along the melancholy way, thro' which our *Saviour* paſs'd, o'erloaden with the burden of his Croſs, in order to the Tragedy of his ſtupendious Crucifixion: Here we paſs by an old ruinated place, where liv'd the pious *Veronica*, who beheld, when *Chriſt* went by, that he was fainting with his load, and brought him out a Napkin, to wipe off the Sweat from his afflicted Face, which Napkin amongſt other Reliques, is retain'd and ſhown to ſtrangers in the Chappel of the Monaſtery.

† Next, ſtand almoſt contiguous to each other, two old heaps of building; in the firſt whereof they ſay liv'd *Lazarus*, whom *Chriſt* reſtor'd to life, when he had long been buried; and the other they report, to have been formerly the habitation of that *Simon*, who perceiving *Jeſus* faint before his door, took up the Croſs, and bore it for him to the place of execution.

¶ Hard by there ſtands a Chappel, dedicated to the *Virgin Mary*, where they ſay, ſhe ſtood, to ſee her Son go by, in order to be Crucifi'd, and ſwoon'd, when ſhe beheld him.

§ The priſon, where St. *Peter* was confin'd, is ſtill remaining, and employ'd at preſent by the *Turks* for the ſame purpoſe: Here they ſhow a hole, cut deeply in the wall, to which they would ridiculouſly force you to believe, the chain was faſtned, which was us'd in binding the impriſon'd Saint abovenam'd; and not far diſtant from this place, they ſhow a remnant of the Judgment Gate, thro' which our *Saviour* was conducted to the ſentence of his condemnation.

‖ They ſhow the houſe, wherein our *Saviour*, viſiting one *Annas*, then its owner, ſtumbling accidentally, and almoſt falling down a little precipice, in order to ſupport himſelf, laid hold on the ſharp corner of a wall, the ſtone whereof, to this day bear a mark, which repreſents the print of his four fingers, if we may depend on the aſſurances, our Fryars gave us.

* The houſe of *Simon* the *Phariſee* contains a ſtone, whereon appears the print of a man's foot, the mark they told us, which our *Saviour* made, when ſtanding on it, he forgave the ſins of *Mary Magdalen*. It ſeems the ſacred

¶ *Solomon's* Temple. § *Pontius Pilat's* Houſe. ‖ The Pool of *Bethesda*. * The melancholy way.
† The Houſes of *Simon* and *Lazarus*. ¶ The Virgins Chappel. § St. *Peter's* Priſon. ‖ The Houſe of *Annas*. * A miraculous Stone.

vertues of this stone are so extraordinary, that tho' the *Turks* have frequently attempted to remove it from its place, it has not only strangely baffled all their efforts, but when once, the Governor himself, a mighty enemy to any, who profess'd christianity, endeavour'd it with obstinacy, flames of fire broke fiercely from the floor, and scorch'd away his resolution.

¶ Beneath the hollow of a certain Rock, on which was built the house of *Joakim* and *Anna*, there is shown a small, low, square Apartment, where was born the *Virgin Mary*, as the Fathers told us.

§ They show the ruins of a little Chappel, situated, where St. *Mark* once liv'd, and not far from it a small Church, first founded by the *Spaniards*, in commemoration of St. *James*, and dedicated to him, for I think, they say, it stands upon the ground, on which he was beheaded.

These, as far as I remember, are the most remarkable of all the places, we were shown within the city; I will now proceed to give you an account of others, equally deserving observation, which are found without the walls, at several distances.

‖ In the road to *Emaus*, westward of *Jerusalem* near six miles, there stands a Monastery founded by the pious Empress *Helena*, directly on the place where *Jesus* met his two Disciples: Not far from hence they show a Valley, where they say was fought the famous battle, before which the Sun and Moon stood still, at the desire of *Joshua*.

* At five miles distance from the North-West-Gate, are several hollow Caves, cut deeply in the bottom of large rocky Mountains, one whereof was formerly the Sepulchre of the inspir'd and celebrated *Jewish* Prophets.

† Almost directly opposite to that, remains the Burying Place of the renown'd and formidable Kings of *Judah*, which is enter'd by a square descent, of near five Foot each way.

¶ This leads us thro' a passage, somewhat narrower, and still descending with no little difficulty, by reason of great heaps of rubbish, driven by time to choak the entrance: The passage, fifteen Foot in length, is terminated by a broad and lofty level, arch'd above, and bench'd tho' roughly, upon either side.

§ The end of this large place, which I may term a Gallery, admits you to a very wide and graceful chamber, which you must descend to from the Gallery by two or three Stone-Steps, of admirable workmanship: This chamber has a door belonging to it, which we found quite open, of an exquisite contrivance, made entirely of the Rock it self, with hinges of the same, on which it moves, tho' of prodigious Weight and Bulk, with an incredible Facility.

On either side the chamber, into which you are admitted by the three stone Steps abovenam'd, stand the monuments of such, as formerly were buried there; the number is considerable, and the order, they are rang'd in, very regular.

‖ The Tombs are form'd alike, and of a magnitude, exactly equal. They are smaller, otherwise they differ little from the monument of *Porphyry*, I mention'd in the Chapter of the Pyramids of *Egypt*; some retain their covers still upon them, others have been open'd by the eager curiosity of Christian Travellers.

* Upon the insides of them all, we found decypher'd certain unintelligible Characters, which, could we have interpreted their meaning, might have probably inform'd us, who was buried in each Stony and capacious hollow. That they were the Kings of *Juda*, we have no great cause to disbelieve, but that among them were interr'd King *David*, and his Son, the mighty *Solomon*, (as the

* ¶ The Room where the *Virgin Mary* was born. § St. *Mark*, and St. *James*. ‖ A Monastery in the place, where Jesus met the two Disciples in the Road to *Emaus*. * The Sepulchre of the Prophets. † The burying place of the Kings of *Judah*. ¶ A narrow passage. § A wonderful Door. ‖ Description of the Tombs. * Characters within them.

the too credulous inhabitants of *Paleſtine* are taught by their Tradition) appears too widely diſtant from the reach of probability, to fix a Reputation on the groundleſs Notion.

† However it is certain, that, at breaking open any of theſe Tombs, we may be ſure to find the body of a man, embalm'd, and uncorrupted, but extremely different from the Mummies, found in the *Egyptian Catacombs*, for theſe are ſo incredibly diminiſh'd, both in bulk and Stature, that they ſcarce retain the bare Reſemblance of the ſhape, they once were maſters of.

¶ The broken pieces, and diſjointed bones, left careleſly about the bottom of ſome Tombs, afford a very odd and melancholy proſpect; and, in others, the remaining Firmneſs of the jointleſs bodies, light and thin, like ſome dry'd fiſh, which I have ſeen in *England*, gave out thoughts a mournful ſubject for the following Contemplations.

§ Is this alas! our boaſted Mortal State?
Is it for this, we covet to be Great?
What Happineſs from envied Grandeur ſprings,
When theſe poor Reliques once were mighty Kings?
O Frail Uncertainty of Human Power,
While Graves can Majeſty it ſelf devour!
While Death diſtinguiſhes nor Sex, nor Birth,
And Regal Graces moulder into Earth!
Alas! how ſtrange, how ſad a Change is here,
In what a Dreſs does Royalty appear!
O where is now the Globe of thy Command?
Or where the Scepter, that adorn'd this Hand?
Where's now the Crown, which once theſe Temples bound?
Or where thoſe trailing Robes, which ſwept the Ground?
Where are thoſe brawney Guards, which aw'd thy State?
And where thoſe cringing Crowds, which once were proud to wait?
Are thoſe thin Jaws the ſame, which us'd to treat,
Thy pamper'd Palate with ſuch Choice of Meat?
Can narrow Limits, ſuch as theſe, contain
The chang'd Extent of thy once larger Reign?
Can'ſt thou, at whoſe leaſt Frown a Nation ſhook,
And dreaded Lightning from thy ſtormy Look?
Can'ſt thou, alas! be paſſively Content,
To let Intruders ſearch thy Monument?
Thou, who wert once too Great for Vulgar Touch,
Can thy proud Majeſty be chang'd ſo much?
That common Men, unknown to Kings like you,
Thus poize you, turn you round, and wonder at the View.

‖ Weſt from *Jeruſalem* about ſix miles, ſtands the renown'd and ancient *Bethlehem*, our Redeemer's Birth-place; and upon the Road, which leads you to it, you are made to obſerve the following Reliques of Antiquity, by your Guides, the Fryars, who attend you thither.

* The Ruins of a great, and noble Aquæduct, which formerly brought Wa-

ter

† The Corps found in them. ¶ A melancholy ſight. § Contemplations on it. ‖ *Bethlehem* how ſituated. * *Solomon's* Aqæduct.

ect to the celebrated Temple of the glorious *Solomon*, appear between two rocky Mountains, every here and there, delightfully conspicuous, high above the Superficies of a flow'ry Valley.

† The Fountain, where *Bathsheba* wash'd herself, when *David* spy'd her from a Neighbouring Tarret, still continues extant, or at least a Spring, inheriting its Reputation by the Virtue of Tradition; and a little higher, on the Summits of the utmost Corner of Mount *Sion*, stand the Ruins of the Tower, whence she was discover'd by that powerful monarch.

¶ Another Rarity, they show most Travellers, is a large Rock, whereon they zealously affirm, the Prophet *Elias* us'd to sleep; and to confirm the Story they oblige us to take notice of some natural hollows, which are found upon the Rock, created, as they say, by the miraculous impression, that the Prophet's body made, in his repeated slumbers.

§ The Ruins of a Church or Monastery, point out the ground, whereon in former Ages, stood the house of the old Patriarch *Jacob*, the Tomb of *Rachel* stands within Six Furlongs of this place, not far from which the Town of *Rama*, where the Voice was heard of *Rachel*, weeping for her Children, still continues a considerable Village.

These, and many other Rarities of venerable Age and sacred Virtue, if the Priests may be believed upon their Verbum Sacerdotis, give a Stranger frequent Opportunities of gazing round him, in the Road, which lies between *Jerusalem* and *Bethlehem*, to which last, however, we are now arriv'd.

‖ Directly in the place, where stood the Inn, in one of whose mean stables, the neglected *Virgin Mary* was obliged to lie, when she so greatly bless'd the sinful world, in our dear *Saviour* Christ's nativity, the pious *Helena*, that happy mother of the glorious *Constantine*, erected, long time since, a stately Temple, representing in its form, the figure of a Cross, near which is built a little Monastery, now possess'd by certain Fryars of *Franciscan* order, and in all kinds of the same Fraternity with those, I mention'd in the Convent at *Jerusalem*.

* They give all strangers Torches in their hands, and lead them thro' a narrow dark, and winding passage to three several Grotto's; one a Vault, wherein they say the children, murder'd by the barbarous decree of *Herod*, were thrown headlong, to be buried; and within the second, stand the Tombs of good St. *Jerom*, and his Scholar, fam'd *Eusebius*, the Confessor: The last Cave, containing nothing but a monument, erected o'er the grave of the Fair Convert *Paula*, a great *Roman* Lady, of the noblest extract, who together with her Son *Eustochius*, was interr'd at *Bethlehem*, were she built four Monasteries and endow'd them richly, which are now entirely ruin'd.

†Within a little spaceof the abovenam'd Grotto's, you descend to a large Chappel flagg'd with Marble, gilt and ornamented in the richest manner: Here they show the very spot of ground, whereon the *Virgin* was deliver'd of her Son, the holy *Jesus*, with the Manger, into which she laid him, and the place, where 'tis reported, that the Wise men of the East, directed thither by a Star, knelt down and worshipp'd, whilst they offer'd up their Presents.

¶ Is is at *Bethlehem*, that they show the field, where *Jacob* fed his Flock, and where the Angels, visiting the shepherds, ravish'd them with the transporting news of our great *Saviours* bless'd nativity. The field to this day bears the name of *Jacob's* Meadow.

§ Not a mile without the town, they show the house where *Joseph* liv'd

† *Bathsheba's* Fountain. ¶ *Elias's* Rock. § *Jacob's* House. ‖ A Temple built by *Helena*, at *Bethlehem*. * Three dismal Grotto's. † The Birth-place and Manger of Christ. ¶ *Jacob's* Meadow. § *Joseph's* House.

lived before he fled to *Egypt*, and the Cave, wherein he hid the *Virgin*, and her *Son*, while he prepar'd conveniences for her intended journey.

¶ Beſides the places, which I have already mention'd, there are many others, equally deſerving obſervation; but as twou'd oblige me to an inexcuſable prolixity, ſhou'd I ſo much as name them all, I will omit enlarging any farther, than to give you a deſcription of ſome certain things, which juſtly claim the Reader's notice, who may reſt aſſur'd, that not one memorable place in Scripture has eſcap'd the knowledge of the zealous *Romans*, and bigotted chriſtians of ſome other Churches, who will boldly undertake to ſhow you almoſt every thing, you poſſibly can ask for.

§ South of *Jeruſalem*, and not far diſtant from the walls thereof, is that curs'd piece of ground, of *Old Acceldama*, *the Field of Blood*, a purchaſe made by the Reward of villany, return'd again by the repenting *Judas*: That in former times, the Scriptures tell us, was employ'd as a Receptacle for the dead bodies of all kind of ſtrangers.

‖ Nor has time had power to change the uſe, to which it was ordered ſo long ago: 'Tis ſtill the common burying-place of all thoſe chriſtians, undiſtinguiſh'd by the name of *Franks*, that is, all ſuch, as are the ſubjects, or at leaſt the tributary ſlaves of the Grand Seignior.

* The field is all enclos'd by a ſtone wall, of mighty thickneſs, roof'd with Art ſo very cloſely, that there is no paſſage to the ſoil within it, but by certain holes, conſiderably broad, which riſe, like Cupola's, upon the top, and are from time to time, ſet open in a different place, to let down ſuch dead bodies, as have right to be interr'd within that compaſs, where the earth is certainly endued with ſuch a penetrative virtue, † that in two days time, the ſoundeſt body of a man, or woman will be eaten to a Skeleton.

To ſearch the cauſes, which may probably produce this odd effect, is devious from my ſubject; I will therefore only tell you, that the ſtench is ſo offenſive, that 'tis no agreeable amuſement, to inſpect that horrid manſion of corruption, yet we ventur'd to look down the hole, which then ſtood open, and diſcover'd, as diſtinctly as the places duskineſs cou'd poſſible permit, the lately buried bodies of ſome ſix or ſeven perſons; four of which were ſo far Skeletons, that there appear'd the fleſhleſs bones in many places, and the reſt were coming on to ſuch degree, that they appear'd half rotten, and afforded ſuch a ſtrange and diſmal ſpectacle, that we were frighted from the thoughts of an exact Remark or curious obſervation.

¶ The *Roman Catholicks* have frequently exported whole ſhiploads of this prodigious ſoil, which has been long known publickly at *Rome* and *Paris*; and at *Piſa*, I my ſelf have ſeen a Churchyard, cover four foot deep therewith, in which they us'd to bury perſons only of an high diſtinction.

§ Beſides the Sepulchres abovenam'd, all the Rocks, for a conſiderable diſtance round this place, are full of Caves, againſt the mouth of every one of which is roll'd a ſtone of ponderous magnitude, according to the ancient cuſtom, mention'd in the Holy Scriptures.

It wou'd be endleſs to enumerate the many venerable places, ſhown a traveller, on every ſide, without *Jeruſalem*; I'll only therefore ſay in gengral, that we ſaw them all, but took a more than common notice of the following places.

‖ The valley of *Jehoſaphat*, the old Oak *Roguel*, the Pool of *Siloa*, the Sepulchre of *Zacariah*, and the ſtately pillar, which was built by *Abſalom* with a deſign to eternize his memory, before the period of his black rebellion.

¶ Many other places worth Remark. § *Acceldama*, or the Field of Blood. ‖ A Burying-place for Chriſtians. * How wall'd round. † Corps, that rot in a day's time. ¶ Ship-loads of Earth. § Other Sepulchres. ‖ Memorable Places.

¶ We likewise saw *Mount Olivet*, the famous *Gethsemane*, and the garden, where our blessed *Saviour* was betray'd by *Judas*, with the place, whereon he pray'd in his amazing Agony; the village *Bethany*, the place, where the repenting *Judas* was interr'd, and a remainder of the Tree, whereon he hang'd himself; the place, where once stood § *Bethphage*, a considerable village, whence our *Saviour*, on an Asses Colt, came riding to *Jerusalem*.

Let these suffice to give the Reader an idea of the entertainment, christian travellers receive, who, led by curiosity, or sometimes zeal, engage the Fryars to direct their notice to the most considerable Reliques of esteem'd Antiquity. Proceed we now to take a view of the before-nam'd Temple, found on *Mount Calvary*, a very low, but craggy hill, all cut and polish'd from its ancient form, for the conveniency of building this illustrious Temple, which was left by the religious ‖ *Helena*, a memorable monument of the Respect, she bore profess'd christianity.

* The Temple is magnificent, and covers not the hill alone, but a considerable part of the surrounding plain, one side whereof was that, into whose unfrequented wildnesses the ancient *Jews* were us'd to throw the stripp'd dead bodies of their executed malefactors, from which common custom it receiv'd the name, it bore of old, when it was call'd the valley of carcasses.

† The finest buildings of the Temple front the South, the roof thereof is arch'd and stately, ornamented in two places by a couple of indifferently large, but somewhat ruinated Cupola's, the one to be ascended by a kind of stair-case on the outward side, the other open at the top, and rising from the chappel, which encompasses the Sepulchre of Christ.

You pay a certain sum of money to the *Turkish* officers, who grant a licence for your entrance, which you have no sooner made, than you perceive upon your Right-hand, ¶ an old fashion'd tomb, and on your left another, which enclose the bodies of the famous *Godfrey* of *Bulloigne*, and king *Baldwin* his successor, the two first christian monarchs of redeem'd *Jerusalem*.

Upon the Tomb of *Godfrey*, on the Right-hand, as I said before, is found the following *Latin* Epitaph.

§ *Hic Jacet Inclytus Godefridus de Buglion,*
Qui Totam Istam Terram
Acquisivit Cultvi Christiano,
Cujus Anima Requiescat in Pace. Amen.

Here lies the Famous *Godfrey* of *Buloigne*,
Who conquer'd all this Country
To the Christian Worship,
O may his Soul rest in Peace. Amen.

The other Monument upon the Left-hand of the Entrance tells the Traveller, it is King *Baldwin*'s by the following Inscription.

‖ *Rex Baldwinus, Judas Alter Machabeus,*
Spes Patriæ, Vigor Ecclesiæ, Virtus Utriusq;

Quem

¶ Other memorable places. § *Bethphage*. ‖ *Helena*'s Temple. * Its Situation. † Its Description. ¶ Two Tombs. § *Godfrey* of *Bullen*'s Epitaph. ‖ King *Baldwin*'s Epitaph.

Quem Formidabant, Cui Dona Tributa Ferebant,
Cedar, Egypti Dan Ac Homicida Damaſcus:
Proh Dolor! In Modico Clauditur Hoc tumulo.

Another *Judas Machabeus*, fam'd
For glorious Acts, like His, King *Baldwin* nam'd,
His Country's Hope, and Churches Champion two,
In whom united both their Honour knew,
Whom *Cedar*, the *Egyptian Dan*, nay more,
Damaſcus with her Homicidian Store,
Whom all theſe fear'd, and to whoſe powerful Sway,
Their willing Duties conſtant Tribute pay,
Alas! in this ſmall Tomb is ſhut from Day.

* Not far from thoſe two Monuments you riſe upon *Mount Calvary*, and there are ſhown, the cleaving of the Rock, which ſplit aſunder at our Saviour's Crucifixion, naturally rough and plainly proving, Art could have no hand in the prodigious rent, wherein they tell us was diſcover'd *Adam*'s head, which had been buried there, unknown to Mortals, till the death of *Jeſus*.

† Farther in the Temple there are many Chappels or Diviſions, conſtantly inhabited by ſeveral different Sects of Chriſtians, who imagining it is a very meritorious Act to ſpend their Lives within the Temple of the Holy Sepulchre, embrace Confinement, and poſſeſs Apartments, independent each on other, never ſtirring, but on great occaſions, from the Altars of the Worſhip.

The higheſt of theſe Chappels, chequer'd over with a various colour'd marble, which they will not let you walk upon with Shoes, is built upon the very ſpot of Ground, on which our Saviour ſuffer'd on the Croſs; ¶ the Hollow of the Rock, wherein the Croſs was plac'd, remains unbroken, richly plated with the fineſt Silver gilt, and piercing thro' the midſt of a large remnant of the Cliff, which was not cut away at the Foundation of the Cappel, but continues whole, near half a yard above the ſuperficies of the marble Pavement.

§ Here it is, that Chriſtian Pilgrims in a zealous Extacy, are ſeen to practice Airs and Poſtures, not much differing from down-right Madneſs, rolling up and down with ſtrange Extravagance, endeavouring to creep, as near the hole, as poſſibly they can, embracing, kiſſing, and half deludging with Tears the ſolid Stones, as if they knew them not to be inſenſible, and would extract a ſympathetic Sorrow from their rocky Hardneſs.

‖ On either ſide of the abovenam'd hole, there ſtands a Croſs directly in the places, where the Thieves, who ſuffer'd with our Saviour, hung in Crucifixion; here, as in the other Chappels of the Temple, they adorn the ſides, and roof, with a conſiderable ſtock of ever burning Lamps, the melancholy Air of which Appearance helps to ſtrike a ſacred Terror thro' the breaſts of all, who enter.

* Another Chappel, enter'd thro' the former, brings you to the place, where Chriſt was laid upon the ground, and nail'd, as uſual upon the Croſs he died on: On the Floor, which is compos'd of many colour'd Marbles, you perceive the Figure of the Croſs, directly, as the Prieſts

* The Rent in the Rock. † Chriſtian Chappels. ¶ The Hole wherein was plac'd the Croſs of Chriſt. § The Ceremonies there perform'd by Pilgrims. ‖ The two Thieves Croſſes. * The place, where Chriſt was nail'd upon the Croſs.

Priests assur'd us, in the place, whereon lay that, which this is but design'd to represent the Form of: Here again, the Pilgrims of both Sexes exercise their Vigour, in those zealous kind of Motions, I describ'd so lately.

¶ Within a little distance from these places, you are shown a marble Stone, which covers, as they say, that very spot of ground, whereon the *Virgin Mary* stood, when from the Cross our Saviour recommended her and his beloved Disciple to mutual Love from that time forward.

§ You pass by many little Chappels thro' abundance of large Pillars, to the Sepulchre of Christ, enclos'd by a small Temple, upon which is built the open Cupola, I lately mentioned; the Wood thereof is Cedar, and the Chappel quite surrounded by a Range of cornish'd marble Pillars, standing close against the Wall, and thence affording something, that deserves the name of Ornament.

‖ Directly in the midst appears the Sepulchre of our Blessed Saviour, hewn by manual labour in the Rock it self, near two yards long, and one in breadth: 'Twas anciently expos'd to Publick view, unpolish'd and in native roughness; but is now politely cover'd with a spacious Marble, to preserve it from the zealous Robberies of such Religious Pilgrims, as, imputing a miraculous effects to the Possession of such Holy Reliques, often us'd to break away small pieces of the Rocky Sepulchre.

* The Tomb, not quite a Yard in Height, enclos'd in such a narrow space, as scarce affords sufficient Room for four to kneel, is now converted to an Altar, ornamented brightly with a constant number of fine Lamps, and dark effects of whose perpetual Smoak have daub'd the Roof with an unsightly Blackness.

† Near the entrance, in the middle of the Floor, there lies a Stone, near two Foot square, whereon some say, the Angels sat, when they declar'd that Christ was risen; others wou'd persuade us to believe, 'twas that, which had been roll'd against the entrance of the Sepulchre, according to the *Jewish* Custom, tho' they show'd us in another place, a Stone, which has with more success assum'd that Reputation.

¶ Not far from hence they show the remnant of a broken pillar, which is said to be a part of that, whereto they bound our Saviour, while they scourg'd him. 'Tis four foot long, and vein'd with dusky clouds, but sprinkled on one side with certain spots of reddish colour, which they would perswade us to believe, where made by the most precious blood of the revil'd and tortur'd Jesus.

§ This Relique is enclos'd within an Iron Grate, thro' which it must be touch'd by nothing, but a certain stick, the Priests provide you with, which being thence immediately convey'd to Pilgrims mouths, is stedfastly believ'd of never failing power to infuse a certain balmy virtue to the Soul of him, who blesses his internal faculties by kissing eagerly the holy stick, which has been honoured with the touch of such a sacred Relique.

‖ There was a custom instituted in the year one thousand and ninety nine, of constituting gentlemen, Knights of the Sepulchre, by kneeling on the place, and taking there a certain Oath to be eternal champions of the Church of Christ, and lead a life sincerely pious, and continue members of the *Roman Catholick* Religion, which with certain other ceremonies such as girding a Sword, and hanging a gold Cross about his neck, being performed by the Father Guardian of the Franciscan Monastery upon Mount Calvary, he rises, dignify'd with that religious quality.

¶ The

¶ Another sacred place. § The Sepulchre of Christ, how enclos'd. ‖ Description of the Sepulchre. * Plac'd in a narrow space. † The Stone, which the Angel roll'd away. ¶ The pillar of Christ's scourging. § The Honour paid the Relique. ‖ Knights of the Sepulchre.

¶ The Sovereigns of this once reſpected order were the Kings of France, who inſtituted it originally, but when Avarice of the Prieſts inclin'd them to accept of any man, how mean ſoever, who deſir'd the honour of this ſacred knighthood, cou'd he but afford to bribe them highly, it became at laſt ſo very common that 'twas diſregarded by degrees, and now is very rarely practis'd, or ſo much as ſought for.

§ They ſhow a little low and darkſome Grotto, hewn, but roughly, in the body of the Rock, wherein they ſay our Saviour was confin'd betwixt the hour of his Sentence, and the moment of his Crucifixion.

‖ Here likewiſe is the place wherein the Soldiers caſt their lots, according to the cuſtom, then in practice with the *Jews*, for our condemn'd Redeemer's garments. Not far from thence, the bottom of a tedious narrow pair of ſtairs, cut alſo from the Rock it ſelf, admits you to a kind of gallery, ſupported by four marble pillars of a greyiſh colour, which, for ever ſweating, or emitting a perpetual moiſture by the native dampneſs of the ſubterraneous place, wherein they ſtand, are ſhown to ſtrangers for a miracle, and ſaid to * weep with ſorrow for our Saviour's Crucifixion.

† Upon the Southern ſide of *Calvary*, eleven ſtone ſtairs admit you to a Vault, which *Helena* firſt founded on that part of the valley of *Carcaſſes*, wherein among vaſt heaps of rubbiſh, bones of men, and maſſy ſtones, they found the Croſs of Chriſt, and thoſe of the two Thieves, who had been Crucified with him, after they had lain unthought of, and forgotten, full three hundred years, or ſomewhat upwards.

¶ I think that, having ſaid thus much wou'd be needleſly prolix, to tire the Reader with additional Relations, little elſe deſerving a peculiar obſervation, gives me opportunity to ſwell the ſubject, I have dwelt ſo long upon, and which, when I beheld the numerous ſcenes of our Redeemer's ſufferings, poſſeſs'd my boſom with an ardent flame of zeal for that Religion, he ſo dearly fix'd amongſt us by his death and paſſion.

Grant, indulgent God of my deſires, that I may long retain a freſh idea of thoſe moving ſcenes, which ſtir'd the paſſion of my melting nature to a lively ſenſe of duty and affection, for that compaſſionate and tender Saviour, who deſcended from his Father, to aſſume the frailties of a weak humanity, and died for the offences of an undeſerving Race of ſtubborn ſinners.

§ Nothing, after you have ſeen all this, can tempt your ſtay in ſad *Jeruſalem*, you therefore take your leave of the *Franciſcad Fryars*, who pretend an humble condeſcention to all kinds of people; but have often given demonſtrative occaſion to the Proteſtants, who travel hither, to miſtruſt the truth of their fair-fronted compliments, by the miſcarriage of ſome *Engliſhmen*, whole companies of whom have died within one Week, I fear by other motives than the complaiſant intention of accoming one another, to the other ſide mortality.

¶ By whom Inſtituted. § Chriſts priſon. ‖ The place where they caſt Lots for his Garments. * Weeping pillars. † The place where they found the Croſs; ¶ The concluſion. § Nothing more worth mentioning.

CHAP. XLI.

Of the Cities *of* Paleſtine, *as they now are.*

I Now proceed, to let the Reader know, that ſuch as is *Jeruſalem*, juſt now deſcrib'd, ſuch alſo are the other Cities of this miſerable country; once they flouriſh'd in a ſtate of glory, if not equal, yet not much inferior to their ſam'd Metropolis: But now like her ſubverted, and diſrob'd of ancient beauties, they exhibit to the view of every traveller, a melancholy cauſe of contemplation on the changes, mortal excellence is ever ſubject to, and the undoubted truth of *Seneca*'s aſſerted maxim.

¶ *Quicquid Sol Oriens, quicquid & Occidens.*
Novit; Cæruleis Oceanus fretis
Quicquid vel veniens, vel fugiens lavat,
Ætas Pegaſeo corriepiet gradu.

What e'er the Riſing, or the Setting Sun
Knows in the daily Courſe, his Glories run;
What e'er the Ocean with Sky-colour'd Waves,
Or in her Ebbings, or her Flowings laves;
Time ſhall with *Pegaſean* Flight devour.

I will not, in deſcribing the condition of the Cities of the Holy-land, obſerve the nicety of Geographic Regularity, but taking firſt the Sea-port Towns in order as they lie to the South-Eaſt of *Egypt*, thence come back the other way, and ſo include a full deſcription of as much, as now remains worth notice, in that tract of Land, extending, as of old, from *Dan* even to *Beerſheba*.

§ The moſt remarkable of ſuch, as were of old, or ſtill continue Sea-port Towns, or near the Sea, are theſe, which follow; *Gaza*, which I elſewhere mention'd, *Aſcalon*, and *Joppa*, *Acre*, *Tyrus*, and the celebrated *Sidon*.

‖ The Inland Cities, anciently of moſt Repute, and now remaining moſt deſerving of a Stranger's obſervation, are no more than theſe, which follow: Old *Damaſcus*, *Cæſarea*, *Nazareth*, *Samaria*, *Jericho*, and *Hebron*, and to ſum up all the ſam'd *Beerſheba*.

* *Gaza*, now call'd *Gazra*, was in ancient Times moſt famous, for the wonderful performances of *Sampſon*'s ſtrength; 'tis ſituated on a hill, and ſtands amidſt the fruitful Vallies of a pleaſant Country, inhabited promiſcuouſly by *Turks* and Chriſtians, 'tis about a mile in circuit, all the houſes low, and meanly built of mud-

dy

¶ *Sen. Tra. Troas.* § The Sea-port Towns of *Paleſtine* deſcribed. ‖ The Inland Cities. * *Gaza*

dy ſubſtance, yet many Reliques, both of Marble Pillars, and a poliſh'd kind of *Porphyry* buildings, gave fair proofs of her magnificence in former ages.

† There yet remain upon the Hill, the ſplendid ruins of a Maſſy, arch'd and lofty piece of Architecture, which is generally ſaid to have been anciently the place, where *Sampſon*, ſtanding blind betwixt the Pillars, to make ſport for the *Philiſtine* Noblemen, pull'd down the Houſe with ſudden force, and with himſelf, deſtroy'd ſuch mighty Numbers of that Warlike people.

¶ They ſhow the Fields, wherein the juſt nam'd *Sampſon* ty'd the Foxes Tail to Tail, and burnt the ſtanding Corn of the *Philiſtines*; and among the many places, Famous in his memory, oblige you to take notice of a very ſteep and craggy hill, to which, when he had been diſturb'd in *Gaza* he aſcended, with the City gates upon his brawny Shoulders

§ There is a Caſtle now remaining, founded by King *Baldwin*, in the year one thouſand, one hundred and Forty-eight, a very mean and diſpicable Fabrick, where the Great Sangiack of *Gazra* has his Reſidence, and Rules the City and the Country round it, with an uncontroul'd and arbitrary Tyranny.

‖ About twelve miles South-Eaſt of *Gazra*, cloſe upon the Sea, is built the City *Aſcalon*, now call'd *Schalon*, inhabited by *Turks*, and guarded by a kind of *Fort*, wherein they keep a ragged Garriſon. This place deſerves Remark, in that it was of old the City, where was built the celebrated Temple of the Great *Philiſtine Idol*, *Dagon*, part of whoſe decay'd foundations they pretend upon Inquiry, to point out to Travellers. 'Tis now a kind of inconſiderable Village, worth regard for nothing, but the Garriſon, the *Turks* maintain to guard their Caſtle

* *Joppa*, famous in the Scriptures for a Sea-port Town, is ill accommodated with a dangerous Haven, open to the fury of the Northern Tempeſts; all her Buildings are of Mud, or an unpoliſh'd kind of Stone, of an appearance, not agreeable. The place is peopled by promiſcuous numbers of the *Turks* and Chriſtians. Certain Merchants have their Dwelling here, in order to export ſuch quantities of Cotton, as they can procure about the Country. Other Merchandizes they are ſeldom ſtock'd with. Annual numbers of the Chriſtian Pilgrims, travelling travelling to viſit the Sepulchre of Chriſt, and other ſacred Reliques at *Jeruſalem*, are landed here, and by there frequent paſſages maintain, but not enrich the miſerable natives of this worthleſs City, which is famous for the boaſted height of her Antiquity, reported to have been firſt by *Japhet*, *Noah*'s Son, or as ſome ſay, before the Deluge.

† *Acre* is a Sea-Port Town, directly equidiſtant from *Jeruſalem* and *Tripolis* of *Syria*; 'tis built upon a plain, its form triangular, two ſides whereof the Sea for ever waſhes: Once it was a place of ſtrength, impregnable, and fortified by all the helps of Art and Nature, which the mighty ruins, ſtill remaining, like ſtupendious mountains well demonſtrate,

¶ Succeſſive Seas of blood were ſhed between the *Turks* and *Chriſtians* in the Holy War, each ſide alternately poſſeſſing, and obliged to quit the fatal City; It is now entirely govern'd by a *Turkiſh Sangiack*. and inhabited by men of pretty good condition, on account of the conveniency, the Sea affords them, of a trade with *Britain*, *Holland*, *France*, and every other navigating part of chriſtendom.

§ *Tyrus*, the fam'd Metropolis of old *Phœnicia*, celebrated anciently for wealth and power, and particularly famous for her *Purple Dye*, which lives ſo frequently

† Ruins of the *Philiſtines* Temple. ¶ *Sampſon*'s Foxes § An old Caſtle. ‖ *Aſcalon* deſcrib'd.
* *Joppa* deſcrib'd, † *Acre* deſcrib'd. ¶ How much Blood has been ſhed there. § *Tyre* deſcrib'd.

quently in many of the works of former Writers, is at present subject to the *Turkish* Government, and peopled by a mixture of *Moors*, *Greeks*, and other kinds of Christians and *Mahometans* together. It is situated close upon the Sea to which she opens on her Northern-side, with a delightful and commodious Harbour.

¶ Once she was not only gloriously magnificent in her Buildings, but surrounded by such numbers of delicious Trees, and lovely Gardens, that she seem'd to form the very Paradise of Nature, and misled the Senses of her proud inhabitants, to all the practices of Villany and Arrogance, which tempted them to live a Life of Luxury, and wallow in the taste of carnal Bliss, unmindful of a Truth, the ruinated Aspect of her Modern Figure, sadly teaches every Stranger, who may chance to visit her.

§ *Nulla sors longa est, doler ac voluptas*
Invicem cedunt, brevior voluptas.
Ima permutat brevis hora summis.

No Lot is lasting, Grief and Pleasure too
Alternately each other still persue,
But Pleasure's Reign is shortest of the two.
One short Hours Change makes meanest Things most Great.

‖ *Sidon* is of rather more less Antiquity than *Tyre*, built and nam'd, as most agree, by *Sidon*, *Canaan*'s eldest Son. 'Tis situated in a very rich and healthful Country, not far distant from the Cedar Mountains of the famous *Lebanon*, and upon the other side made pleasant and convenient by the Sea, which washes it.

* The present *Sidon* stands on a foundation, somewhat distant from the ancient City, and is very meanly built and despicably peopled, scarce worth mention, but upon account of some Antiquities, particularly an old Tomb, which they affirm to be the Sepulchre of *Zebulon*: It stands among the ruinated Buildings, which appear to mark the place, where the proud *Sidon* stood in former Ages.

† Many Merchant here reside, exporting yearly quantities of Cotton, Silk, and other Manufactures: The Town and Country round it, are entirely subject to the *Turkish* Government, but in a manner somewhat different from other places, for the great Emir or Governor possesses an heriditary power, and free exercise of a Religion, ¶ between Mahometanism and Christianity, by virtue of a Patent granted them on their submission to the *Turkish* yoke, when they had long defended their possessions, left them by the famous *Godfrey* of *Bulloigne*, King of *Jerusalem*, who brought them from their native country, *France*, to serve as christian Soldiers in the *Holy Land*, where their posterity have in the course of time, degenerated both from their Religion and Honour, to the evil principles and mean subjection, they profess at present.

§ Eastward of *Sidon*, two days journey stands, *Damascus*, situated on a plain, well watered, and surrounded by a graceful Ring of fruitful Mountains, now the seat of a Bashaw, and peopled with the wealthiest inland merchants of the *Turkish* Empire. All her houses are indifferently built of stone, or brick unbak'd, and of a small duration. Numerous Fountains, Fish-Ponds, Orchards, Gardens, Avenues, and Grotto's graceful adorn the celebrated City,

¶ Her ancient State. § *Sen. Trag. Thy.* ‖ *Sidon* describ'd. * The modern *Sidon*. † Its Manufactures. ¶ The Government of *Sidon*. § Description of *Damascus*.

City, which of old was famous, and in great meaſure ſtill continues ſo, for the invention or improvement of ingenious Arts, and uſeful Sciences.

¶ *Cæſarea*, once the famous City *Dan*, is now extremely chang'd to diſadvantage, by the courſe of time, and overthrow of governments. 'Tis notwithſtanding, ſtill a town of great importance, famous for a Caſtle of ſo ſtrong a ſituation and contrivance, that the *Turkiſh* Sultans, looking on it as a kind of *Berwick upon Tweed*, think fit to honour it with a perpetual mention in the titles, they affix to every publick Proclamation, in the following manner: "I, even "I, the Mighty Sultan, amongſt whoſe "numerous Places of Defence, the im"pregnable Caſtle of *Cæſarea* is eſteem'd "the leaſt, and in regard to whoſe "vaſt power, the *Macedonian Empire* "was a very Trifle.

§ *Nazareth*, the birth-place of the *Bleſſed Virgin*, ſcarce deſerves a mention upon any other conſideration. 'Tis ſituated in a Valley, all the Hills about it craggy, and unfruitful; not above an hundred houſes form the Village, built at preſent on the old foundation of the *Galilean Nazareth*.

‖ Poor are the people, who inhabit here, a mix'd conjunction of the *Turks* and *Chriſtians*, yet the laſt by far the feweſt. Nothing here deſerves remark, but certain venerable ruins on the Hills adjoining, and a kind of Chappel, which they ſay is built, upon that very ſpot of ground, whereon ſtood formerly the *Virgin Mary*'s houſe, and room of her Nativity.

* *Samaria*, lying almoſt in the center of the *Holy Land*, continues ſtill a formidable City, peopled only by *Mahometans*, and (but in that 'tis ſomewhat ſtrong) deſerving no man's obſervation, as to any thing, but ſome fine ruins of Antiquity, which ſeem to have been formerly no leſs than kingly palaces, by their remaining marks of faded Royalty.

† Amidſt a ſpacious Valley, nine miles broad, upon the ground, where once ſtood *Jericho*, we found a miſerable little Village, near the Wilderneſs, wherein is ſituated the prodigious mountain, now ¶ call'd *Quarantania*, becauſe 'twas from the top thereof, the Devil tempted Chriſt, by ſhewing him the kingdoms of the Univerſe, and urging him without ſucceſs, to think on Sin for forty days together.

§ *Jericho* was once a place of fame, and the ſurrounding country tolerably fertile; now the very face of nature is ſo ſtrangely alter'd, that (the piercing ſcarcity of all lifes neceſſaries, tempting the poor *Arabs*, who inhabit the rough mountains round it, to make prey on all ſuch paſſengers, as they can overcome by downright force, or ſubtle Ambuſcadoes) 'tis become ſo dangerous an undertaking to attempt a journey thither, and the place it ſelf ſo barren and unpleaſant, that it gave occaſion in the Holy War for ‖ the original of an old Proverb, when you wou'd revenge your ſelf on any man, who has affronted you, to ſay in *England*, *Wou'd you were at* Jericho.

* *Hebron*, which was once the reſidence of *David*, till the conqueſt of the *Jebuſites* poſſeſs'd him of *Jeruſalem*, ſtands not many miles from *Gaza*, not far diſtant from the celebrated Lake of *Sodom* and *Gomorrah*. The place is held in much eſteem, and often viſited with wondrous veneration, by bigotted *Jews*, who hold it as a meritorious deed to make a Pilgrimage on no account, but to perform a kind of ceremonious mourning o'er the Tombs of their old Patriarchs, who here lie buried.

* Nothing certainly can yield a more delightful proſpect, than thoſe lovely

¶ The Town *Cæſarea*. § *Nazareth*, in her preſent Condition. ‖ How inhabited. * *Samaria*, as at preſent. † The City *Jericho*. ¶ *Quarantania*, an Italian Etymology. § The Original of the Proverb. *Wou'd you were at* Jericho. ‖ *Hebron* deſcrib'd * A pleaſant place.

Vallies, fruitful Hills, large Plains, and flow'ry Meadows, which, combining the perfections of their natural beauty, seem to paint the Land, round *Hebron* with so odd a gayety, that even the dullest Eye is sweetly ravish'd with an object, so delightful.

¶ *Bersheba*, opposite to *Gaza*, and the Southern boundary of old *Judea*, now distinguish'd by the name of *Gebelin*, remains an inconsiderable Village, boasting neither Reliques of her own Antiquity, nor tasting the Advantages of other Cities, in her traffick, situation, or the character, she bears, when put in competition with the places, I have treated of.

And now I think, I have as briefly as is possibly, describ'd, as largely as is necessary, all those Cities of the hapless *Holy Land*, which may deserve Remark, or bear regard enough in modern servitude, to claim a place in the remembrance of a traveller.

I cannot help repeating the concern, I had upon me, to behold this country, once the seat of justice and religion, groan in a subjection to the enemies of both. 'Tis true the *Jews*, her old inhabitants, had more deserv'd a stranger's pity, had they less invited their foretold destruction, for we may be allow'd to say with *Seneca*,

§ *Quem Fata cogunt, ille cum venia est miser;*
At siquis ultro se malis offert volens,
Seq; ipse torquet, perdere est dignus bona
Queis nescit uti.

That Man, whose Troubles from Fates Curses flow,
Tho' Miserable, is with Pity so;
But He, who does, unforc'd, Self Torment chuse,
Deserves to lose a Good, he knows not how to use.

CHAP.

¶ *Bersheba*, as at present. § *Sen. Tra. Hip.*

CHAP. XLII.

Of the River Jordan, *and the* Dead-Sea, *or Lake of* Sodom *and* Gomorrah.

I Bring my Reader now to a Deſcription of a River, worth Remark, in that it is the only one, the Holy Land can boaſt of, and a memorable Monument of the Almighty Vengeance on a wicked People in the *Stagnate Sea* of heavy Waters, which at preſent covers thoſe once lovely Plains, on whoſe delightful Surface ſtood the Cities, which by obſtinate adherence to the blackeſt Vices, drew down ſhow'rs of Fire and Brimſtone, on their unrepenting and ſupine Inhabitants.

§ *Dan*, of old the Southern Boundary of *Paleſtine*, receiv'd its name from a large Fountain, near to which the Town was ſituated: And from a kind of Lake or Well of mighty depth and magnitude, ſome miles above that ancient City, flows the celebrated River *Jordan*, running thence thro' Subterraneous paſſages to the aforenam'd Fountain *Dan*, emitting there (and at another Fountain ſomewhat ſmaller, very near, and anciently diſtinguiſh'd by the name of *Jor*) ‖ thoſe riſing Streams, which gradually ſwell to a conſiderable breadth, and form by their continued courſe, the River *Jordan*.

* Neither the Length, the Breadth, or Depth of *Jordan* are extraordinary, where broadeſt not exceeding half a quarter of an *Engliſh* mile, and no ways navigable for a Bark or Burden; flow in motion, ſmooth and clear, in all her Channels and from North to South, dividing many pleaſant Tracts of Land, for more than half the length of *Paleſtine*.

† There is not in the Univerſe a River of a more delightful proſpect, or agreeable Contrivance, as to the meadring forms, and winding Labyrinths, wherein it glides with an uncommon gentleneſs, along the midſt of Plains and Vallies, ſometimes thro' an open Country, then inclos'd on either ſide by riſing Ridges of fine woody hills, and every where adorn'd on both its Banks, with ſhady Groves of Poplar, Alder-Trees, the mournful Willow, and a thouſand other lovely Greens, ſurprizingly inchanting every eye with ſudden Wonder, at the unaſſiſted gayeties of Virgin nature.

Yet does the River ſometimes change its proper form, and wander, till 'tis loſt a while in certain Lakes, amongſt whoſe number two there are, which anciently, were famous for their magnitude and depth, and ſtill continue highly worth a Strangers obſervation.

¶ The

§ The Etymology of *Dan*. ‖ The Etymology of *Jordan*. * Deſcription of the River. † Its Courſe and Beauty.

¶ The first is situated in the upper Galilee, and now call'd *Hoolee*, spacious in the Winter, but in Summer almost dry, and yeilding a Production of such quantities of Reeds, that commonly wild Beasts find shelter there, and dangerously lie in ambush for the unsuspecting Traveller.

§ The other, formerly the Lake of *Tiberias*, or *Genezareth*, and sometimes call'd in Holy-Writ, the Sea of *Galilee*, is fifteen miles in length, and ten in breadth, affording numerous kinds of Fish, of admirable relish, and so strangely fatning all the Soil, which borders on it, that it well deserves the name of the most fertil part of all the Holy Land.

‖ Thus glides the River *Jordan* with a natural Face of Pleasure, till 'tis swallow'd up in the Dead Sea, to which it enters with a full discharge of all its waters, but is seen no more from that time forward, nor the Sea itself observ'd to swell, by such a Tributary Affluence of encreasing Waters, whence 'tis reasonably guess'd, that there must be some subterraneous Channels to disgorge the Streams, receiv'd so plentifully.

* This Lake is call'd the *Dead Sea*, from the heavy Stagnate nature of the Water, it contains, which neither Currents, nor the force of Tempests have the power to stir from its amazing stillness, and it is observable, that, tho' the River *Jordan* runs into it, it continues a considerable space entirely clear, and long unmixing with those thicker Waters.

† This Sea, or Lake is Sixteen miles in Breadth, and Seventy long, now drowning all that Paradise of Pleasure, that delightful Plain, once call'd *Pentapolis*, amongst whose five aspiring Cities, *Sodom* and *Gomorrah* were the two most wealthy, ever since their fatal Burning by the Fire and Brimstone of Vindictive Heaven, entirely sunk beneath the Surface of this dismal Lake, which now overflows the Ancient Habitations of luxurious Wickedness, and does at certain Seasons of the Year (especially preceeding rainy Weather) constantly emit a kind of Mist or smoaky Cloud, in five distinct and distant Places, which the superstitious People thereabouts, wou'd needs perswade us to believe, point out the several Situations of the miserable Cities.

¶ The Salt or Brackishness, peculiar to the Waters of this Lake, is so extremely great, that heavy Bodies, thrown upon the Surface, sink not down, without difficulty, and it is reported, that the *Roman* Emperor *Vespasian* commanded certain sentenc'd Malefactors to be bound, and thrown in Head-long for a Proof of the Experiment which was confirm'd by their strange floating up and down, incapable of sinking thro' the Surface of the Waters, whose Sulphureous Quality prevail'd so far upon their Skin, that it peel'd off in every Part, as if they had been scalded, and this last effect it now produces to so piercing a degree, that it will flea the Fingers of a Man, who rashly goes about to wash his Hands, in that unattempting Monument of Horror and Iniquity.

§ It likewise bears the name *Asphaltities*, from a prodigious quantity of Pitchy or Bituminous substance, call'd *Asphaltum*, which is bred in time upon the Surface of the Lake, and being cast on shore all round it, gather'd by the Country People, and employ'd in many uses; often anciently exported into *Egypt*, for embalming the dead Bodies of the Vulgar, not capacitated to afford the Purchase of an Aromantic Composition.

‖ Among the many Names, it is distinguish'd by, 'twas justly call'd the Lake

¶ The Lake *Hoolee*. § The Sea of *Galilee*. ‖ *Jordan*, how swallow'd up. * Etymology of the *Dead Sea*. † Its Extent and Original. ¶ Its Nature and Description. § Why call'd *Asphaltities*. ‖ Why the Lake of *Sodom* and *Gomorrah*.

Lake of *Sodom* and *Gomorrah*, in commemoration of the dreadful puniſhment, inflicted by the hand of our Almighty God, upon a ſinful people, once inhabiting the cities, which had there their ſituation.

¶ It has been commonly reported, and confirm'd by the aſſertion of ſome modern travellers, that all ſuch Birds, as dare attempt the flying over it, are ſuffocated with the vapours. riſing from the Lake, and fall down dead upon its ſurface: This I can aſſure my Reader, is a moſt egregious falſehood, for I have not only ſeen vaſt quantities of Fowl fly up and down about it, but deſcend ſometimes in ſearch of meat, upon ſuch floating Reeds, or other ſwimming Heaps, as lie upon the top thereof. Perhaps, the ſtory took its riſe from the repute, which Poets gave *Avernus*, and ſome other Lakes on that account. Thus touch'd on by *Lucretius*.

§ ——————— *Nomen id ab re*
Impoſitum eſt, quia ſunt avibus contraria cunctis,
E regionæ, ea quod loca cum advenere volantes,
Remigii oblitæ pennarum vela remittunt;
Præcipiteſq cadunt molli cervice profuſa.

——————— That Name is juſtly giv'n,
Becauſe the Killing Nature of the Place
Is ſtill Deſtructive to the Feather'd Race;
Who, when they leave their Tracts of milder Air;
And hither with advent'rous Flight repair,
Forgetting how to Fly, they ſtrangely fail,
Thro' the infected Air on Wings to ſail,
And with extended Necks fall headlong down.

‖ I ſhall only add one obſervation more, before I end this chapter, and that is, this Lake among its many ills, has one good quality: For by the briny nature of its waters, and the ſoil about it, it yields ſuch mighty quantities of Salt, as furniſh all the *Holy Land* with unexhauſted plenty of that neceſſary product.

* Yet one addition more, accoſting my remembrance, muſt implore the Reader's pardon, if I ſtay to mention it; It is, that 'mongſt a ridge of mountains, not far diſtant from the Lake, I have been treating of, they ſhow a hill of an indifferent magnitude, which is, or ſeems to be, a kind of Rocky Salt, unfit for uſe, and thence unvalued upon any other reaſon, than the reputation of being, what the Scriptures call the pillar of Salt, into which *Lot*'s wife was metamorphos'd, when her female curioſity inclin'd her to look back againſt the Angel's order, and behold the ruins of her flaming City.

¶ A Vulgar Error concerning the *Dead Sea.* § *Lucr.* Lib. 6. ‖ One good Quality of the *Dead Sea.* * *Lot*'s Wife, and the Pillar of Salt.

CHAP. XLIII.

Of the Present State of the Christian Religion *in* Palestine.

TWOU'D be perhaps impossible, in travelling about the spacious Universe, to find a scene, ¶ more strangely shocking to a christian zeal, than what the *Holy Land* affords at present: For it cannot surely be a welcome contemplation to a man, who owns the Faith of Christ, to see that place have least of his Religion, which had most of his good wishes.

The vilest soil, the earth possesses, yields encrease, when it is sow'd with liberality: But this ungrateful clime, this miserable country, enrich'd by the inestimable blood of Christ himself, is yet so far from an improvement of her not alone prodigious but peculiar blessings, that the discouragʼd practice of repulsʼd christianity is disregarded more in *Palestine*, than even the most remote and barbarous corners of the *Turkish* territories.

§ The scatterʼd christians, who inhabit with the *Turks*, in any of those towns, I mention'd in the former chapter, commonly are such, as are attracted by the summons of a profitable way of living, and forgetting every call of their humanity, but that of interest, give their minds entirely up to a continued practice of such advantageous courses, as, engaging totally the bent of their desires, prevent their souls from the neglected execution of those holy duties, which wou'd better sar become their application.

‖ However, there are many different Sects of christans here, who led by piety, and the prevailing love of their Religion and its practices, abandon all the gayest follies of the gilded World, and spend their days within *Jerusalem*, nay commonly within the very Temple of our Saviour's Sepulchre, with all the marks of a sincere repentance, and ingenious resignation to the smarts of poverty, and unalluring rules of an unfeignʼd Austerity.

Some hundreds of these zealous families, * perpetually reside within the Temple, so as never to eat, drink, or sleep, in any other place, nor find a possibilty of conversation with the people of the town, at any other time, than when they bring provisions thither, and by ringing one, of a great number of small Bells, by different Cords made fast within the several apartments of the christians there, give notice to the persons, they desire to speak with, who immediately come out, to be acquainted with the reason of their summons.

But since it may not be an unacceptable amusement for the Reader, to be made acquainted with the different tenets of the different sects, residing at *Jerusalem*,

I will

¶ A shocking Contemplation. § The common Christian Inhabitants of *Palestine*, who live in the Temple of Christ's Sepulchre. ‖ Many Sects, * How Converse with Strangers.

I will enumerate the ſeveral Doctrine of ſuch Chriſtians Zealots, as are comprehended in the following denominations.

¶ *Armenians*, *Coptees*, *Abyſſens* and *Græcians*, *Jacobins*, *Neſtorians Georgians*, and a kind of People, who have many Monaſteries on *Mount Lebanon*, and are diſtinguiſh'd amongſt Chriſtians, by the name of *Maronites*.

§ The Faith of the *Armenians*, who are, next the *Græcians*, here moſt numerous, has been already told you in the three and twentieth Chapter; largely treating of thoſe peoples cuſtoms, and their Tenets of Religion.

‖ I likewiſe, have inform'd you, that the *Coptees* are the remnant of the old *Egyptians*, and at large deſcrib'd their Doctrine and Condition, in the four and twentieth Chapter of this Treatiſe, nor can I enlarge, without a flat Prolixity, on what I have already ſaid concerning *Greece*, and the Religion of her Natives.

* Let it then ſuffice to ſay, that all the three abovenam'd Sects, adminiſter in the reſpective offices of their Religion, at *Jeruſalem*, with as unbounded a permiſſion, and the ſame degrees of Ceremony, as they are allow'd to uſe, when in their ſeveral diſtant Countries.

The reſt I will proceed to treat of, as diſtinctly as I can, and firſt the *Abyſſens*, more ancient than their Fellows in converſion to the Faith and Worſhip of our Saviour Chriſt, require the preference.

† They are no other than the *Ethiopian* race, whoſe Anceſtors embrac'd the Chriſtian Doctrine, from the preaching of their Queen *Candace*'s Eunuch, *Philip*'s Convert, much about the Year of Chriſt, Four Hundred and Seventy.

¶ They circumciſe their Children, authoriz'd, as they imagine, by our Saviour's own example, and extend the duty of the manual operation to both Sexes equally.

The Man at forty days old, and the Woman at threeſcore they conſtantly baptize, repeating every year that Sacrament Ceremony, on the Twelfth day of Chriſtmas, in Commemoration only of the Condeſcention of our Lord, who ſtoop'd that day to be baptiz'd in *Jordan* by St. *John the Baptiſt*.

Confeſſion, keeping Lent, and praying for the dead, are points, wherein they join exactly with the *Roman* Catholicks, as they oppoſe them rigidly, in not admitting Images in Churches, or the uſe of Crucifixes, and permitting Prieſts to marry freely.

§ In one odd point they ſeem to favour the Opinion of the *Jews*, with whom they ſide in Abſtinence from certain Meats, and keeping *Saturday* as holy, as they do the Chriſtian Sabbath.

I need not tell the learned Reader, that the *Jacobins* are call'd ſo from the Founder of their Hereſy, a *Syrian* of mean parentage and fortune, nam'd *Jacobus*.

‖ His dictates taught his Followers, and their poſterity, to make the Godhead of our Saviour paſſive, and ſubſervient to his Manhood. They believe the Soul of Man immortal, but with this Reſerve, that it continues ſlumb'ring with the body, till the day of Judgment.

Confeſſion, Purgatory, and the prayers of *Roman* Catholicks for the deceas'd, they diſregard, as needleſs Innovations. Their Prieſts may marry, and adminiſter the Sacrament in both kinds, and unanimouſly join to disbelieve the Truth, and diſobey the orders of the ancient fathers, and their *Synods*, for the moſt part.

* *Neſtorius* in the Reign of *Theodoſius*, was biſhop of *Conſtantinople*, and a native of the *Upper Germany*; he introduc'd an Hereſy, which has prevail'd extremely in the Eaſt, and gives the Denomination of *Neſtorians* to its profeſſors.

In the adminiſtration of the Euchariſt, this Sect deny the real preſence nor permit the *Virgin Mary* to be call'd, 'The Mother of God.' They read the Scriptures,

¶ The names of Chriſtian Sects, reſiding in *Jeruſalem*. § The *Armenians*. ‖ The *Coptees* and *Græcian*. * The Toleration given them. † The *Abyſſens*. ¶ The Tenets of their Religion. § A *Jewiſh* Inclination. ‖ The Religion of the *Jacobins*. * The *Neſtorians*.

tures, and pretend to practise a reserv'd Humility, but make a strange Division in our Saviour Christ, between his divine and human nature

¶ The *Georgians*, call'd so from the Country of that name, (in ancient days *Albania*, or *Iberia*) are in many Ceremonies and Opinions, imitators of the *Greeks*, and most distinguish'd by the following principles, to which they long have been most strict Adherers.

They take a liberty from their Religion, to indulge the senses almost to the highest pitch of Incest, by permitting marriages within the rules of Christian Prohibition. They are great Admirers of loud Instruments of Musick, in their Churches, and have seldom deviated from an honesty of Mind, which speaks 'em justly qualified for the respect and care of *Europæan* Governments, who might with little charge or labour, bring them over from their in-offensive ignorance, to a more lively and illuminated Knowledge of the Christ, they worship.

§ The *Maronites* took name, from *Maro* an old *Abbot*, who won 'em over from the *Jacobin* opinion to a new one of his own; or, as some say, from a large Village, call'd *Marona*, situated near their famous Monastery on Mount *Libanus* or *Lebanon*.

There have been frequent conferences set on foot, between the *Roman* Catholicks and the abovenam'd *Maronites*, wherein the former have so well succeeded, that they are come wholly over to the Church of *Rome*, some few Reserves excepted, two of which are these: They hold it as a superstitious Ceremony, to make use of extreme unction, one of the Seven *Romish* Sacraments, and look upon all Prayers for the Deceas'd, as helpless offices of a mistaken Zeal, or ineffectual Bigotry.

* These then are all the noted Christians, now inhabiting *Jerusalem*, or any other part of *Palestine*, each several order subject to the Government of their respective Bishop, Abbot, or elected Guardian, but so much more subject to the *Turkish* power, that they must miserably stand, depress'd by want of riches or authority, and see the ground, which once the good, the Holy Jesus honour'd with his Habitation, made the property, and ruin'd by the insolence of those audacious Infidels, who dare, upon the very scene of his prodigious Agonies, Blaspheme his person, and deride his Crucifixion.

† In this condition, Reader, lies the Holy-Land at present, scarce enough esteem'd by a few *Turks*, who live therein, to make 'em guess their Profits worth their Pains, and yet in vain desir'd with longing wishes, by many Christian Princes, who for want of a sufficient power, by single efforts, to expel the conquerors, are forc'd to see that Land more wretched now than any other, which was once declar'd by God himself, the happiest of the Universe.

CHAP.

¶ The *Georgians*, Conclusion of the Chapter. § The *Maronites*. * The Government these Sects are subject to. † The

CHAP. XLIV.

Of Arabia *the* Stony.

NOW, let us look into the dominions of the *Three Arabia*s, many parts whereof are ſubject to the *Turkiſh* Sultan, but far more, are not, yet do thoſe lawleſs and imperious monarchs claim the honour of the government of all, by adding to their titles an illegal claim, to the entire poſſeſſion of the wide *Arabia.*

Since therefore, tho' not really his, he calls them ſo, I will as briefly as is poſſible, to ſatisfy the Reader, give a juſt deſcription of the three diviſions of this mighty country, and firſt attempt a thorough view of that *Arabia*, call'd *Petræa.*

¶ *Arabia Petræa*, or *Arabia the Stony*, either took its name from *Petra*, now call'd *Rat-al-allah*, by the *Turks*, its maſters, the metropolis of old of all the country; or, as ſome will have it, from the rocky mountains, which confine it, and the great ſtone quarries, at the bottom of the ſand, in every part within it.

§ 'Tis bounded on the Northern ſide by *Syria*, on the Weſt by *Egypt*, on the Eaſt it borders on the deſarts of *Arabia*, and the Southern confines touch the Northern ſhores of the *Red Sea*, and the delightful frontiers of *Arabia Felix.*

‖ The land is very deſolate, and barren to a vaſt degree. The ground lies waſt, o'erwhelm'd a thouſand times a year, by fluctuating waves of rolling ſand, if I may call them ſo, impetuouſly driven up and down, Hills chang'd to Valleys, and the Valleys ſuddenly transform'd to mountains; nothing here can boaſt the certainty of one half hours duration; all the face of fickle nature varies in a moment, and you ſee no more the vaniſh'd proſpect, you have juſt been looking on.

* No Tree here flouriſhes, but now and then a ſolitary Palm; the ground unſtable, can produce no more than two or three low kind of Herbs, the Hyſſop, and another ſpreading Leaf, which wanting little depth for Root, grow here and there upon the Graſs-leſs ſurface of the naked land.

† But what is more than all the reſt intolerable, is the melancholy want of water, travellers are ſubject to. who often are oblig'd to ride till almoſt dead with thirſt, before they find a Spring, ſufficient to emit a pint of Water for the ſervice of a multitude.

¶ Excepting the wild *Arabs*, whom I ſhall diſtinctly treat of by and by, thoſe miſerable wretches, who inhabit this untempting country, commonly are ſuch, as being driven from their native places by a barbarous oppreſſion. chuſe to change a forc'd, for a no leſs, but voluntary miſery.

¶ *Arabia Petræa*, why ſo call'd. § The Situation of the Stony *Arabia.* ‖ Deſcription of the Soil. * Its Barrenneſs. † Great Want of Water, ¶ The miſery of the Inhabitants.

¶ O pinching poverty! That men ſhou'd yield their nobleſt virtues to be cruſh'd by thee! How ſtrange are thy effects, And to what unaccountable attempts doſt thou puſh on the minds of ſuch as feel thee! No men had certainly ran headlong to theſe deſarts, to avoid the ſhame, thy power expos'd 'em to, unleſs thou art indeed as terrible as the old Poet thus has repreſented thee.

§ Poverty, *Cyrnus*, tames a Good Man more
Than Fevers, Age, and all, he felt before.
To fly the heavy Curſe of being Poor,
What Ills, O *Cyrnus*, ſhou'd not Men endure?
They rather ought to meet ſome Briny Wave,
And 'midſt th'unfathom'd Ocean find a Grave;
'Twere better far to ruſh againſt ſome Rock,
And daſh their Brains out with the bloody Shock;
For ev'ry Man by Poverty's depreſt,
Nor can he Speak, or Act, or Live at reſt;
But Tongue-tyed, Silence bends his knowing Breaſt.
Thence *Cyrnus*, ſhou'd we ſtrive by Land or Sea,
From poor Mens Burthens to live ever free,
For 'tis far better, we ſhou'd Death endure,
Than bear the Weight of Life, if Life muſt ſtill be Poor.

‖ Yet is it, on the other hand, as wretched a condition, to be ſwell'd, beyond the knowledge of our ſelves, and the remembrance of our frailties, by the tranſitory preference, we gain above our fellow mortals by the ſhort liv'd honours, wealth beſtows on our deluded wiſhes, ſudden changes, and undreamt of ſtorms, invading our poſſeſſions, may reduce us ſwiftly, even below a level, with the meaneſt of our menials, and to puniſh our Ambition, ſhip-wreck our good fortune.

* I very well remember, once at *Hamburgh* to have ſeen a melancholy inſtance of the ſtrange viciſſitudes to which mortality is hourly ſubject: For as I was looking on the monuments, which grac'd a Church of the abovenam'd city, I took notice of a certain tomb-ſtone, fix'd up ſideways to the wall, on which, beſides a deal of Sculpture, there were deeply cut the ſtrange particulars of the relation following, in the *German* Language.

† *FREDERIC LEOPOLD LAUSSERBURG*, a perſon of obſcure birth, and an illiterate education, grew ſo rich by great mens favour, and a thouſand unexpected bleſſings of an undeſerv'd good fortune, that he was advanc'd to the moſt envied dignities, the magiſtracy of this City cou'd beſtow upon him, and encreas'd in wealth and power to ſo prodigious a degree, that no ſix gentlemen in all that country, cou'd outbalance his poſſeſſions.

¶ Pride, the conſequence, and common tinger of triumphant beggary, quite turn'd his ſenſes: In this height of exaltation the means, by which he roſe, and look'd upon the bleſſings, he poſſeſs'd, as fram'd for his enjoyment; inſolence and vanity ſo clouded his ſmall ſhare of underſtanding, that he us'd all people with ſuch unbred haughtineſs, that he became the univerſal hate of town and country.

† Providence

¶ Reflections on the ill Effects of Poverty. § *Theognit.* upon Poverty. ‖ Reflections on the vanity of pride. * A Story, of a proud, rich Man at *Hamburgh*. † A ſudden Riſe. ¶ A weakneſs of Nature.

† Providence endeavour'd to oblige him by a warning, from the mouth of a Free-ſpeaker his relation, who attempting to diſſwade him from the odious practice of ſo ſcornful a deportment, urging that tho' now he was above the malice of the world, a time might come, when he ſhou'd ceaſe to be ſo, had this vain and ſenſeleſs anſwer thrown upon him. — *Alas! Poor Fool, an Aſs might ſooner learn to play upon the Bagpipes, than the Curſe of Poverty be taught a way to make me miſerable.*

¶ Advice was ineffectual, and the gentleman forbore repeating it, the haughty *Lauſſerburg* went ſoon that night to bed, and wak'd about the hour of midnight with a wonderful ſurprize, to hear the noiſe of Ruſtic Muſick in the Street, (and as he thought before his Windows) with a hundred exclamations, ſuch as *Lord deliver us*, *Protect us Heaven*, and the like, from all the windows, oppoſite to his, whoſe Caſement ſhut and open'd with a ſtrange confuſion.

§ Tempted by the noiſes, he got out of bed, and running to his chamber window, threw it open, and the firſt remark, he caſt his eyes on, was a kind of Phantom, repreſenting the exact reſemblance of an Aſs, erected on his hinder Legs, and dancing up and down to an uncommon tune, of his own playing on a perfect Bagpipe, while the frighted neighbours, all amaz'd before, were now far more ſurpriz'd, to ſee the Apparition vaniſh in the very moment, he look'd out at window and beheld it.

The ſtartled *Lauſſerburg*, in Agonies at this Appearance, preſently reflected on the wicked anſwer, he had made his Friend, and from that hour became ſo melancholy, that he never reliſh'd former pleaſures, but neglected ſtrangely all his great concerns, and ſunk almoſt to a downright Stupidity.

‖ Amazing accidents by Fire and Robbers, Law-ſuits and Neglect, in two years time conſum'd his wealth to ſo incredible a change, that being hated by the Townſmen, they refus'd to give him the relief he wanted; ſo that he, who lately judg'd himſelf too great to know an equal, or converſe with an inferior, was by providence, reduc'd to beg his bread, from door to door, and hope a charity from even the meaneſt of thoſe people, whom he had before uncharitably dealt with; nay ſo far ill-fortune tortur'd him, that, not admitted under any roof, That very Friend, who had forewarn'd him of the poſſibility of Falling, coming late one moon-light night, along the Street, in very cold and rainy weather, * ſaw him ſitting huddled on a heap of dirt half-naked, ſheltered from the rain by nothing, but a kind of wicker'd basket, which being cloſe at bottom, but as open as a Cage in every other part, he had drawn over him, to keep his head from the ſeverity of weather.

† This Story, carv'd at large upon the Tombſtone, quickens pity and amazement at one time, and may be uſeful, as a Mirror to preſent the world, with an exact Idea of the riſe and fall of Vanity, and the miſfortunes, drawn by pride upon the Bubbles of Mortality.

¶ Before I cloſe this Chapter, 'twill be proper to inform the Reader, that the ſandy deſarts of the Stony, and indeed the other two *Arabia*'s, are cover'd thickly with a thouſand kinds of little ſhells, and Nitrous Atoms, which appear with gliſtering beauty, at a diſtance from you, which, with ſeveral other proofs, are reaſonable grounds for belief, that once theſe Plains, now deſart Sands, were a large part of main Ocean.

CHAP.

† Good advice unhappily ſlighted. ¶ A Midnight alarm. § A wonderful Apparition. ‖ A ſudden downfall. * A miſerable condition. † The uſe of the Story. ‡ Shells and ſhining Sands upon the Deſart.

CHAP. XLV.

Of Arabia, *the* Desart.

THE mighty Desarts of the wast *Arabia*, South of the foregoing are confin'd that way, by the *Arabia*, well call'd Happy, from the Aromantic Blessings of its Climate: But on every other side, run wildly on towards *Babylon* and *Media*, *Mesopotamia* and *Armenia*, in such endless tracts of Sand and Desolation, that the undiscover'd reach of their prodigious surface, frightens curiosity from thoughts of searching, for the just extent of such a dangerous territory.

¶ Heaven has here laid wast the work of Earth's Creation, or contriv'd these Blots of Nature, like a mole in a fine Face, to serve as Foils, and add an ornamental Lustre to the brighter parts of the more temperate Universe.

The Elements themselves are here at War; the Sun inflames the Sand, and the tempestuous sand invades the air with waves of fire, whose rolling heaps like stormy billows of impetuous heat, hiss dreadfully against the breath of those prodigious tempests, which remove them hourly, and make a *Chaos* of the horrid Desart.

§ Not a Shrub grows here, or any thing at all, which looks like nature in her common decency; the hiss of every kind of poys'nous Serpent aggravates the terrour of a trembling traveller, who, all environ'd by the dangerous Snakes and salvage Beasts, which, scaring others, are themselves as often scar'd, by the unstable motion of the trackless desarts, is oblig'd to steem at Sea, upon the scorching Continent, and travel day and night without the smallest guide, but the assistance Compass.

‖ The raging heat of a perpetual Sun so burns the sands, they travel on, that they are scorch'd as if they walk'd thro' half-extinguish'd heaps of Ashes, yet are they still oblig'd to carry Fire, and fix it round the places, where they rest, to fright away the monst'rous creatures, who wou'd else assault 'em.

* Those *Arabians*, who are knowing in the nature of the horrid Climate, guess, by certain motions of the Clouds, the coming of a storm of Wind from any quarter, and the distance, it is at, and consequently suit their travellers thro' the desarts, to their best conveniency.

† But christian strangers, wholly ignorant of all those signs, nor daring to confide so far in the suspected *Arabs*, as to take 'em for their guides, are sometimes miserably overtaken by the danger of the storm, which agitates the ground, they travel on, with all the violence of the severest Earthquake, lifting men and Camels from the desart, or at least so fills the air with Clouds

¶ Different from the rest of the World. § Wild Beasts and Serpents in the Desarts. ‖ The Virtue of Fire in the Desarts. * The Skill of the *Arabian*. † The misery of Christians, travelling without a Guide in the Desarts of *Arabia*

Clouds of ſand, driv'n up and down by unreſiſted whirlwinds, that the wretched Traveller, quite blinded with their fury, ſtands, unknowing what to do, while the dried dead bodies of men and women, who have periſh'd ages ſince, in paſſing over, are with a ſurprizing horror blown upon them, whisk'd like Paper thro' the Air, all dreadful and deform'd, with thoſe ſuſpended Carcaſſes, and flocks of Serpents hurried violently thro' the Winds, with the upliſted tracks of glowing ſand, they lately crept in.

Who knows, but many of thoſe dead mens bodies, which are blown ſo frightfully about the deſarts, are the ſame, who periſh'd, when the *Roman Legions*, under warlike *Cato*, bravely paſſed this ſultry climate in the ſearch of glory, and on whoſe Account the Poet *Lucan* thus deſcribes the nature of theſe deſarts.

¶ *Sic Orbem torquente Noto, Romana juventus*
Procubuit, metuenſq; rapi, conſtrinxit amictus,
Inſeruitq; manus terræ; nec pondere ſolo,
Sed nixu jacuit, vix ſic immobilis Auſtro;
Qui ſuper ingentes cumulos involuit arenæ,
Atq; operit tellure viros, vix tollere miles
Membra valet, multo congeſtu pulveris hærens;
Alligat & ſtances affuſæ magnus arenæ
Agger, & immoti terra ſurgente tenentur.
Saxa tulit penitus diſcuſſis proruta muris,
Effuditq; procul miranda ſorte malorum:
Qui nullas videre domos, videre ruinas,
Jamq; iter omne latet, nec ſunt diſcrimina terræ
Ulla, niſi ætherix medico velut æquore flammæ.
Sideribus novere vias;

While thus (diſturbing Earth) the South Wind blew,
The *Romans* on the Ground their Bodies threw,
And fearing ſwiftly to be blown away,
Bound faſt their Cloaths, and graſp the Soil, whereon they lay;
Nor does their Weight alone ſecure them there,
A Clinging Strength they make the Surface bear;
Scarce can they thus the Southern Storm withſtand,
Which o'er their Proſtrate Heads, rolls mighty Hills of Sand;
Buried therein, the Soldiers ſcarce can liſt
Their Limbs, the Monumental Duſt to ſhift.
Thoſe, who dare ſtand upright, unmov'd remain,
Kept ſtrait by heaps of Sand, which over-whelm the Plain;
Prodigious Stones, rent from ſome broken Wall,
Fly in the Tempeſt, which ſupports them all,
And in ſome diſtant Clime, with wonder lets them fall.
They Ruins ſee, who can no Houſes ſpy;
No beaten Path ſalutes the longing Eye,
No different Roads in this ſad Place appear,
Like Mariners, by Stars, their doubtful Courſe they ſteer.

¶ *Luc.* L. 10.

¶ Horror and Confusion overtake the Traveller, who, by a thousand little accidents, is hourly liable to lose his company. Imagine, Reader, what a miserable state you wou'd believe your self reduc'd to, were you left alone, amidst the wild, and unfrequented sands of these unmeasur'd deserts; nothing near you, nor within the reach of the most sanguine hope, but dreadful Serpents, unknown Monsters, and a thousand barbarous enemies to nature and humanity: No distant prospect of a smoaking Chimney to direct your footsteps, nor the comfortable sight of beaten roads, to guide you in your journey; day assaulting you with scorching heats, and night confounding you with the repeated § shriecks and shrill complaints of Ghosts, or Apparitions, which, if you believe the people of the country, wander nightly up and down about these deserts.

‖ The *Arabs* told me fifty frightful stories of the mischiefs, done by these Hob-goblins who delight (it seems) to exercise deceit, and make poor Travellers not only lose their way, but perish in the desart.

However, there was, some years since, a certain better natur'd Spirit, than a man has commonly an opportunity to get acquainted with, and since 'tis pity she shou'd lose the honour due to her civility, I will record her, for as honest and obliging an Hob-goblin, as ever can be found in all *Arabia*.

* There was, as I was told by my judicious *Turkish* Author, an *Armenian* Merchant, call'd *Demetrio*, who liv'd for many years in *Egypt*, and as I remember, in the City of *Grand Cairo*, till, by his industrious application to the Art, he practis'd, he became considerably rich, and flourish'd mightily.

It seems the man was of a grateful temper, and remember'd that, when he had liv'd, while young, in *Babylon*, in a condition very mean, and much depress'd by servitude and poverty, he had receiv'd extraordinary civilities from a good natur'd *Turk*, by whose assistance only, he had been enabled to engage himself in that successful way of living, which had now so happily improv'd his former circumstances.

† He made a resolution, that he wou'd go pay a visit to his friend in *Babylon*, and let him see that he remember'd gratefully the many bounties, he had formerly receiv'd, and wou'd reward, at least acknowledge, his extensive obligations; and accordingly, he went in company with the great Caravan, which cross'd the deserts to the very place, he had design'd a journey to.

¶ He travell'd pleasantly enough, till he was got almost half thro' the danger of his passage, when it hapned, that the Caravan fell short of water, which they search'd in vain for among the sands, so that their thirst encreasing daily, almost all their beasts of burthen fainted under it, and many of their company, unable to support the anguish, it reduc'd them to, fell sick, and died in miserable torment.

§ Prodigious offers there were doubtless made, for the reward of any, who shou'd then discover the glad tydings of a spring, which tho' they cou'd not reasonably hope to find, the zeal of their desires, and sharpness of their appetite, inclin'd them to endeavour it, by sending out detachments every way, with orders not to lose the sight of one another,

The wants of nature, notwithstanding this precaution, urg'd their courages to a contempt of any other danger, than the death, they dreaded from the want of water, wherefore little minding the advice, they had receiv'd, they frequently ‖ divided their small parties, and

¶ The wretched Condition of Travellers, who are lost in the Desarts. § Ghosts and Apparitions, in the Desarts. ‖ Mischievous Hob-goblins. * A Story of an *Armenian* Merchant, lost in the Desarts of *Arabia*. † The grateful design of a dangerous Journey. ¶ The Water falls short. § They detach parties to seek a Spring. ‖ They divide, and straggle from each other.

and wou'd ramble ſingly up and down, regarding nothing, but the thoughts of keeping ſtill within the hearing of each others hollow.

¶ Among the reſt one moon-light night, *Demetrio*, (it ſeems) was gone a water hunting, and had ſtraggled to a conſiderable diſtance from the party, he went out with, but imagin'd, he diſcover'd all about him many companies, belonging to the Caravan, employ'd on the ſame Errand, he was buſy in; at laſt he heard a voice on his Left-hand, which call'd, as from the neareſt party, with the welcome Repetition of theſe Words, *Ho! This way, this way, we have found out Water.*

§ Full of joy he look'd about him, and perceiv'd (at leaſt imagin'd he perceiv'd) the parties of the Caravan run all one way, as if they follow'd the tranſporting ſummons which invited them to crowd that way, and taſte the water, he believ'd ſo happily diſcover'd.

In ſhort, he ran as faſt as he was able, cloſe upon the heels of certain men, whoſe faces he was very well acquainted with, and knew them to belong to the great Caravan, he came with: ‖ Till at laſt, when he had follow'd them above an hour, they turn'd upon him, ſhook their heads, laugh'd loud, then diſappear'd, and vaniſh'd like a ſhadow.

Natures Dictates may inform the Reader, what convulſive Agonies alarm'd the breaſt of the deceiv'd *Armenian*, when he ſaw thoſe Guides diſſolve to Air, on whom he had depended, as his ſafeguard and directors: But his Fright encreas'd to double horror, when he look'd all round him, and cou'd ſee no ſign of man or beaſt, but found he had been led away from all his company by the deluſive beckons of malicious Ghoſts, and ill-deſigning Apparitions.

* In vain he curs'd the hapleſs motives, which inclin'd him to the journey, and with bitter cries bewail'd his miſery; lamenting the misfortune of his loſt condition with a flood of Tears, which bath'd the Sands, o'er which he wandered, void of comfort, and inſtead of finding the far diſtant company he look'd for, hourly rambled farther in the deſart, while his aking eyes ſaw nothing in his way but trackleſs regions of unſtable Sand, and both his ears were deeply pierc'd, by frightful hiſſings of the Serpents round him, and the doleful ſhrieks, and horrid yells of unſeen Ghoſts, and hovering Hog-goblins.

† Two days and nights were thus paſs'd over, when deſpairing evermore of ſeeing man, and weak'ned by fatigue, and want of Food and Water, he laid himſelf upon the ſands, and was reſolv'd to wait his death, with an heroic Reſignation to the will of providence.

He had not lain two hours, before he ſtarted at the Repetition of a voice, which call'd three times, in a ſhrill, melancholy Accent, *Demetrio, Demetrio, Demetrio.*

¶ He liſted up his eyes, with great Amazement at the mention of his name, in ſuch a place as that, and ſcarce believ'd himſelf awake, when he beheld his wife at two yards diſtance from him, with a pot of water in one hand, and a dry bisket in the other.

She plac'd 'em by him, and made ſigns, that he ſhou'd eat and drink, which an half-famiſh'd Appetite oblig'd him to endeavour, after he had offer'd to embrace his wife, who glided from him like an Airy Phantom, and forbad him touching her.

§ I am, ſaid ſhe, no more the Partner of your earthly bleſſings, death has interpos'd his obſtacle betwixt our meeting to embrace as formerly: Thy Friend at *Babylon* is alſo dead, and thy poor children motherleſs at *Cairo*, want thy comfort. Follow me, and I will lead thee to thy company, and ſhow the water for thy ſelf and them, which when thou haſt

¶ A dangerous wandering. § A deluſive proſpect. ‖ The malice of a company of Ghoſt. * A ſad Condition. † A deſpairing Reſolution. ¶ A Wife good-natur'd after death. § The Speech of a Ghoſt to a Man in the Deſarts.

hast discover'd, and received the great reward, that will be given thee, go back with me, I'll lead thee safely to the borders of the desart, whence thou may'st return to *Egypt*, tho' alone, in safety. ‖ But thou must not ask me any questions of my p esent circumstances, too mysterious for a mortal's comprehension.

Overjoy'd but wond'ring at the strangeness of the Accident, he follow'd his obliging wife, quite cross another part of the wide desart, till she brought him to a place, where she assur'd him if he dug, he shou'd find water; but injoin'd him not to grieve, that she was dead, repeating many times, that she was happier now than s e had been, while living.

* He cou'd from hence behold the Caravan, a third part of whose number had already perish'd by the drought, they were expos'd to. He immediately went to them, brought 'em to the place, and show'd 'em where to dig, till they found Water, in sufficient quantity to satisfy them all, and fill the Vessels for their use, in the remaining part of the said journey.

† His Wife, invisible to all, but him, attended all this while, and whisper'd in his Ear, the best directions, she cou'd give him: A considerable sum of money was presented him by the commanders of the Caravan, which almost doubled what he had before obtain'd by a successful industry. He presently exchang'd the present, for such jewels, gold, and other riches, as wou'd lie in the least compass, and conducted by his Wifes kind spirit, left the company, and went in safety back to *Egypt*, holding a delightful conversation all the way, and being told a thousand wond'rous things by his Aerial guide, who, having brought him to the borders of the desart, left him with a charge, to give her love to all her children, ¶ and advise 'em how to live, secure of happiness, by means she had informed him of.

He did as she directed him, and when he came to *Cairo* found his family in mourning for the death of his dear wife, who left the World, according to his computation, just a Week, before he met her in the desarts.

§ This story, Reader, told me by a *Turk*, who thought himself a man of great sincerity, and of no small judgment, please to take as I receiv'd it; 'twill at least divert you, and may serve to give you an idea of those horrid desarts, on which subject I shall add no more, than that such Travellers, as find a spring of Water, to. lerable fresh, by digging in the sands, too well acquainted with the misery of wanting it, endeavour to preserve the memory of that place, by fixing up a pike, or sometimes two, bound fast together, to make the mark more lasting by its length: These have a kind of Ensign at the top, but seldom stand a month, before whole mountains of the sand entirely bury them, at least so cover them, that scarce three foot of all the pike appears above the surface: Such a dreadful Visage bears the desart country of the scorch'd *Arabia*.

CHAP.

‖ A check to Curiosity. * A lucky Discovery. † A dead Wife, doubles her Husband's Fortune.
¶ A happy Escape from the Desarts. § How they mark the Water places in the Desarts.

CHAP. XLVI.

Of Arabia *the* Happy.

THIS Country, Aromatically Happy in the Spices ſhe produces, and diſtinguiſh'd from the other two by all the bleſſings of indulgent nature, ſometimes known to be a partial mother, ¶ well deſerves the name of *Felix*, not alone becauſe moſt happy in her wealth and products, but as ſhe is doubly ſo, when plac'd in competition with the two *Arabia*'s, her deform'd and barren neighbours.

§ Providence has here made full amends for the deficiencies, ſhe caus'd in both the other; and the people, who inhabit this delightful country, are as far ſuperior to the reſt, in their humanity and fair deportment to the ſtrangers, they converſe with, as their ſoil exceeds the other in its beauties and fertility.

‖ *Arabia Felix* has a Sultan of her own, poſſeſſing Arbitrary Power, and ruling in the inland countries; but the Sea-Port Towns, at leaſt moſt of them, have been long ſubſervient to the *Turkiſh* government, as valued moſt by that encroaching people, on account of the prodigious profits, riſing to their owners, from an open Traffick with the *Indian* countries, and the great advantages, they reap by exportation of their own rich manufactures, and the product of their climate.

* They have many Cities of conſiderable magnitude, the chief whereof, are *Mocha*, *Zynan*, *Siam*, *Ermin*, *Surac*, *Demmar*, *Almacarban*, *Nag-helſaamar*, *Raba-taamam*, *Tais*, *Monſar*, *Doſſar*, and the Port of *Aden*.

† Moſt of theſe, and many other Cities, are adorn'd with very fine and ſtately buildings, of a laſting kind of ſtone, well-poliſh'd and join'd cloſe with admirable Mortar: Gardens, Orchards, and large ornamental ſuburbs, generally grace the Towns with the beautiful appearances, and many of them are indifferently fortified with walls and out-works.

¶ The merchandizes of *Arabia Felix*, are the Aromatic Gums and Spices, it was ever famous, Oilbanum and Frankincenſe, and myrrh of many kinds, rich Balſam, Sugar Canes, large Coco Nuts, and Coffee in abundance.

They have Grapes, and almoſt every kind of fruit, in fulleſt excellency; Mutton, Beef, and other meats both good and plentiful, and live in the enjoyment of the gayeſt pleaſures, nature, unaſſiſted by the helps of Art, can furniſh their delights with.

§ The inland countries are extremely woody, and afford convenient ſhelter for the numerous herds of Lyons, Leopards, Tygers, Wolves, and other beaſts of prey, abounding greatly, not alone in this, but all the three *Arabia*'s, I have treated of.

¶ *Arabia Felix*, juſtly ſo nam'd. § Providences Bounty to this Country. ‖ *Arabia Felix*, how govern'd. * The Cities of that Country. † Their way of Building. ¶ The Merchandizes of *Arabia*. § Plenty of Wild Beaſts.

¶ The Air is constantly salubrious, and notwithstanding the warm situation of the country, reaching from near thirty to eleven or ten degrees of Northern latitude: The heat is so delightfully alloy'd by frequent breezes, which like wanton *Zephyrs*, fan the Air, and waft the Scene of odoriferous Spices on their gentle breathings, that you feast upon the richest banquet, nature can prepare you, as you travel on the Road from Town to City; and the moderated climate, softly mixing vernal mildness, with the beams of Summer, makes all Seasons equally engaging, so that the *Greek* Poet, who in the following Verses, Wishes for a constant Spring, may properly be said to have describ'd the blessing of *Arabia Felix*.

§ I love not Summer, for the Sun then Reigns,
And Scorches me on the unsheltred Plains;
I love not Autumn, for Diseases then,
Bred by her Fruits, afflict the healthiest Men;
Pernicious Winter does sharp Snows create,
And all Cold Weather Nature bids me hate;
Let Spring, that long-wish'd Season, than appear,
And bless me with her Presence all the Year,
For then we neither Heat nor Cold can fear;
All Things look smiling then, Nature grows Gay,
And Men divide their Hours, in equal Night and Day.

CHAP.

¶ The Air very Pleasant, and Healthful.

§ *Bigs's* Choice of Seasons.

CHAP. XLVII.

Of the Red-Sea.

THE *Red-Sea* is ſo fully known already, by the Geographical Deſcriptions of our own Country Writers, and the exquiſite performances of the Mathematic Authors of moſt Chriſtian Nations, that I mean not here to touch on thoſe notorious obſervations, which have long ago been made by others, but inform my Reader of ſome new Diſcoveries of little matters, which I made my ſelf.

But firſt, it will be requiſite to ſay a Word or two, relating to the Etymology and Ports of the *Red Sea*, which having done, I will proceed to mention the remarks I made, as they occur to my remembrance.

¶ *Rhythra*, in the old *Egyptian* language, ſignifiing *Red*, was formerly the name of a great monarch of that country, who gave the *Sea* his own denomination, which has been ſince miſtaken, by affinity of Sound, and miſ-interpreted the *Red Sea*, by thoſe, who fix'd the name upon it, which it bears at preſent.

§ Others think, eſpecially the *Jews*, inhabiting the Eaſtern Countries, that it was call'd the *Red Sea*, from the prodigious ruin, and great overthrow of *Pharaohs* Army, in their paſſage over it, in the purſuit of *Moſes*, and his God-defended *Iſraelites*, but as the blood, there ſpilt, was very little, tho' ſuch Multitudes were drown'd, I look upon this gueſs, as an improbable opinion.

‖ Another Notion, and perhaps the trueſt of the three, is, that 'tis call'd the *Red Sea*, from the Redneſs of the Sands, o'erſpreading all the bottom, whence the Waves receive a kind of red Reflection, and the Water thence appears, as if 'twere ſtain'd with certain Juices, of a rediſh colour: This is made more reaſonable from the Etymology of the *Euxine*, commonly call'd the *Black Sea*, from the Blackneſs of the Sands, which lie at the bottom.

The Sea Port Towns are very numerous, and very different from each other, in Magnificence, or the conveniency of Harbour, ſome are much expos'd to dangerous ſhelves, and rocky ſhallows, others both commodious, large, and ſtately, but the only place, deſerving a particular deſcription, is the Port, call'd *Aden*, * in poſſeſſion of the *Turks*, and not alone the largeſt, but the richeſt, and moſt celebrated Sea Port Town of all *Arabia*.

† It is ſituated in about thirteen degrees of Northern Latitude, directly in the Center of a kind of Amphitheatre, or Semicircular Ridge of Mountains, jetting out prodigious Promontories into the Sea, for a conſiderable length, on either horn; the harbour is not only ſafe, but capable of holding at an Anchor near a thouſand ſail of Ships, by the moſt modeſt computation.

¶ The

¶ While the *Red Sea* is ſo call'd. § A ſecond Opinion. ‖ A Third, and the moſt probable. * *Aden*, the great Sea Port Town. † Its Deſcription.

† The Town it self consists of near four thousand houses built of Stone, and rendred pleasant by vast spaces, unemploy'd to other uses, than the planting Orchards, Gardens, and a kind of favorite Wildernesses, much in practice with the Eastern people.

¶ The general inhabitants of *Aden* are considerable wealthy, and enjoy their Pleasures with a greater Gust, than elsewhere is permitted them; yet is the City much decay'd from what it has been formerly, for once the Town extended to a double length to that, it now contains, and all the Buildings (tho' they are not despicable now) were anciently adorn'd with a far greater Beauty and Magnificence.

§ The *Turks* build Vessels in the Ports, belonging to this Sea, and constantly maintain a Fleet of Gallies, for support of their Authority, besides the Merchant Ships, which trade about from place to place, and by the Customs, paid on the Commodities they carry, bring considerable profit to the Coffers of the Sultan.

‖ Upon the Northern Shore of the *Red Sea*, not far from a small Havan now call'd *Pozi*, stand the ruins of a monumental heap of Stones, appearing very ancient, by their Forms and way of building: By the remnant of the Work, we may suppose it to have been erected Pyramidically, and about one hundred Foot in height, the breadth of each square of its Basis much the same; upon the bottom Stones, and certain fallen ones, we cou'd discover unintelligible Characters, which seem'd to have been carv'd to tell succeeding Ages, what the Monument was there erected to perpetuate the Memory of.

'Tis pity, Ignorance has incapacitated the Inhabitants from letting Strangers into any Light of Knowledge, in relation to Antiquity, else probably they had been able to inform us, what this heap of ruins was originally; now we can no more * than gues's at random for its doubtful origin, unless we will believe the not impossible traditional account, the Natives give us, who wou'd fain perswade us to believe, 'twas built by *Moses*, when the *Israelites* miraculously pass'd that Sea, and left by him, a memorandum for posterity, to make mankind depend on God, and not diffide in his secure protection, tho' reduc'd to never so fatiguing, and oppressive Exigencies.

† There grows upon the shores of the *Red Sea*, a certain heavy headed Poppy, only differing, in the bigness of its stalk, from ours in *England*: At a certain Season of the year, I think it is July or June, they gather many of these Poppies, beat 'em in a Mortar, lay them by for many days, then take 'em out, and adding several unknown Herbs, make Opium of the Composition, but of far less Efficacy than the other sort, more frequently exported into foreign countries.

¶ There likewise grows a little violet colour'd Herb in mighty plenty, all about the Sea shore, which they take care to gather in the Sun's Meridian height, and mixing it with certain Weeds, which float like scatter'd Samphire, on the surface of the Waters, make thereof the Die, call'd Indigo, in full perfection

§ Mighty Rocks in many parts of the *Red Sea*, erect their heads above the Water, and it is not seldom, that they find upon them something like a Shell-Fish, yet unlike an Oyster, which is open'd with the greatest difficulty imaginable, and contains within it, great round Pearls, sometimes but one, and sometimes more, of equal value with the richest of their magnitude, from any other part, imported into Christendom.

At

† The Town how built. ¶ Now much decay'd. § The Fleets of the *Red Sea*. ‖ A new Discovery of a Monument, near the *Red Sea*. * Thought to be the same, which *Moses* left in Memory of his passage. † Opium made of *Poppies*. ¶ Indigo, how made of an Herb. § Pearls found in the *Red Sea*.

¶ At certain ſeaſons of the year, it is a common thing to ſee a Fiſh, not much unlike an Hippotamus, or great River Horſe, whoſe ſtrength and ſwiftneſs is ſo very wonderful, that 'tis almoſt impoſſible to take 'em, but by ſome ſurprize, or cunning ſtratagem.

‖ Theſe creatures, when they happen to be caught, are carefully diſſected; for, beſides a kind of rich Perfume, beyond the ſcent of Ambergreaſe it ſelf, which lies like fat about their ſpiritual joints, and yields a vaſt advantage to the man, who finds it, there often is diſcover'd in the head of this ſtrange Animal, a glitt'ring ſtone, which may be † called a Carbuncle, for it is of Globe-like form, and quite tranſparent; yielding, if produc'd in a dark place, a light, ſo ſtriking, that a man may ſee to write by its Aſſiſtance, in the duskieſt winter's midnight.

* Theſe are all the obſervations I cou'd make, deſerving my remembrance; nor can any man diſcover in this Sea, or upon its extenſive ſhores, more rarities, or creatures, worth remark, than have already been communicated in the books of travellers, unleſs his curioſity, becoming maſter of his reaſon, tempts him to a raſh endeavour of oppoſing laws and dangers, to inſtruct himſelf in matters, probably unworthy half his labours.

¶ A wonderful Fiſh. ‖ A rich perfume. † A Carbuncle found in the Head of a Sea Horſe.

* The danger of attempting more Diſcoveries.

CHAP. XLVIII.

Of the Turks *Pilgrimage to their* Prophet's *Birth-place, and their Ceremonies at* Mecca *and* Medina Telnabi.

NEVER ſure did a biggotted ſuperſtition lead away the minds of thoughtleſs mortals, to ſo wondrous a degree, as it has done in Turkey, where the annual practice of a pilgrimage to Mecca, ¶ has prevail'd ſo ſtrangely, by the fix'd injunction of their prophet's law, that, 'tis by all believ'd, the ſureſt paſport from mortality to paradice.

Nay they carry it ſtill farther, and perſiſt in the aſſertion, that unleſs a Turk ſhall, ‖ once at leaſt, before he dies, perform that pilgrimage, or bear the charges of ſome other man to do it for him, if the want of health prevent his piety, it is impoſſible that he ſhould ever reach thoſe groſs enjoyments they expect, from the romantick bleſſings of another world, till thoy have purified their perſons from the guilt of ſuch omiſſion, by a long continuance in the tortures of the grave, inflicted on them, by the two black angels, as I have at large inform'd you, in the foregoing part.

† O miſerable frailty of deceived mortality, ſo ſtrangely open to the ſtrong aſſaults of our miſtaken paſſions, and unguarded commonly againſt the weakeſt efforts, made by nature to delude our ſenſes, but by far more liable to the perſwaſive ills of ſuperſtitious zeal, and the deceitful gloſs of an illchoſe religion. There our vices ſculk with undetected art, behind the mask of a pretended vertue. And how eaſily, alas! are we miſled in execution of our duty, when the dictates of our reaſon are themſelves too often biaſs'd to a partial ſentence, and our judgment, which ſhould ever rule a wiſe man's actions, brib'd unfortunately by erroneous principles.

§ However, e'er I enter on the ſubject of the chapter, I am now about to treat of, I will undeceive my reader, who has probably been led aſtray, like many others, by a Vulgar Error, which inclines them to believe that *Mecca*, as the Place, to which the Turks direct their pilgrimage, is the town wherein the great impoſtor Mahomet lies buried, when it really is no other than his birth-place, and as ſuch, made holy by his own injunctions, that with ſuch and ſuch appointed ceremonies, all his followers ſhould viſit that great city, in commemoration of his being thence produc'd amongſt them.

¶ Some few days journey, north from Mecca, ſtands the celebrated tomb of Mahomet, in a ſmall town, diſtinguiſh'd by the name of Medina Telnabi, where he died, and now lies buried, in the form I ſhall deſcribe hereafter. No be-

liever

¶ The force of Superſtition ‖ A ſtrange Notion. † Moral Reflections. ¶ A vulgar Error, concerning *Mahomet*'s Tomb. § Of *Mecca* and *Medina*.

liever, as they call themſelves, is, by their prophet's law, obliged to viſit this place in their pilgrimage, but as they were aſſur'd by the impoſtor, that, if not a meritorious, it would at leaſt be an acceptable acknowledgment of zeal for their religion, and his memory, 'tis never known, that any annual pilgrimage is made to Mecca, but a certain number of the moſt bigotted of the people, turn aſide, and pay their offerings, e're they return to *Medina Telnabi.*

§ And here another vulgar error challenges a confutation, which experience, as the ſureſt judge, may be allow'd to give it; 'tis a general belief that *Mahomet* was never buried, but is hung, ſuſpended in the air in an iron coffin, by the ſtrange attractive force of certain wonderous Load-ſtones, ſo ſurpriſingly fix'd to the high roof of a great temple, that they cannot be perceived by the moſt exquiſit inſpection.

¶ That this is falſe, the reader will diſcover preſently; but whence it grew ſo common a report, I can by no means gueſs, ſince I have ever found the Turks ſo far from juſtifying the pretended miracle, that they exert their utmoſt wit and raillery, to ridicule the fond credulity of chriſtian nations, led ſo eaſily to a belief of ſuch a groſs abſurdity.

‖ The numbers, which compoſe the mighty Caravan of *Meccan* Pilgrims, generally ſwell beyond imagination; zealous *Turks* of every country, quality, profeſſion or capacity aſſemble at *Grand Cairo*, (the great rendezvous, appointed for that purpoſe) by the firſt of Auguſt, or within a few days after; for about the 10th, or 15th of that month the Caravan moſt commonly ſets forward on the journey.

* Within ſix days of their departure, notice is, by publick proclamation given the people, to get ready by the time then ſet, and that they muſt be ſubject to the government of ſuch a perſon, (whom they name,) both going and returning, in whatever caſes may require his Arbitration.

This officer is called *Emir Hadgey*, which ſignifies as much as Ruler of the Pilgrims: † He is always choſen by the great Baſhaw of *Cairo*, and makes a vaſt advantage of his Poſt, beſides the ſettled ſum of near two thouſand pounds, which he receives from the Grand Seignior's treaſury, by many perquiſites and opportunities of gain, like theſe, which follow.

¶ As ſoon as the *Emir Hadgay*, is proclaimed, all people, who accompany the carravan, muſt preſently reſort to him, or one deputed by him, paying a conſideiable ſum of money for the regiſtering their names, the number of their camels, and the names, religion, quality and ſects of every paſſenger, they carry on them.

§ His power is ſo unlimitted, and ſo deciſive is his ſentence, while the expedition laſts, extending even to life and death; and every little matter, criminal or civil, that to bribe his favour, no rich gifts are thought too coſtly, nor that money ill-beſtow'd, which recommending thoſe who give it, to the favourable eye of ſuch an arbitrary ruler, frequently prevents the hand of rapine, from invading their moſt valuable property.

‖ Another perquiſite, and that no mean one, riſes from a law, ſevere and barbarous, by which all Chriſtian whatſoever, are prohibited from coming within three days journey of their prophet's birth-place, or his place of burial, while the pilgrims are employ'd at either in the ceremonious practices of zeal and ſuperſtition; for, notwithſtanding this decree, if any European traveller, has courage enough to confide in the fidelity of Turks, * and really, where their intereſt binds them, they are, generally, very punctual

§ Another Vulgar Error. ¶ Very Groundleſs. ‖ The place of Rendezvous. * Their publick Proclamations. † Their Chief, how choſen. ¶ The Order obſerv'd in Regiſtring their Names. § The *Emir Hadgey*'s power. ‖ His perquiſites. * The *Turks* true to Intereſt.

tual in performance of their articles, he may, by making a considerable present to the *Emir-Hadgey*, not alone be sure of his protection, in the places above-mentioned, but possess an undisputed liberty to travel openly throughout the journey, and select what company he pleases, to converse with in the caravan, which he accompanies.

When every thing is ready, all the caravan have publick orders presently to quit the town, and rendezvous fifteen miles from it, in an open sandy plain, along the borders of a pool, call'd *Burquey*.

¶ Hither, two days after, the *Emir-Hadgey* comes, galantly attended by a company of such among them, as pretend to be distinguish'd by the name of gentlemen, and have resolv'd that year to make the pilgrimage, all these have many servants waiting on them, with a triple change of camels, to prevent the inconveniencies, they might be otherwise expos'd to, by the accidental deaths of those they rode on.

§ All the Camels are adorn'd, as finely as is possible, with Ribbons, Spangles, rich Caparisons, and every other gay contrivance, which may serve to shew the universal joy, with which they snatch the wish'd occasion of so troublesome and dangerous, but holy a peregrination.

‖ Among the Camels, which compose the number, for the proper use of the *Emir-Hadgey*, one venerable old one is elected, to be richly ornamented with embroider'd Trappings, thick beset with precious Stones, of admirable lustre, on whose back is carried a square golden box, which holds the *Alcoran*, extravagantly bound, and all enrich'd with valuable Jewels, yearly sent by the grand Seignior, as an offering, due to the great Mosque of *Mecca*, in respect to *Mahomet*.

* This Camel, if it happens to outlive the journey, is for ever after free from labour, as indeed most others are, which have return'd in safety, if their owners can afford it, and interr'd, upon their death, in Orchards, Gardens, or some other private place, that so they may not be expos'd, like other beasts, to Dogs and Vultures.

† As soon as the Arrival of the *Emir-Hadgey* has been confirm'd throughout the Camp, (for they pitch Tents like Armies) all the Caravan make ready in an instant, and the women, children, and acquaintance of the Pilgrims, who have hitherto accompanied them, begin with Prayers, Tears, Kisses, close Embraces, and a thousand marks of friendship and affection, to take leave of all they know, and recommend them to the smiles, and care of providence; so that for a considerable time, there's nothing to be seen, but a confus'd extravagance of sorrow, and its consequences.

¶ Now the Caravan begins, to march the *Emir-Hadgey* riding at their head, or sometimes in their center, as he thinks most proper: All the Camels are ty'd tail to tail, and follow one another in strait lines of different length, some hundreds often going in a knot, their riders sitting on them in the posture, elsewhere spoke of in this treatise, and some thousands of the most accomplish'd warriors, in a manner quite surrounding the whole Caravan, protect them from the dangers, they are often subject to, in the attacks, they meet with from the wild *Arabians*, who infest the desarts.

§ They are generally very merry, sounding all the way an hundred awkward instruments of musick, and diverting one another with the tedious repetitions of such old wives tales, as commonly pass current, in the conversation of the vulgar people, of the Eastern countries.

The

¶ The Gallantry of the *Emir-Hadgey*. § The Dress of his Camels. ‖ The *Alcoran*, how carried. * Camels, how respected at their return from *Mecca*. † The Departure of the Caravan. ¶ Their Order in marching. § Their amusement on the Road.

¶ The violence of heat is ſo exceſſive in the Climate, they are bound to paſs thro', that they ſeldom travel much by day, and therefore carry a prodigious quantity of Links or Flambeaus, for the lighting them along; and really, when the Moon denies her influence, in directing their advances, they ſupply the want, occaſion'd by her abſence, with ſuch glorious numbers of theſe flaming Torches, as afford a proſpect, ſo ſurprizingly agreeable, that 'tis not to be gueſs'd by ſuch, as have not ſeen it.

§ The ſultry influences of a ſcorching Sun, and peſtilential blaſts of an unwholeſome Southern wind, together with the want of water, (bitter Springs excepted) and the ſcarcity of all proviſions, with a thouſand unavoidable fatigues, they meet with, in ſo long and diſagreeable a journey, frequently occaſion ſuch mortality among the Caravan, that 'tis a common thing in its return to *Cairo*, to have left 8000 perſons dead behind them.

‖ As for the numbers, which this annual Caravan does commonly conſiſt of, they are ſo uncertain, that I cannot form a general calculation better, than by telling you, that they are ſeldom known below the full of fifty thouſand ſouls, but very often to a great degree exceed an hundred.

* All the Goods, Cloaths, Camels, and Conveniences, belonging to ſuch perſons, as fall ſick and die upon the journey, are the property by perquiſite, of the *Emir-Hadgey*, who (unleſs a man of admirable principles) is conſequently no great well-wiſher to the welfare of his people.

† The diſtance between *Mecca* and *Grand Cairo*, is five and forty very large days journeys, in which paſſage they are forc'd to reſt three days together; ſuch is the fatigue of travelling upon a deſart country, where the ſands, unſtable to the footſteps of their beaſts of burthen, ſlip away, and make the roads extremely tireſome.

¶ And here we have a ſpacious ſcene for contemplation, on the All-directing wiſdom of the hand of providence, who in the countries, naturally ſtony, has provided Horſes, of a hard and ſolid Hoof, to ſerve the uſes, they are there deſign'd for: But in deſart places, ſuch as theſe, I now am ſpeaking of, has form'd the Camel, qualified by nature with her ſpreading foot, to overtread more eaſily the ſinking ſands, which Horſes Hooſs with difficulty paſs thro'.

§ Two days from *Cairo* bring the Caravan to a place, call'd *Miz-Haana*, anciently that *Marah*, ſpoke of in the Scriptures, whither *Moſes* brought the *Iſraelites*, juſt then deliver'd from *Egyptian* bondage, and, miraculouſly aided by Almighty God's aſſiſting hand, converted bitter Waters into ſweet, by throwing in a Tree, cut down on purpoſe, thence ſupplying all the peoples raging thirſt, who murmur'd loudly, that they cou'd not drink, for the waters of *Marah* were bitter.

‖ Thence, proceeding onwards of their journey, they encamp on many of thoſe very places, where, ſo many ages ſince, *Iſraelites*, then wandring in the Wilderneſs, by God's direction pitch'd their Tents, and lay a while, in expectation of the orders, *Moſes* was to give them, whether next to bend their progreſs.

* Within near threeſcore miles of *Mecca*, ſtands a Village, call'd *Babile*, ſcarce three furlongs diſtant from the Mountain of that name, on whoſe high ſummit, *Abraham* built the Altar, upon which he had deſign'd to ſacrifice his only Son, his much-lov'd *Iſaac*, in obedience to the will of that great God, whoſe leaſt command he knew it Sin to think of diſregarding.

¶ Their Lights on the Journey. § The Dangers they are ſubject to. ‖ Their common numbers.
* Another of the *Emir*'s Perquiſites. † The Diſtance between Grand *Cairo* and *Mecca*. ¶ A Remark concerning Camels. § The Place call'd *Marah* in the Scriptures. ‖ The Stages of the Caravan.
? *Abraham*'s Mountain.

¶ There is upon the top of this fam'd Mountain, a low kind of *Turkish* Mosque, or Chappel, built obscurely, of an Antique model, in the midst whereof they show a small square heap of stones, join'd fast together with a lasting mortar, not much less than three foot high, six long, and four in breadth, which they have dignified with a strange reputation, and are sure to show all Pilgrims, who come thither, by the name of *Isaac*'s Altar.

§ Tis, I must confess, a little inconsistent with my notion of the rules of Reason, to imagine *Abraham*, as we read the story, shou'd have taken pains to build so strong and durable a monument, whereon to sacrifice his Son upon so short a warning; and it therefore must require a *Romish* Faith to look upon this Altar, as a Relique of Antiquity.

‖ The Mosque however, which is built upon this Hill, is constantly inhabited by some old *Scheich*, or *Turkish* Preacher, who is bound by the conditions, upon which he claims a Salary, belonging to the benefice, to stand upon the Hill, and make a Declaration, or a kind of Lecture to the Pilgrims, who assemble round him. (those, who happen to get nearest, telling those at greater distance, what they learn from the perswasive Oratory of their Preachers Doctrine.

* The common subjects, which are chose on this occasion, for employment of the Doctor's lungs and faculties, are such, as an endeavour to ingraft a pious notion in the peoples breast, of that important duty, they are now performing, the necessity there is of a Repentance after it, and the innumerable blessings, they may certainly expect from God's indulgence, if they never deviate from the principles of zealous Mussul-Men, and true believers of the laws of *Mahomet*.

† They rest a day upon the old man's Sermon, to digest the entertainment, he has gravely given them, and then are led by *Emir-Hadgey* on foot, without observing rank, all by one, to the above-nam'd Mosque upon the Mountain *Rahbie*, which they enter at one door, and go out by another, opposite thereto; first passing by the grave old *Scheich* aforesaid, who is plac'd upon a step, near two foot high, directly in the middle of the Mosque, and touching every man, as he goes swiftly, with a short stick, repeats these words, *May Sin here leave thee.*

¶ Now, you must understand, the holy wishes of this favorite of *Mahomet* are so successful, that they never fail to crown the person bless'd, with an entire deliverance from all the vices, he was ever subject to; so that freed happily from such a weighty burthen, they run nimbly down the Hill upon the other side, and never stop, till they have cross'd a little stream of bitter Water, gliding by the bottom, and, by dipping in their hands, and sprinkling all their faces with some drops thereof, from that time forward they become new men, as pure, and free from all iniquity, as infant innocence, and consequently qualified to see the city, they must next proceed to.

§ But you must take notice, that the punishment of looking back, before they cross this purifying stream, is full as exemplary to these cautious Pilgrims, as it was of old to *Lot*'s too curious Wife: For tho' their metamorphosis appears not so amazingly conspicuous, yet they'll tell you, that 'tis fully as severe; for in the very moment, any man among them turns his head, before it is permitted him, the heavy load of his own Sins, which he had just before made shift to leave behind him, does not only overtake him in an instant, but returns,

¶‖ *Isaac*'s Pillar. § The Story, why improbable. ‖ The Ceremonies of the Pilgrims, on the Hill. * The Subject of a Sermon, preach'd there, † The *Turkish* way of quitting Sin. ¶ A strange Notion. § A strange Punishment.

returns, inrich'd with intereſt upon intereſt, by the black addition of two other peoples.

¶ Careful therefore, to prevent ſo burthenſome a miſchief, on they march with joyful hearts to the remainder of their journey, and about the middle of the third days progreſs, gain a proſpect of the Moſque at *Mecca*; when they all alight, as if half mad, with noiſy extaſies, and proſtrating themſelves upon the ground, thrice kiſs the glowing ſurface of the ſand, they travel on, and thrice proclaim with univerſal clamour, *Allah-Illah-Illallah, Muhamed Reſul Allah. God is Great, the only God, and Mahomet, of that ſole God, the only Prophet.*

§ Arriv'd at *Mecca*, they encamp upon the Plains, without the city, as by far too numerous to find conveniences within the walls, for a commodious entertainment of themſelves and Camels: But I ſhould have told you, that they often turn aſide, and paſs thro' *Giddah*, the port-town to *Mecca*, ‖ to pay reverence to the grave, where *Eve* was buried; for the *Arabs* there pretend to ſhow all travellers her Sepulchre, and wou'd perſwade us to believe, out father *Adam* had a very formidable Conſort, if we are allow'd to gueſs her ſtrength by the proportion, which they give her; for, from the ſtone, now ſtanding at the head, to that, which ſtands at the broad bottom of the grave, the diſtance is full five and twenty yards of *Engliſh* meaſure: Sure a man, if any now is bleſs'd with ſuch a wife, wou'd ſcarce lament her want of ſtature.

* *Mecca* is about three miles in compaſs, rich and ſtately in a great degree, and her inhabitants poſſeſſors of a rolling plenty, ſtill continue to encreaſe their aſſiſtance, by annual profits, riſing from the concourſe of ſuch mighty numbers, drawn by zeal to travel thither.

But, as I only mention it, it being the birth-place of that vile impoſtor, whoſe ſucceſsful impoſitions drew ſuch numbers to profeſs his doctrine, I will here enlarge no further, than is requiſite to give you a juſt deſcription of the holy houſe of God, as they preſumed to call it, which is looked upon ſo ſacred by the *Turks*, that in whatever part of the wide univerſe they are, they never pray, † but with their faces to the Eaſt, in honour to this houſe, wherein they ſay, that *Mahomet* was born, and in reſpect to which, they yearly undertake ſo dangerous a Pilgrimage.

¶ This houſe, which they diſtinguiſh by the name of *Kjabbe Betulla*, ſtands directly in the middle of the city, not ſurpaſſing thirteen foot in breadth, in length eighteen or thereabouts, and near ten yards in height, flat-roof'd, and quite ſurrounded by a ſtately court, wall'd in, and ornamented by three ſeveral rows of Marble Pillars, cloſe within the wall, ſupporting Arches, of a graceſull fabrick, upon either ſquare, divided into four Apartments, kept by Prieſts, of the four moſt noted Sects, among the *Turks*, who pray continually with an inceſſant fervour, for the boundleſs propagation of their own Religion, and the downfall of chriſtianity.

§ To ſtrenthen, as it were, the ancient Building, which I think conſiſts of ſquare Rough Stones, (tho' it is almoſt impoſſible to ſee them, being cover'd on the inſide and the out, by ſuch ineſtimable heaps of Riches) the Houſe is Circled round, by two prodigious Hoops of Beaten Gold, at leaſt appearing ſo to be; end of the valuable metal are the drains and ſpouts, which carry of the Water, falling on the place on Rainy Weather.

‖ The only entrance, contrary to any Buildings, now in Faſhion, or indeed remembrance, is by two large folding ſilver Doors, to which you mount upon a Ladder, five ſoot high, for ſo much higher than

¶ Their Ceremonies, at firſt ſight of *Mecca*. * Deſcription of *Mecca*. † Why the Turks in Praying, turn their Faces to the Eaſt. ‡ The Houſe of God, as they call it. § Two Hoops of Gold. ‖ The Town of *Eve*. § How they encamp at *Mecca*. ‖ A ſilver Door, and ſtrange old faſhion'd entrance.

than the ground about it, reaches the Foundation of this odd and antique piece of building.

¶ This door is plac'd almost as far, as the left Corner of the House, and being enter'd, presently admits you to the only Chamber, it consists of; richly hung with an embroider'd Damask, red and green, (the last the Prophet's favourite colour) and supported by four pillars, the Diameter of each above two foot, entirely of a piece, their Form each square, and made of a back kind of Wood, perfuming all the chamber with the finest Scent imaginable, which the *Turks* assur'd us, were not so by nature, but became thus Odoriferous, the very moment, their Prophet bless'd that place in his Nativity.

§ Without the House, they shew a dusky colour'd Stone, near two Foot square, to which they kneel, and pay their Adoration with a thousand kisses; and indeed the reputation which this stone has got, deserves their complaisance for the civility, it once was master of: for you must know, this house was built by *Abraham*'s own hands, who knew, by holy inspiration, what an honour it was destined to in after-ages, and unwilling therefore to abuse the walls, when he had raised them pretty high, by making holes to fix a scaffold in, he modestly resolved to stand upon this stone, which then lay there by chance, and built as high as he could reach by its assistance, which, it seems, was so extremely taken with the Patriarch's good-nature, that it gradually rose, and lifted him about from place to place, till he had made an end of all their buildings.

‖ Hither then the Pilgrims come, as many at a time as the *Emir-Hadgey* thinks fit to send together, least they affront the holy place, by over-crowding its approaches. The only ceremonies here performed, are, falling prostrate on the earth, and blessing God, who has permitted them to see a sight so sacred; then repeating certain prayers, they pass in order thro' the pillars of the four apartments of the Sects above-named, and are bless'd and kiss'd by the respective Priests of each opinion, after which they walk out backwards, till they pass the utmost limits of this venerable fabrick.

* Nothing rests, deserving our remark, but that a black silk canopy, which covers all the roof of this fine house is changed, for one renewed each year, at the expence of the Grand Signior, and by him sent thither with the caravan of Pilgrims, while the old one, by the Priests, is cut in many thousand pieces, and distributed among the superstitious people, by the way of sale, with a pretence that those, who bear that holy relique still about them, shall be ever free from sudden death, and unexpected dangers, of what kind soever.

† Hence, such people as are led by zeal to think, their duty summon them to see their Prophet's tomb, accompany the caravan, which goes from *Mecca* to *Damascus*, and arrive in eight or ten days time, at *Medina Telnabi*, much about the magnitude of *Mecca*.

¶ Here is an obscure, and narrow corner of a stately Mosque, which stands directly in the middle of the town, are seen the Sepulchres of the impostor *Mahomet*, and his two famous followers, *Osmon* and *Haly*.

§ The tombs are low and narrow, of a Lozenge cut, and framed of marble, of a very black or dusky colour, void of any kind of ornament, or writing whatsoever, and inclosed within three round and high built marble turrets, thro' whose sides are cut small narrow windows, into which the Pilgrims look, and see the tombs of their respected Prophets, that of *Mahomet*'s the middlemost of all the three. ¶ These

¶ Stately Hangings. § A fine good-natur'd moving Stone. ‖ The Ceremonies here perform'd.
* Hangings out in pieces to make Reliques. † *Medina Telnabi*. ¶ The Tombs of *Mahomet*, *Osman*, and *Hali*. § Descriptions of the Tombs.

¶ These Turrets are adorn'd with little galleries of Gold and Silver, which together, with the inward and external sides of all the Towers, are richly ornamented with innumerable quantities of precious stones, of an inestimable value, great half Moons of Gold, and Diamonds, chains of Pearl, and crowns of Jewels, every here and there § appearing writ in golden letters, the repeated names of *God* and *Mahomet*, between the different kinds of treasure, which for many Ages, have been sent as Offerings from the superstitious Princes, who profess *Mahometanism*.

|| Here the Pilgrims gain a second blessing, and return, as soon as they have seen the Tombs, to reach the Caravan, which waits their coming back at *Mecca*, and advance towards *Egypt* in the order they came thence with. Many, drunk, or mad with zealous folly, bore their eyes, or hold them over burning irons, till they lose their sight, as thinking it a Sin beyond excuse, to look on groveling earthly vileness, after they have once been blessed with so divine and long desir'd a prospect.

§ The Towers enclosing them. § Glorious Ornaments. || The Departure of the pilgrims.

CHAP. XLIX.

Of the Arabians, *their Government, and way of Living.*

THE *Arabs* are descended, as is commonly believ'd, from *Ishmael*, dwelling now, as anciently they did, in Tents, and open places, nothing differing from what they were, when the inspir'd Historians of the holy Scriptures writ their character, and handed down the nature of those barbarous people to the knowledge of posterity.

§ They are distinguish'd likewise by the name of *Saracens*, from the *Arabian* Etymology of *Sarra-Sakeen*, which, in *English*, signifies as much, as an *Inhabitant of Desart Countries*.

|| They are generally men of middle stature, swift and daring, very lean, and wonderfully bony, tawny to a strange degree, by the perpetual influence of an unshadow'd Sun, which burns 'em in the desarts: They are shril of voice, beyond most women, and inclin'd by nature to the cruel practices of an unlimited barbarity.

¶ The Descent of the *Arabs*. § The Etymology of *Saracens*. || Description of the *Arabs*

¶ Their pride exceeds most other nations, for they scorn dependance, and reject all notions of a lawful government: They boast Antiquity, and not unjustly, glorying in that they have, in the continued course of such a mighty number of successive Ages, kept themselves unmix'd with other nations, and obtain'd an undisputed claim, to not alone the Ancientest, but purest titles of nobility, now extant in the universe, by an obstinate contempt of all mechanical employments and depending solely on their arms and courage, for the means of their subsistance.

§ Hence they ravage all they meet with, live in plunder, and infest the desarts, with a lawless multitude of great and little parties, robbing and destroying all they conquer, if they presume to make resistance; after which, they suddenly retire behind such endless tracts of unknown sand, that none can follow them with force, sufficient to repel their numbers.

‖ 'Tis esteem'd impossible to conquer thoroughly these ungovernable people; for they ride on Horses of peculiar skill, in tracing out the passages of the unstable desarts, and can live on very small and poor provisions, and by frequenting constantly those barren places, know the ground so very well, that no great number can attempt pursuing them, but they must perish by the want of Food and Water, e'er they can with reason, hope to find the private lurking corners of their nimble enemies, who never fail to watch the moment of some favourable opportunity, to fall upon 'em under covert of the night, with bloody execution.

* They little understand, and less esteem the use of Fire-Arms; all their weapons are a kind of Spears, not much unlike an officer's Half-Pike in *England*, headed with a Cap of Steel, sharp-pointed, and of admirable temper, which they poize with an extended Arm, and either hurl at distance, or chuse in close fight with an enemy, as they may see occasion.

† Secondly, they are the surest Archers in the world, and generally arm themselves with a capacious Quiver of Steel-headed Arrows, some of which are always poyson'd: These they shoot with such a strange dexterity, on horseback or on foot; that, like the ancient *Parthians*, fam'd in History, they kill more enemies in their retreat from a lost battle, than they slaughter all the time before, while face to face, they stood the shock of open War, and fought for victory.

¶ They live, as I have said before, in Tents, and pitch their Camps from time to time, where any little face of Pasture for their Horses, or the prospect of the most advantages from robbing Caravans, invite their stay, removing frequently from one place to another, carrying with them all the cities they pretend to dwell in, and the families, which they are masters of.

§ They are divided into tribes, or companies, and pay a kind of reverence to certain princes; as they call 'em, who by long descent of noble blood beyond the rest, are honour'd by the tribes, and constantly preside in all their councils, guiding as they please, (tho' not assuming a commanding power) the business of the people, who respect 'em greatly, tho' no otherwise distinguish'd from the common people, than by wearing Turbants of a different form, but equal bigness.

‖ Their habits differ nothing from the vulgar *Turks*, their diet is not much unlike the *Tarters*, and their exercises few, because they live in a perpetual motion. Their religion is *Mahometanism*, and they look upon it, as no little honour to their nation, that the Prophet was their countryman.

* When

¶ Their Pride. § Their way of Living. ‖ Why 'tis impossible to Conquer. * Their Arms. † Their strange Dexterity. ¶ Their Roving Life. § Their Forms of Government. ‖ Their Habits and Diets.

* When they have plunder'd a conſiderable booty, they deliver it to certain of their people, living peaceably on every border of the deſarts, who are ſuffer'd to converſe and trade with all the Governments, about 'em, rather out of fear than friendſhip.

These find preſent means to ſell the Plunder of one Nation to the Natives of another, and delivering the money to the party, whence they had the goods, receive a certain fix'd reward, proportionable to the value of the prize, while all the reſt is equally divided among thoſe, who ſhar'd the danger. With this money they will often buy fine jewels, or whatever elſe their Inclinations lead 'em to.

¶ Since I have mention'd jewels, 'twill be neceſſary to inform the reader of the uſes, they deſign 'em to, which is, to ornament the perſons of their Women, for they have as many wives, as they think fit, and either carry them about, as they remove themſelves, or leave them, in their expeditions, in the towns or camps, they have, upon the moſt delightful, habitable, and not quite infertile borders of *Arabia*.

§ I think, I need not tell the *Engliſh* ladies, that the Sun is no great friend to beauty, and the poor *Arabian* females find it to their Sorrows: For, but that their husbands prove them Women, and not only ſo, but fruitful women too, I ſhou'd not only quite miſtake their Sex, by miſſing in their ſouls and perſons, all thoſe ſoft, engaging Excellencies, which combine to crown the graces of my Country-women, but really miſinterpret their humanity, by judging them ſome meaner-part of the Creation. Methinks the Painters, who (to cover the diſgraces, which the Chriſtian armies frequently receiv'd, by being beaten in the Holy-war, by thoſe men's Anceſtors) took care to repreſent a *Saracen* upon their Sign poſts, like a monſtrous gyant, ſo to give a terrible idea of thoſe people, had done better far, to paint the figure of a *Saracen*'s wife, for all the world muſt have believed, that where the Women were ſuch frightful creatures, all the men muſt have been worſe than devils.

‖ Some people notwithſtanding, bear the name of *Arabs*, and are yet of principles, directly different from theſe, ſuch, for example, as inhabit many places in *Arabia Felix*, and ſome other countries, where they live in peace and honeſty, ſubſervient to the Laws of Civil Government: But thoſe I ſpeak of, are the *Arabs*, commonly diſtinguiſh'd by the name of *Wild*, or *Independant*, and are every way the Men, I have deſcrib'd, abhorr'd, but dreaded, by mankind in general, yet above the anger of ſurrounding enemies.

CHAP.

† Their way of diſpoſing of the goods they plunder. ¶ Jewels for the Women. § The *Arabian* Women, dreadful Creatures. ‖ Another kind of *Arabs*.

CHAP. I.

Probable Conjectures, concerning the Ten Tribes of Israel, which were carried away Captive, by Shalmanezer, King of Assyria. 2 Kings, Chap. 17.

I Wou'd not have my reader led to a miſtake of what I mean, or by the title of this chapter, be induc'd to think, I flatter my belief with an opinion, that I can inform the world more largely, than all other writers, of the preſent ſtate of the ten captiv'd tribes of broken *Iſrael*.

¶ My only aim, in touching on this ſubject, is, to prove that thoſe, who gueſs the race of *Turks* to be deſcended from the *Jews* of the ten Tribes above-nam'd, may at leaſt defend their notion, by a very probable, and natural chain of arguments, if not incontrovertible, and certain Demonſtration.

§ Many notwithſtanding, and extremely various, are the odd opinions, common receiv'd, not only in the *European* world, but even in thoſe eaſtern parts, which by their old Vicinity of ſituation to that bondag'd people, may be thought to have retain'd an eager curioſity to know, if poſſible, the preſent fortunes of a formidable nation, which in ancient times, they not alone eſteem'd, but held uninterrupted correſpondence with.

* When they have plunder'd a country, they deliver it to certain of their people, living peaceably on every border of the deſarts, who are ſuffer'd to converſe and trade with all the Governments about 'em, paying ſome ſmall tribute.

There is another preſent means, to tell the Plunder of one Nation to the Natives of another, and delivering the money to the Governours, who, upon receive a proportionable reward, procure a remiſſion of the ſaid Plunder. This way of diſpoſing of the goods they plunder, is another kind of Traffick, which the Chriſtian armies frequently practiſe in their Wars, by thoſe means getting into the Countries of their Enemies, and ſelling their own Merchandizes, which they have got by thoſe means, to the Natives of the Countries, where they have been plundered, for ready money: Which money they will often buy their Jewels, or whatever elſe their Inclinations lead 'em to.

¶ Since I have mention'd Jewels, it will be neceſſary to inform the reader, that the Women of the Eaſtern Countries, in their Expreſſions of Love to their Husbands, or Lovers, uſe to ſay, that they are their Pearls, their Rubies, their Diamonds, their Emeralds, their Sapphires, their Turquoiſes, their Topazes, their Chryſolites, their Agates, their Cornelians, their Onyxes, their Amethyſts, their Jaſpers, their Coralls, their Crowns, their Scepters, their Kingdoms, their Paradiſes, their Heavens, their Deities, their Adorations, their Idols, their Worſhips, their Sacrifices, their Altars, their Temples, their Religions, their Devotions, their Prayers, their Meſſiahs, their Saviours, their Redeemers, their Mediators, their Interpreters, their Interceſſors, their Advocates, their Patrons, their Protectors, their Defenders, their Champions, their Guardians, their Guides, their Counſellors, their Inſtructors, their Maſters, their Lords, their Kings, their Emperors, their Gods, their Creators, their Makers, their Preſervers, their Benefactors, their Comforters, their Friends, their Relations, their Brothers, their Siſters, their Children, their Wives, their Husbands, their Lovers, their Miſtreſſes, their Concubines, their Companions, their Aſſociates, their Allies, their Confederates, their Countrymen, their Fellow-Citizens, their Fellow-Subjects, their Fellow-Creatures, all the Men and Women in the World, and all the Angels in Heaven, and all the Devils in Hell.

Among the ſeveral Judgments, or Conjectures, made upon this famous Head, it may not poſſibly, be thought unwelcome, ſhou'd I entertain the reader with a few of the moſt celebrated notions, prevalent in the opinions of the knowing Univerſe.

One commonly receiv'd opinion is that theſe ten Tribes of captiv'd *Jews* went quite thro' *Tartary* to *Greenland*, to *America*, by paſſing by the Streight of *Darien*, where they fix'd themſelves in the Dominions of *Peru*, and thoſe parts, diſtinguiſh'd by the name of *Nova Hiſpania*, or the *Spaniſh* Weſt Indies.

* To prove the probability of this Aſſertion, its defenders openly avouch, that there are many ruins, extant to this day, whoſe own Remains, and the tradition of country, join to ſpeak them formerly the work of *Jewiſh* Architects: In many of theſe buildings they report to have diſcover'd well wrought nails, of mighty ſize, which kept the timber join'd together; this was judg'd remarkable, becauſe thoſe buildings were erected, long before the Indian Natives

are

¶ The Aim of this Chapter. § Many various opinions. || The firſt Notion. * Its proofs.

are ſuppos'd to have been made acquainted with the uſe of Iron.

Again, they judge it very probable, becauſe the *Spaniſh Indians* are not, of ſo brown and beardleſs a complection, as the reſt, but much inclining to the airs, and features of the ancient *Jews*, and thence believ'd to be deſcended from them.

Another reaſon, they produce, as a perſuaſive to their notion, is, that, when the *Spaniards* conquer'd *Mexico*, *Peru*, and all thoſe parts of the *Weſt Indies*, they perceiv'd their cuſtoms, as Women, Altars, Jubilees, Divorces, and the knowledge, they profeſs'd of the creation of the world, and univerſal deluge, with a thouſand other of their practices and ceremonies, ſo entirely moulded to the imitation of the *Jewiſh* cuſtoms, that they cou'd not help concluding, that great numbers of the *Indians* were themſelves deſcended from thoſe *Jews* of the ten tribes aforeſaid, or at leaſt had learnt from the numerous ceremonies, they ſo long continued to indulge the practice of.

¶ Another notion, not alone receiv'd among the *Jews*, but almoſt every nation in the Eaſt, perſwades them to believe, that many of their tribes may be found in certain inland parts of *China*; and, to prove the probability of this opinion, they produce a thouſand inſtances of *Roman* Miſſionary Prieſts, and many other travellers, who have diſcover'd mighty numbers of thoſe people, in the land above-nam'd, who retain the practice of the ancient *Jewiſh* ceremonies, but are altogether ignorant of either the arrival, doctrine, or portentous crucifixion of our bleſſed Saviour.

§ 'Tis no improbable conjecture, that ſome tribes (if not all) inhabit in a country, to the South of *Perſia*, commonly diſtinguiſh'd by the name of *Tabor*; for the people there obey one great, and arbitrary monarch, and profeſs no other Faith than of *Judaiſm*.

‖ The natives of this country are divided into tribes, which ſtill retain ſuch names, as are intirely conſonant with thoſe, which anciently diſtinguiſh'd the loſt tribes of *Iſrael*; and the name of *Tabor*, which (as I have ſaid before) their Province bears, appears not widely different from *Habor*, whither *Salmaneſer* order'd them to be tranſported, as we read in holy ſcripture, in the 2d book of *Kings*, and the 17th chapter.

* *Then the* King *of* Aſſyria *came up throughout all the land, and went up to* Samaria, *and Beſieg'd it three Years.*

In the Ninth Year of Hoſhea, *the* King *of* Aſſyria *took* Samaria, *and carried* Iſrael *away into* Aſſyria, *and placed them in* Halah, *and in* Habor *by the River of* Gozan, *and in the Cities of the* M[illegible]edes.

† Thoſe are not few, who ſtrenuouſly maintain, that many parts of *Æthiopia* are inhabited, by the poſterity of theſe ten *Jewiſh* tribes, particularly near the Lake, whence *Nilus* is ſuppoſed to take his riſe: All the men of this perſuaſion wou'd oblige us to believe, the *Abyſſens*, *Coptees*, and certain other *Æthiopian* chriſtians, owe the practice of their circumciſing children, to ſome ancient imitation of the cuſtom of the *Jews*, who found a refuge in their then more hoſpitable country.

¶ It is more talk'd of, that they may poſſibly inhabit thoſe unknown, and ſpacious territories, on the other ſide of that prodigious river, which *Joſephus* mentions to be not far diſtant from the *Caſpian Sea*, and call'd *Sabbatical*, by reaſon of a ſecret

¶ The ſecond Notion of the Ten Tribes of *Iſrael*. § The Third Notion. ‖ Its Proofs.
* 2 Kings, *Ch.* 17. *V.* 5, 6. † The fourth Notion. ¶ The fifth Notion. § The Sabbatical Rivers.

secret in the nature of its stream, which runs six days with such amazing breadth, and rapid violence of an impetuous current, that by driving down the very stones, and sand, o'er which it rolls, it renders it impossible for mortal courage, strength, or artifice, to compass means of passing it, but on the Sabboath day, at which time all the waters fall miraculously, for the space of four and twenty hours, leaving dry, and passable the sandy bottom.

¶ Mr. *William Penn*, in the account he gives of *Pensilvania*, tells us, he believes the natives of that place had no original, but from the *Jewish* tribes, and arms the arguments he uses on this subject, with the following observations.

§ That God cou'd point them out with ease a passage to *America*, from the Eastern parts of *Asia*, and that, since they were ordain'd to be remov'd to an untill'd, even undiscover'd country, 'tis highly probable, that the *West-Indies* was the place, since that was then the only unknown quarter of the habitable universe.

And that they rather peopled *Pensilvania*, than the other parts of the *West-Indies*, he imagines not unlikely, since the natives of that country so resemble *Jews*, in features and deportment, that they seem distinguishably mark'd by God, as the posterity of that unhappy nation.

‖ Again, their feasts, fasts, sacrifices, and all other rights, and ceremonies, with the great affinity, their language bears to *Hebrew*, and abundance more concurring circumstances in their ways of life, agree so evidently with the *Jewish* institutions, government, and customs, that he judges it a very reasonable notion, to conclude they are descended from the long lost race of the subverted *Israelites*.

* But having mention'd the foregoing notions, now most common in the Eastern world, I will proceed to let you see, how probable it is, that all the *Turks* are of the *Jewish* race, and that the ten abovenam'd tribes, at least the greatest remnant of them, now reside in *Tartary*, and are the people so notorious for their inhumanity, so formidable in their government, unknown in their condition, and so justly dreaded by the oft invaded world, who only know them by the name of *Tartars*.

† I show'd the Reader in my entrance on the book, that antiently the *Turks* were an huge body of ungovernable wandring *Scythians*, or *Tartars*, who forsook their country for some unknown cause, and over running *Turcomania*, and a boundless tract of fertile land, became a people, formidably numerous, and swell'd in time to that surprizing pitch of arbitrary sway, they boast at present.

It hence appears 'tis universally allow'd, as an undoubted certainty, that 'tis from *Tartary* the *Turks* first took their origin: It only then remains to prove, that those, we now call *Tartars*, may be rationally thought the true posterity of the ten tribes of *Israel*, which the conquering *Salmanezer* carried with him as captive, as aforesaid, which I shall endeavour to perform, as briefly as is possible.

¶ And first, the Reader may observe, that *Tarut-Har*, or *Tartar*, in the *Syrian* language, signifies the remnant, or remainder of a people, which tho' alone an argument, of no small weight, is strongly aided by the following particulars.

‖ *Media*, situated near the *Caspian Sea*, is now possess'd entirely by these *Tartars*, and as it appears by the abovenam'd text of holy writ, that the ten tribes of *Israel*, were transported to the cities of *Medes*, so 'tis observable, that those few cities,

¶ The first Opinion. § Its Reasons. ‖ *Jewish* Customs in *Pensilvania*. * The seventh Opinion. † The *Turks* descended from the *Jews*. ¶ The Etymology of the word *Tartar*. § A very probable Argument.

Cities, which the *Tartars* have, are call'd by names, agreeing nearly with the ancient towns of *Israel*, when she flourish'd.

¶ Thus, the Capital of *Tartary* is call'd *Samar-yan*, which is very little different from *Samaria*, once the great Metropolis of *Israel*'s Monarchs, and it is observable, that many Pillars, Buildings, and vast reliques of Antiquity are remaining in this Town, adorn'd in so demonstrative a manner, that they plainly speak themselves, to have been *Jewish* monuments.

§ They have another Town, call'd *Jericho*, a Mount, nam'd *Sion*, and another Mount, distinguish'd by the name of *Tabor*, with a River *Tordan*, (*from the* Hebrew Jordan) and a thousand other name of places, plainly prove a *Jewish* Etymology.

‖ They are divided into ten great Tribes, or parties, bearing names, not much unlike the ancient Patriarchs, from whom the *Israelites* receiv'd their Appellations: All these Tribes, tho' wholly subject to one common government, avoid confounding Kindred by a marriage into one anothers families, a nicety, which never was observ'd, but by the *Jews*, and now these *Tartars*, thence with probability suppos'd their off-spring.

* The Language of the *Tartars* is so very reconcilable to *Hebrew*, that the difference there is between them, may be very well accounted for, when we consider they were mix'd so long with their rough conquerors, the *Syrians*, e're they found a possibility to make a general revolt, and the prodigious ignorance, and strange barbarity a nation, for so many ages, void of Arts and Sciences, or the improvements of humanity, by Trade or Conversation with a more polite, and knowing people, must of course degenerate to.

† Another Thing, which serves to prove the just Validity of this Opinion is, that all the *Tartars* do not only circumcise, and use the ancient *Jewish* rights, in almost every point of worship, but traditionally boast themselves, to be descended from those *Israelites*, who conquering their conquerors became possess'd of all the territories by the *Caspian* Sea; and it was, that *Tamerlain*, or rather *Tam-ber-lane the Great*, who led the *Turkish Bajazet* about his City, in an iron cage, wou'd often take occasion to be vaunting of his Pedigree, affirming, he was lineally descended from the Tribe of *Dan*, in an uninterrupted Genealogy.

¶ From the abovenam'd observations, it appears but rational to draw two inferences: First, That the great founders of the present *Turkish* empire are descended from the *Tartar*'s Race, and 2dly, that those, distinguish'd now by the said *Tartars*, are the ten transplanted Tribes of *Israel*, so punish'd by Almighty God for their offensive obstinacy, that from the most esteem'd, and glorious nation of the universe, they are degenerated into the most despicable outcasts of unbless'd humanity.

CHAP.

¶ Ancient *Jewish* Names still retain'd. § A River call'd *Jordan*. ‖ The *Tartars* divided into ten Tribes. * The Language of the *Tartars*. † A Tradition of the *Tartars*. ¶ The two Inferences to be drawn from the foregoing argument.

CHAP. LI.

Instructions to the Traveller, *who would make a* safe, *and* profitable Journey *into the* Eastern-Countries.

¶ THE generous reader will, I doubt not, put a right interpretation on my meaning, in pretending to instruct the world, when I myself as much as other people, want instruction. All I aim at by the subject, I am now about to take upon me, is to lay down rules, which I have prov'd by oft repeated, tho' but young experience, to be safe and necessary, to the practice of that traveller, who wou'd to any purpose, spend his time in Foreign countries.

The infinite advantages, the honour, glory, riches, and prosperity, accruing to a nation, by the careful training up the youth, she shines with, and the great necessity of sowing wisely all those seeds of liberal education, which they hope to see securely flourish in a full maturity, are so conspicuous to mankind, and universally allow'd of, that I need enlarge no more on so incontrovertible an argument.

§ If then the care of youth be commonly allow'd a duty, weightily incumbent on a commonwealth, 'twill easily appear a certain truth, both from the practice of the ancient, and the modern times, that sending them to travel into foreign parts, has ever been esteem'd, and doubtless is the greatest blessing, and most sure improvement, we can lead their minds to, since they learn thereby to study men, instead of books, and by a free and generous conversation with the open world, not only shake off their domestic dregs of Bashfulness, and ignorance, but wholesomely digesting the remembred dictates of their late minority, become polite in the deportment of their persons, and refin'd extremely, in the notions of their judgment.

‖ Hence it follows that, as 'tis undoubtedly the greatest policy, as well as honour of a prudent people, to encourage youth to early travel, 'tis an unhappy flaw in any nations character, to have it said, they stand insensible of evident advantages, and rather stifle than promote a practice, so commendable.

I must confess I have with no small wonder, taken notice, that my country men, of all the Europæan nations, are the most remiss in this Affair; We see them commonly but thinly sown in foreign courts, camps, schools, or academies, while numbers of the natives of all other Christian Countries, flock continually

¶ The Design of this Chapter. § The advantages of Travel. ‖ The Folly of neglecting it.

tinually to every land or city, famous in the leaſt, beyond their neighbours.

¶ I ought not, (ſince I have here ſo fair an opportunity) the doing juſtice to our late united brothers of *North Britain*, who are ſo effectually ſenſible of the advantages above nam'd, that their gentlemen are, commonly, the beſt bred, and moſt learn'd of chriſtendom, and do not only travel much, but to much purpoſe alſo, for, we ſeldom ſee a celebrated court of Europe but the civil ſometimes, ſometimes the military offices thereof, are not alone poſſeſs'd, bnt ornamented, greatly, by the natives of that country.

§ However, I may ſpare the pains of ſearching for ſo groundleſs a neglect, ſince there's a briſker turn than formerly, to animate the genius of the *Engliſh* nation, who within ſome few years paſt, have ſeem'd to ſeek more earneſtly than heretofore, the benefits of travelling.

I will therefore only wiſh for the improvement of a cuſtom, ſo praiſe-worthy, and proceed to give the hints I promis'd in relation to the methods, they ſhou'd uſe in travelling.

‖ I am not for the ſpeedy ſending youth abroad before their judgment is mature enough, to give them a diſtinguiſhing idea of the uſe, as well as proſpect of the things, they meet with, eighteen years of age is more too early than too late, for a young man to think of leaving *England*: This I know by perſonal experience, having been beholding to my latter travels, for a full digeſtion, and improvement of the unripe obſervations, daily gather'd in my former.

* It is a fault, too common in our modern practice, to ſend young men abroad, to ſee the rarities of *Italy*, and other conntries, before they are at all acquainted with domeſtick curioſities, and things as well deſerving obſervation, in the heart of our own kingdom, as he poſſibly can meet, in the places, he muſt travel thro'.

† Beſides, it is a kind of unaccountable ſimplicity, to think a man is qualified for converſation in a foreign land, before he underſtands, or has the ſmalleſt notion of the government, or any part of the whole conſtitution, or condition of his native country. for ſuch an Ignorance muſt neceſſarily render him unfit for an inquiſitite, or learn'd ſociety in any place, he comes to, and conſequently hinder him of all advantages, he might have reap'd from the improvements of his journey.

¶ Another error, and no ſmall one, is that moſt young men are ſent abroad, entirely ignorant of *German*, *Dutch*, *Italian*, and too often *French*, or any foreign languages: This renders them depriv'd of even a poſſibility of living, as they ought, in friendſhip and acquaintance with their equals or ſuperiors, when they come; for 'tis but ſeldom any tongue but *French*, is thought worth bringing home, or if ſome few have ſouls and memory enough to compaſs more, by that time, they have learn'd to ſpeak them tolerably, the ſhort ſpace, alloted for their abſence, is expir'd, and they muſt return, to put an end to their vaſt journey, juſt as they are grown capaciated to improve themſelves by its advantages.

§ There are a kind of gentlemen, call'd Tutors, generally ſent abroad with a commiſſion to direct, and govern their young travellers: Theſe are ſometimes *Frenchmen*, ſometimes *Engliſhmen*, but always of an age by far ſuperior, and an humour, often oppoſite to thoſe, they h ve the charge

‖ This I think an error, that ſhou'd be reform'd for many reaſons; if the tutor be a foreigner, I believe I need not nominate the many diſadvantages,

¶ An obſervation on the North Britons. * An error, common in the Engliſh practice. ‖ Proper the be reform'd, § Travelling. now more in faſhion. † Its follies. ¶ Another e ror, § Third error. ‖ What age young

the pupil must be subject to; and if an *Englishman* of such superior age, as commonly they are, I humbly ask my reader's leave, to say a word or two on that occasion.

¶ Young men are naturally prepossessed with a dislike, or timorous apprehension of such men, as are appointed for their governors. They are their second schoolmasters, and, consequently, look'd upon as objects of ther spleen, they are imagin'd spies over all their actions, and informers of their juvenile extravagances: their best advice is coldly listen'd to; for want of an affection, and their precepts rob'd of proper force, because not back'd by open familiarity.

‖ Again, 'tis natural for young men to reflect, What is this man, who curbs our inclinations? Why a tutor, that is, one whose business it is to call those pleasures faults, which he has now, perhaps, outliv'd the taste of: he forgets the inclinations of his youth, and wou'd oblige us to a life as melancholy as his owns in spite of all the disproportion that appears betwixt our ages. But, were any of the arguments, he us'd made strong by both the precept and example of some wise companions, not much older than himself, they wou'd, undoubtedly, prevail on his belief, because he cannot look upon them the effects of peevish age, or want of relish, but occasion'd, purely, by a wise restraint of headstrong passions, and a swing of vanity.

As I have censur'd those three common errors in our practice, just aforenam'd, so I will, as briefly as is possible, set down the rules, by which we may, with ease, avoid their inconveniencies.

§ And first, I wou'd advise, that children shou'd be put to school so early, that they may have gain'd a competent increase of understanding, in a residence, at either of the Universities, by that time they have reach'd the age of eighteen years at fartherst.

Then, it might be proper, that, in some relation's care, he might reside at *London*, one whole winter, there to learn the fashionable gaieties which recommend a gentleman for breeding and appearance.

* In the summer following, 'twould be a great improvement to his knowledge, if assisted by the recommendatory letters of his friends, to their acquaintance in the country, he shou'd undertake a journey, quite through *England*, *Wales*, and part of, if not all, *North Britain*.

† But he shou'd not only travel thro' these countries, but, from place to place be recommended to the house, and care of some considerable man, of parts and fortune, who shou'd not alone contrive to entertain him hospitably, but be sure to introduce him to the knowledge, and acquaintance of the best and wisest part of his neighbours, by whose assistance, and society, he might not only be diverted with a sight of every curiosity, but taught, at large, the charters, and antiquity, of every corporation, privileges, laws, and customs of each country, honour, and descent of every family, and all things else, that might be fansy'd requisite to give him an entire idea of the nature, and condition of the government he is subject to.

By these means he is hardened, for the accidental dangers, and fatigues, he probably may meet with in his longer journey, and enabled, when he is abroad, to give a foreigner an answer to a question, full as easily, as ask one of him.

§ Secondly, in order to prevent the inconveniencies, arising from a want of knowledge, in the *European* Languages, I wou'd advise all gentlemen, who think of travelling, to qualify themselves for true improvement, by some few years previous

¶ The Reason for Reforming it. ‖ More Reasons. § How the first Error might be mended. * A necessary Improvement † How to be us'd. § A second Error, how Cureable

previous, interwoven application to the ſtudy of the *French*, *Italian*, *Dutch* and *German* languages, which they may learn with eaſe at ſeveral times, by ſeveral maſters, or by one, while at their *Latin* School, or either Univerſity: Then having made themſelves indifferent proficients, they may in their ſix months continuance at *London*, afterwards improve them to a fuller height by keeping company, as much as poſſibly, with foreign gentlemen, who travel yearly into *England*, and wou'd be glad of their Society.

‖ Thus they wou'd go abroad, ſufficiently enabled to converſe familiarly in foreign countries, as they did at home, and thence avoiding that too common ſhyneſs us'd to ſtrangers, they wou'd ſoon gain friends, and pleas'd with their acquaintance, ſwell their knowledge to as high a pitch abroad, as they had done at home, by former application.

* Thirdly, not to rob the gentlemen, who in the character of tutors, take upon them the no little charge of educating youth, of thoſe accompliſh'd merits, ſome of them are maſters of, I wou'd offer to the ſerious conſideration of my countrymen, whether 'twou'd not be a method, more conducive to the good improvement of a young man's time, to ſend abroad, as his companion, ſome young gentlemen of unqueſtionable conduct, not much older than himſelf, but one who has by publick buſineſs, or his former travels, render'd his experience riper, than his years might ſpeak it.

† Here perſuaſion and example wou'd undoubtedly, be far more efficacious, than the precepts of authority: The arguments, which might be us'd to win him from a folly, wou'd appear no otherwiſe than friendly wiſhes for his welfare: The familiar converſation, they wou'd have together, muſt afford a thouſand pretty opportunities to cenſure the miſcarriages, he may have made, with a briſk air of unſuſpected gayety.

¶ In ſhort, the only bar to the advantages which muſt accrue from ſuch a practice, is the mighty difficulty, that muſt certainly attend the choice of ſuch a man, as may in every point appear well qualified, for the diſcharge of ſuch a truſt, as muſt be given him: And this, (how difficult ſoever it may ſeem) will prove an eaſier task upon examination, than moſt men imagine it, and doubtleſs wou'd be eaſier yet, if once the introduction of ſo good a cuſtom gave encouragement for men of worth, to qualify themſelves for that employment.

§ When thus prepar'd for foreign travel, the young gentleman wou'd do a prudent action, to conſider what part of the univerſe, he may with moſt improvement bend his journey to; and certainly in my opinion, 'twou'd be beſt to viſit firſt the Eaſt, or South-Eaſt world, for there he will not only view a ſcene of nature, wholly contrary to his own country, in religion, humour, government, and every means and form of living, which he cannot well be ſaid to meet in *Europe*, but will learn to contemplate, by frequent views of the prodigious changes, time has made in towns and kingdoms, on the miſerable inſtability of worldly grandeur, which together with the unpolite and ruſtic treatment, he muſt doubtleſs meet with, from the proud inhabitants of thoſe ſelf-loving countries, will depreſs, or curb at leaſt, the head-ſtrong fallies of impetuous youth, and native arrogance of temper, ſo that afterwards returning by the way of *Italy* and *France*, and other the politeſt *European* nations, he may ſtand ſecure, againſt the ſtrong temptations of thoſe faſhionable vanities, which mix themſelves unluckily with the reſpective excellencies, every court is judg'd moſt famous for.

¶ Again

‖ The advantages of Language. * An Obſervation concerning Tutors. † How juſtify'd.
¶ The only Bar no great one. § Which parts are beſt firſt to travel to.

¶ Again, look upon it, as a mighty error in the *British* travellers, so strangely to neglect the knowledge of marine affairs, unless their education, or pursuit of their preferment calls them to their practice: Nothing certainly can add a brighter ornament to any *Englishman's* capacity, than to be fully vers'd, at least, made tolerably knowing, in the misteries of navigation, and the many useful sciencies, and profitable observations, which a few short voyages will gild his understanding with considerable notions of

§ I wou'd therefore willingly advise all gentlemen who travel, to embark on board some trading vessel, (if in time of peace) bound up the *Straits* from port to port, on either side, or if the speed one vessel makes, may call him from a place, before he has had time to make his observations, he will constantly be sure to meet some ship or other, bound directly to the port, he has a mind to be transported to, no matter, whether she be *English*, or of any other christian nations, for the more variety, he meets with in his travels, so much more extensive will become his experience.

‖ By these means, he may at his own leisure see the kingdoms of *Spain*, *Portugal* and *Sicily*: The sea port towns of *Fez*, *Morocco*, *Tripoly*, *Algiers*, and other parts of *Barbary*, the numerous islands of the *Grecian Archipelago*, with the rich emporiums of the *Turkish* empire, *Smyrna*, and *Constantinople*.

* Hence, he may proceed, by land and sea, as he imagines most convenient and diverting, on to *Egypt*, and the holy-land, and thence from place to place, with yearly caravans, or monthly ones, till he has satisfied his utmost curiosity, with a distinct, and serious view of all the several branches of that mighty monarchy.

† This done, he may return, from any sea port town of *Turkey*, by the way of *Italy*, for ships are constantly bound thence to *Venice*, or *Leghorn*: But as some inconveniencies, such as performing quarantine, and the like, attend that voyage, 'twou'd be more improving, and delightful to a genius, temper'd with the smallest curiosity, to travel over land thro' *Turkey* into *Italy*, by the road of *Philippopolis*, and so to *Venice*, or into *Germany*, by passing thro' *Romania*, *Bulgaria*, *Valachia*, *Transilvania*, and *Hungary*, to the city of *Vienna*; either of which roads, admitting you to a considerable part of christendom, lies easy and convenient, to point you out a tour, thro' all the noted courts of *Europe*, after which you will return to *England*, like an *Indian* vessel, whose inestimable Freight makes full amends, for the fatigues, and dangers of a tedious absence.

Now that all those schemes of travel may be undertaken, and perform'd, with as much safety, and advantage as is possible, I beg the reader's patience, while I give a word or two of necessary caution, which will bring me on to a conclusion of the chapter.

¶ There is not a neglect, more common, nor of a more fatal consequence, now suffer'd, than the sending gentlemen abroad, without a further charge of letters, than such only, as are only necessary to procure supplies of money, when their exergencies may require it.

§ He ought to carry recommendatory letters for each noted place he thinks of going to: Nor are those letters worthy of that name, which commonly are sent by merchants, to their correspondents in a foreign part, wherein the gentleman, who bears them, is, in fashionable words of course, so coldly recommended, that a formal visit, or a drunken entertainment is the most he meets with, from the persons, he is address'd to.

¶ All

¶ A great neglect reprov'd. § Travelling by sea recommended ‖ The course he shou'd ster.
* A further journey. † The tour continu'd, and ended two several ways. ¶ Another great neglect.
§ The use of recommendatory letters.

¶ All gentlemen, who ſend their ſons or friends abroad, ſhou'd be extremely nice in this particular: For 'tis according to the intereſt, or inclinations of the people, to whom travellers are recommended, that their journey turns to good, or all account, however great may be their quality, or long their abſence.

§ If they are not recommended to ſome gentlemen of intereſt, in the countries, they paſs thro', they can do no more in any town they come to, than walk up and down the ſtreets, ſee now and then a monaſtery, or perhaps peep thro' the grates of ſome cloſe Nunnery, ſtare aukwardly upon the outſides of great buildings, and return to *England*, after two or three years abſence, juſt as wiſe in foreign matters, as when they departed from it.

And here, I cannot help complaining of a fault, peculiar to the *Engliſh* gentlemen abroad, and call'd by foreigners, an unbred pride, and haughtineſs of temper, tho' 'tis rather owing to their want of recommendatory letters, well directed. It is a kind of ſeparation, or diſtinction, which they make between themſelves, and the inhabitants of any town, they chance to ſtay at, earneſtly deſiring *Engliſh* company, and ſeeming, as it were, averſe to any other, which entirely robs them of the ſmalleſt poſſibility, of making an improvement by their travels, or expences.

* The only way is, to make intereſt with the foreign miniſters, ambaſſadors, or envoys, who reſide at *London*, and have doubtleſs, not alone a vaſt acquaintance, but conſiderable power with the beſt, and moſt capacitated gentlemen of their own country, and the tenour of their letters ſhou'd require their favour, friendſhip, and good offices in every kind, to the young traveller, who carries them, but more eſpecially ſollicit their aſſiſtance, and directions in the obſervations, moſt deſerving a remark, and their advice, what towns or places in the country may be worth regard, with the additional civility of letters of recommendation, which may urge their friends in any parts to do, as they have done, by the departing traveller.

† Another kind of letters, they ſhou'd never go without, are thoſe, directed to our ambaſſadors, or other publick miniſters, reſiding in the courts of foreign princes, and a due reſpect ſhou'd conſtantly be paid them, on your firſt arrival. Theſe advices, well obſerv'd, may (I have reaſon to believe) at leaſt, I wiſh they might, conduce a little to my countrymens advantage, who deſign to travel. I will now conclude, with an aſſurance to my Reader, that experience has convinc'd me of the truth of what I write, or I had ſcarce preſum'd to recommend my ſentiments, on this occaſion.

¶ The Cure to be us'd in that point.
§ The Inconveniences of going abroad, without them.
‖ A Fault peculiar to Engliſhmen abroad.
* The beſt Recommendatory Letters.
† Another neceſſary Caution.

CHAP. LII.

The CONCLUSION.

AND now I have, as well as I am able, play'd the part of a sincere relater of the observations, made in foreign countries, and commit my book to the ill-nature of the criticks, with a scorn of all their little malice, and a hearty wish, that such, as read with a desire to diverted, or inform'd, may find therein, as full a satisfaction, as I shou'd receive, in hearing that they did so.

¶ The fashionable envy of these peevish times, permits no Author to be over-proud of his best labours; and where I less modest, than I think my self, which would, I'm sure, be very far from any thing like vanity, the age, I live in wou'd, no doubt, find means to mortify all self-esteem; and were a book to be expos'd to publick censure, as deserving praise, as those of *Horace*, or the *Roman Ovid*, § soft-mouth'd criticks wou'd be nimbling at the bait, and run the hazard of breaking out their Teeth, far rather than not strive to make some ill impression on it, which if, after all they fail to do, they'll drivel out their rage, and spit upon it harmlessly, in meer vexation.

Were there a modern *Ovid* now alive, accomplish'd like the ancient, he'd be look'd upon a very monster of vain-glory, shou'd he crown his labours with a self-wreath'd garland, and conclude his works as magisterically, as once the former did, in these high-sounding verses.

¶ *Jamque opus exegi, quod nec* Jovis Ira, *nec* Ignis,
Nec poterit Ferrum, *neque Edax abolere vetustas.*

And now an End to that vast Work is giv'n,
Which neither Fire, nor the Ill-will of Heav'n,
Nor the Keen Rage, which does the Sword employ,
Nor Time's devouring Rust shall e'er destroy.

Since therefore truth, nor merit can successfully lay claim to just applause, in the ungrateful age, I, who can only boast the former virtue will proceed more humbly. and submit my labours to the sentence of the world, with all the resignation of a man, who, having nobler ends in writing, then to flatter faction, or expect reward, has no occasion to be much solicitous, for the success of his endeavours.

¶ I'll

¶ The malice of the Times. § The ill-nature of the Criticks. ‖ Ovid. Met. Lib. ult.
* The Author's Resignation.

¶ I'll only add a word or two, concerning a conſpicuous probability of the approaching downfall of the *Turkiſh* empire, which has grown, by gradual acquiſitions, to a moſt amazing bulk, and conſtitution, but at preſent ſeems ſo weaken'd by the natural corruption, and infirmities of age, that terrible convulſions ſhake its frame, as if 'twere haſtening onwards, towards a ſudden period.

§ I have, elſewhere in this book, occaſionally taken notice of a prophecy, in vogue among the *Turks*, That *They ſhall be deſtroy'd by a Long-white-hair'd Northern Nation of the Chriſtian World*, and that they look upon the *Muſcovites* to be the nation, hinted in the prophecy, on which account, they ſeem extremely apprehenſive of the motions of that people, and their fright is aggravated greatly, by the means, the *Muſcovites* have lately found, of ſending ſhips of war, thro' the *Black Sea* to *Conſtantinople*, and the univerſal diſpoſition of the *Greeks*, to look upon that nation, as their long decreed-deliverers.

‖ If Heaven has ordain'd it to be ſo, 'tis probable, it may be ſuddenly effected, for the warlike diſpoſition of the preſent *Czar*, beyond his Anceſtors, and the degeneracy of the modern, from the ancient *Turks*, are weighty circumſtances. The victorious King of *Sweden* has been nothing worſe, than a war, they're now engaged in, and reſerve thoſe troops, made ſoldiers by a year or two's fatigue, in Inland garriſons, to exerciſe their fellows, and improve themſelves, while raw, and new-rais'd men are ſent each to face their enemies, till they become good warriors, and give way to more freſh comers.

* In my opinion, theſe proceedings wear the air of ſome well-laid deſign, and the fatigue, the preſent monarch of the *Muſcovite* dominions has been at, in tedious travels: The uncredited improvement, he has made throughout his country, (chiefly in marine affairs:) The great encouragement he gives all foreign officers; and arts, he uſes to allure them to his ſervice: All theſe ſeem to ſpeak a further end, than the repulſing a weak *Swediſh* enemy.

† 'Tis my belief, he'll fall upon the *Turks*, as ſoon as the maturity of his deſigns affords him opportunity: Nor do I queſtion, but (by God's aſſiſtance) with the great advantages, he will have over them, he may entirely overthrow their government, and in their ruin, glorioully revenge the bloody falls of thoſe brave chriſtian princes, who have ſunk, from age to age, beneath the weight of their oppreſſive uſurpation. But the nature of my book, and little ſpace I have to ſpare, forbid me to enlarge on this particular, which, if I have foreſeen with judgment, heaven direct to triumph in proſperity, for the great good of univerſal Chriſtendom.

¶ Word or two, concerning the probable downfall of the *Turks*. § Expected from the *Muſcovites*. ‖ The Policy of the *Czar*, in his War with *Sweden*. * The Reaſons gueſs'd. † The poſſibility of his conquering the *Turks*.

F I N I S.